6

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SELECTIONS

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Agra Magazine ...	Agra	Priya Lál Saksena ...	500 copies.
2	Allahabad Magazine ...	Allahabad	S. C. Roy	
3	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	11,000 „
4	Hindustán Review ...	Allahabad	Munshi Shádi Lál ...	1,500 „
5	Modern Review ...	Allahabad	Ráma Nand Chatterji ...	1,051 „
6	Student World ...	Allahabad	Bábu Chinta Mani Ghose ...	300 „
7	Theosophy in India ...	Benares	Theosophical Society, Benares	5,000 „
8	Virjanand Magazine ...	Partábgarh	S. S. Tug	1,000 „
	Twice a month.			
9	Allahabad Law Journal ...	Allahabad	Pandit Man Mohan Lál Nehru	1,000 copies.
	Weekly.			
10	Express	Lucknow	Siddíq Ahmad	600 „
	Twice a week.			
11	Advocate	Lucknow	Bábu Ganga Prasád Varma ...	1,000 copies.
12	Citizen	Allahabad	Sen & Co., Allahabad ...	650 „
13	Indian People ...	Allahabad	Sidhi Charan Rae ...	700 „
	Daily.			
14	Hindosthán	Kálákánkar (Partábgarh) ...	Rája Rámpál Singh ...	200 copies.
15	Indian Daily Telegraph	Lucknow	C. H. Bull	1,250 „
	ROMAN.			
	Monthly.			
16	Sipáhi	Cawnpore	Sita Rám	...
	ANGLO-HINDI.			
	Weekly.			
17	Báránasi	Benares	Bábu Rás Mohan Sarkár ...	500 copies.
18	Khichri Samáchár ...	Mirzapur	Madho Parshad	Very small.
	ANGLO-URDU.			
	Monthly.			
19	Aligarh Monthly ...	Aligarh	Wiláyat Husain	500 copies.
	URDU.			
	Monthly.			
20	Al Akhláq	Agra	Saiyid Gul Bádsháh ...	400 copies.
21	Álamgir	Aligarh	Bábu Pyáre Lál	500 „
22	Al Aziz	Agra	Abdul Aziz Khán ...	300 „
23	Al Hádi	Simrauta (Rae Bareli) ...	Shaikh Fárúq Ahmad ...	937 „
24	Al Islám	Allahabad	Hámid Husain	300 „
25	Al Nur	Nawabganj (Bara Banki) ...	Muhammad Wahid Álam ...	50 „
26	An Nadwah	Lucknow	Abdul Hai	450 „
27	Árya Bandhu ...	Meerut	Dr. Rám Chand	500 „
28	Árya Patra	Bareilly	Pandit Púran Mal... ...	1,900 „
29	Árya Samáchár ...	Cawnpore	Bábu Ánand Sarup ...	500 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
30	Hamdard-i-Quam ...	Meerut	Raghu Náth Singh ...	1,000 copies.
31	Intikháb-i-Meerut ...	Meerut	Salek Chand	500 „
32	Khátún	Aligarh	Ali Muhammad Khán ...	500 „
33	Pardah Nashin ...	Agra	Mrs. Khámos.	
34	Postal Magazine ...	Agra	Abdur Rauf Khán ...	...
35	Rástgo	Allahabad	Anant Deo Prasád ...	...
36	Satopkári	Bareilly	Bareilly Satopkári Sabha ...	1,500 copies.
37	Urdu-i-Mualla ...	Aligarh	Fazl-ul-Hasan, B.A. ...	750 „
38	Vaishya Hitkári ...	Meerut	Mohan Lál	750 „
39	Yadi Bayza	Sikandrábad (Bulandshahr) ...	Saiyid Muhammad Said ...	250 „
40	Zamánah	Cawnpore	Dayá Narain Nigam ...	700 „
41	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalíl-ur-Rahmán	300 „
42	Ziá-ul-Islám ...	Moradabad	Mushtáq Husain ...	450 „
	Twice a month.			
43	Akhbár-i-Imámia ...	Lucknow	Saiyid Ábid Ali	250 copies.
44	Al Faiz	Fyzabad	Muhammad Yusuf ...	
45	Anjan-Akhbár ...	Moradabad	Hakím Mindhai Lál ...	500 „
46	Khurshíd-i-Nánpára ...	Nánpára (Bahraich) ...	Bádullah	200 „
47	Muraqqa-i-Tasawwar ...	Fatehpur	Karím Bakhsh	127 „
48	Násir-ul-Akhbár ...	Meerut	Ahmad Husain	150 „
	Weekly.			
49	Agra Akhbár	Agra	Khwája Siddiq Husain ...	204 copies.
50	Al Bashír	Etáwah	Muhammad Bashír-ud-din ...	850 „
51	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	350 „
52	Al Islám	Aligarh	Shaikh Saiyid Ahmad ...	250 „
53	An Najm	Lucknow	Maulvi Abdus Shakúr ...	400 „
54	An Nasir	Budaun	Muhammad Shaida Husain ...	225 „
55	Áwáza-i-Khalq ...	Benares	Guláb Chand	600 „
56	Cawnpore Gazette ...	Cawnpore	Har Nám Singh	500 „
57	Colonel	Moradabad	Muhammad Ismáil ...	250 „
58	Dabdaba-i-Sikandari ...	Rampur	Muhammad Fárúq Hasan ...	300 „
59	Fitnah	Gorakhpur	Hakím Abdul Karím Khán ...	400 „
60	Hind	Lucknow	Ram Shankar Prasad ...	...
61	Hindustáni	Lucknow	Bábu Ganga Prasád Varma ...	1,300 copies.
62	Indian Punch ...	Budaun	Kamar-ul- Hasan	500 „
63	Isrár-i-Álam	Allahabad	Muhammad Isháq	...
64	Jadd-o-Jehad	Sháhábád (Hardoi) ...	Shaikh Faiyáz Ali ...	280 copies.
65	Jádu	Jaunpur	Abdur Rahman Khán ...	Very small.
66	Jám-i-Jam	Allahabad	Abdul Manán	...
67	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdur Rahim Khán ...	465 copies.
68	Káyasth Hitkári ...	Agra	Ahmad Husain	400 „
69	Mashriq	Gorakhpur	Hakim Barham	...
70	Mufíd-i-Ám ...	Agra	Qádir Ali Khán Súfi ...	150 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
71	Mukhbir-i-Álam ...	Moradabad	Qázi Abdul Ali	300 copies.
72	Musáfir	Agra	Pandit Bhoj Dat	800 „
73	Naiyar-i-Azam ...	Moradabad	Saiyid Ibn-i-Ali	350 „
74	Najm-i-Bázigh ...	Moradabad	Muhammad Ismáil Khán ...	200 „
75	Nizám-ul-Mulk ...	Moradabad	Qázi Mazhar Qayúm ...	367 „
76	Public News	Meerut	Ragubir Singh	1,000 „
77	Oudh Punch	Lucknow	Muhammad Sádiq	300 „
78	Qulqul	Bijnor	Qázi Nazar Husain ...	350 „
79	Rafíq Punch	Moradabad	Mahmúd-ul-Hasan ...	450 „
80	Rahbar	Moradabad	Brij Lál	400 „
81	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	160 „
82	Riyáz-ul-Akhbár ...	Lucknow	Saiyid Riyáz Ahmad ...	300 „
83	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Azíz ...	500 „
84	Sahífa	Bijnor	Maulvi Nur-ul Hasan ...	300 „
85	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	250 „
86	Sitára-i-Hind ...	Moradabad	Muhammad Ismáil ...	115 „
87	Sulaimáni Akhbár ...	Benares	Kashi Nath	1,000 „
88	Surma-i-Rozgár ...	Agra	Itrat Husain	200 „
89	Swarajya	Allahabad	Maháshaya Nárain ...	
90	Tafríh	Lucknow	Rámji Dás Bhárgava ...	1,000 „
91	Tohfa-i-Hind	Bijnor	Munshi Jairáj Singh ...	375 „
92	Union Gazette ...	Bareilly	Karam Iláhi	175 „
93	Zul Qarnain	Budaun	Maqbúl-ur-Rahmán ...	700 „
	Twice a week.			
94	Nasím-i-Agra ...	Agra	Bíreshwar Sányál ...	300 copies.
	Daily.			
95	Oudh Akhbár... ...	Lucknow	B. Manohar Lal	600 copies.
	ARABIC-URDU.			
	Twice a month.			
96	Al Bayán	Lucknow	Maulvi Abdul Wali ...	150 copies.
	HINDI.			
	Monthly.			
97	Anand Kádambini ...	Mirzapur	Pandit Badri Naráin ...	Very small.
98	Bhárat Sudasha Pravartak	Farrukhabad	Pandit Ganesh Prasád Sharma	350 copies.
99	Bráhman Kul Chandrika...	Cawnpore	Shankar Dayál	275 „
100	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	400 „
101	Bráhman Sarvasva ...	Etáwah	Pandit Bhímsen Sharma ...	800 „
102	Dayanand Patrika ...	Meerut	Pandit Mutsaddi Rám ...	100 „
103	Garhwáli	Dehra Dún	Pandit Girja Dat Naitháni ...	850 „
104	Hindi Pradíp... ...	Allahabad	Bálkrishna Bhatt ...	200 „
105	Jásús	Gahmar (Ghazipur) ...	Gopál Rám ...	500 to 600 copies.
106	Kalwár Gazette ...	Mirzapur	Bábu Sita Rám	1,100 „
107	Kalwár Mitra ...	Allahabad	Bánke Lál	400 „
108	Kánya Kubj Hitkári ...	Cawnpore	Manohar Lál	800 „

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
109	Kavindra Bátika ...	Allahabad	Bisheshar Náth	400 copies.
110	Khatri Hitkári ...	Benares	Bálmukund Varma ...	500 „
111	Kshatriya	Meerut	Shádi Rám Varma... ...	...
112	Nágri Prachárak ...	Lucknow	Bábu Gopál Lál	...
113	Nigamágam Chandrika ...	Benares	Narayan Rao	3,750 copies.
114	Sanádhyopkárak ...	Agra	Shankar Lál	400 „
115	Sanátan Dharm Patáka ...	Moradabad	Pandit Rám Sarúp ...	1,300 „
116	Saraswati	Allahabad	Bábu Chintámani Ghose ...	1,600 „
117	Shri Rághavendra ...	Allahabad	Chaube Dwárka Prasád ...	500 „
118	Sudha Ságar	Cawnpore	Pandit Sahdeo Prasád Vaidya...	1,250 „
119	Swadesh Bándhava ...	Agra	Kunwar Hanuwant Singh ...	1,000 „
120	Vánijya Sukhdáyak ...	Benares	Bábu Jagannáth Prasád Singh	1,000 „
121	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	1,000 „
	Twice a month.			
122	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	155 copies.
123	Rájpút	Agra	Hanwant Singh	1,800 „
	Weekly.			
124	Abhyudaya	Allahabad	Rám Sewak Pándey ...	...
125	Ánand	Lucknow	Pandit Shiva Náth ...	100 copies.
126	Árya Mitra	Agra	Hukam Singh	1,400 „
127	Bhárat Jíwan ...	Benares	Bábu Shri Kishan Varma ...	1,550 „
128	Jain Gazette ...	Deo Band (Saharanpur) ...	Jugul Kishore	...
129	Prayág Samáchár ...	Allahabad	Rámgopál Sharma... ...	250 copies.
130	Sansár Mitra	Allahabad	Sen & Co., Ld., Allahabad ...	300 „
131	Sunder Shringár Samáchár	Muttra ...	Jagannáth Dás ...	1,000 „
	Twice a week.			
132	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	500 copies.
	Daily.			
133	Hindosthán	Kálákánkar (Partabgarh) ...	Rája Rámpál Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
134	Árya Darpan	Sháhjahanpur	Bakhtáwar Singh ...	600 copies.
135	Baranwál Saháyak ...	Moradabad	Durga Prasád	...
136	Dharm Panch ...	Meerut	Parbhu Dayál Sharma ...	500 copies.
137	Kashmír Darpan ...	Lucknow	Munshi Ajodhia Prasád ...	300 „
	SANSKRIT.			
	Monthly.			
138	Saddharm	Bindrában (Muttra) ...	Vámna Chárya	200 copies.

I.—Politics.

(a).—Foreign.

1. The *Jedd-o-Jehad* (Shahabad-Hardoi) of the 23rd December, while describing the awakening of the people of Turkey and the reforms recently introduced into the Turkish Government, expresses its gratification at the freedom allowed to the press by the Government of Turkey.

Awakening of the Persians and the Anglo-Russian treaty.

JEDD-O-JEHAD, 23rd December, 1907.

The editor points out that the Turkish newspapers denounce the ratification of treaty between England and Russia as destructive and ruinous to the interests of the Persian Government.

2. Referring to the Anglo-Russian Convention in continuation of its issue of the 24th December, the *Oudh Akhbar* (Lucknow), of the 25th December, describes at length the system of the Government of Afghanistan and its relation with the British Crown.

The Anglo-Russian convention.

OUDH AKHBAR, 25th December, 1907.

The editor then refers to the policy of European Governments and the way in which they gradually encroach upon the neighbouring foreign possessions, and remarks that the convention recently concluded between England and Russia and the alleged extension of the Russian Railway to Afghanistan will give grave cause of suspicion to the Governments of Persia and Afghanistan.

(b).—Home.

3. Commenting on the present situation in India, the *Prayág Samáchár* (Allahabad), of the 23rd December, (received on the 2nd January), says that neither the Extremists nor the Moderates are desirous of driving out the English. Both of them only want to improve the condition of the Indian population as a whole. Such a reform has nothing to do with sedition. Indians have never been guilty of sedition. They are loyal to the core. Seeing that their representations have not received any consideration they now want to do something for themselves, which should in no way be disquieting to the rulers. Neither should the people refrain from taking part in movements calculated to ameliorate the condition of the country for fear of offending the rulers, since the latter are not opposed to the country's progress and would be the first to lend their support if necessary.

The present situation.

PRAYAG SAMACHAR, 23rd December, 1907.

4. Referring to the remarks made in the course of a speech by a missionary at a meeting held in Madras, that agitation in India was the outcome of the higher education that is imparted to the Indians, and that to counteract its effect they should now in future be educated only through their own vernaculars, the *Abhyudaya* (Allahabad), of the 27th December, says that perhaps he has been led to make such remarks in the hope of dealing a blow to the growing feeling of nationality in this country owing to English having become the common language here. The editor points out that the missionary will be disappointed to know that the Indians now fully realize the importance of having one common language, and that steps are being taken to make Hindi such a language, and thus the removal of English from the course of studies in Indian universities cannot be a bar to their progress towards a united nationality.

The present unrest.

ABHYUDAYA, 27th December, 1907.

5. While expressing its gratitude to His Imperial Majesty and to the late lamented Queen Victoria for the various boons which have been conferred upon Indians and the just and unprejudiced policy of the British Government as expressed in the Proclamation, the *Sulaimani Akhbar* (Benares), of the 31st December, holds Lord Curzon and others whom he describes as self-opinionated, prejudiced, imprudent and short-sighted officials, responsible for the recent disturbances and agitation in India.

Present situation in India and its remedy.

SULAIMANI AKHBAR, 31st December, 1907.

The editor suggests that no such friction of feelings could ever take place between the Government and the peaceful and loyal people of India if the Prince of Wales were appointed the Viceroy of India and invites the attention of His Majesty to the suggestion, which besides removing the existing unpleasant feelings between the rulers and the ruled, will also make the Indians ever grateful, and more intimately connected with the British Crown.

ANAND, 26th December, 1907.

Indians in the Transvaal.

6. The *Anand* (Lucknow), of the 26th December, says that the ill-treatment of the Indians by the Transvaal Government is a disgrace to the Imperial Government, which will do well to save its reputation by espousing the cause of the oppressed Indians and plainly telling the Boers that they must give up illtreating the Indians.

HINDUSTANI, 1st January, 1908.

Indians in the Transvaal.

7. The *Hindustani* (Lucknow), of the 1st January, referring to Mr. Polak's article in the *Hindustan Review*, remarks that it is the duty of the Imperial Government to put an end to the sufferings of the Indian residents in Transvaal, and to take steps to ensure that all the inhabitants of that country may live in peace.

INDIAN DAILY TELEGRAPH, 3rd January, 1908.

Indians in the Transvaal.

8. In the issue of the 3rd January, the editor of the *Indian Daily Telegraph* (Lucknow), writes that the question of British Indians in the Transvaal is the most important one of the hour, for the time has arrived when the obnoxious legislation of the Transvaal must be put to test. Apparently despite brave words to the effect that they mean to adhere to their policy of degrading British Indian subjects and hounding them out of the country, the Transvaalers are not at all anxious to make the first actual move in that direction.

He quotes Mr. Bhownaggree's advice to the British Indians to fight and to never give in, and says that it is only by determined resistance that interference on the part of the Imperial Government could be compelled, and that resistance was therefore the proper course. The Transvaal though self-governing colony, has not the right to insult British subjects, and he expresses the hope that the Colonial Government will soon be plainly told so. Sir West Ridgeway was very ill-advised in saying that the anti-Asiatic legislation of the Transvaal was condemned only by the agitators in India, and he characterises it as a deliberate misstatement. The attitude adopted by the Transvaal to British Indians is condemned by every Indian and by every white man in this country who has any regard for India and respect for her people.

He remarks that the *Daily Telegraph's* idea of British East Africa as a Colonial annexe of India is not a way out of the difficulty, that the Transvaal has flung out a challenge to all Asiatic peoples except the Jews, whom she largely patronises, that she has insulted every man of intellect and genius the East has produced, and the evil is bound to bring forth bitter fruit unless its growth be instantly checked.

He says it was not the instinct of self-preservation which had prompted the anti-Asiatic legislation in South Africa, but that it was violent racial prejudice utterly unworthy of a white race.

ABHYUDAYA, 3rd January, 1908.

Indians in the Transvaal.

9. Referring to the present situation of the Indians in the Transvaal the *Abhyudaya* (Allahabad), of the 3rd January, says that when the subjects of a civilized state are illtreated in another state, the former demands compensation from the latter and in default of its payment even goes to war with it. But to whatever troubles the Indians may be subjected, the British Government affects indifference towards them. It is high time that the Imperial Government should intervene and protect its Indian subjects in the Transvaal.

ADVOCATE, 29th December, 1907.

Sentiment in Africa.

10. The *Advocate* (Lucknow), of the 29th December, writes :—"One cannot but learn with delight the decision to release the Denshawi prisoners on the anniversary of the Khedive's accession. This will take place on 8th January. It will not be out of place here to recall the fact that some British officers were maltreated near the village of Denshawi and the result was not only wholesale arrest of some suspects living in the village and their trial in the most summary fashion, but public flogging of the accused in the most brutal manner, that caused much indignation in both Egypt and England. The incident of brutalising affected the good name of England. Hence the concession to sentiment which is going to be made is but some sort of a reparation, though a very small reparation of an injustice done publicly."

Extension of the Council.

11. While approving the scheme for the extension of the Council as published by the Madras Government the *Jedd-o-Jehad* (Shahabad, Hardoi) of the 23rd December, objects to the manner of selecting the member of each community by the majority of the voters belonging to that community. JEDD-O-JEHAD, 23rd December, 1907.

The editor points out that this system of election involves impracticable difficulties and will lead to unmanageable differences between the heterogeneous sections of the Indian public, and suggests the desirability of electing the members without the restriction that the voters should be of the same community or sect from which the member is to be elected.

He is of opinion that this system of election besides being injurious to the interests of the Government, involves another difficulty, namely that it cannot uniformly be observed in all places and circumstances, and in conclusion he remarks that as the Government puts great confidence in the Muhammadans it is hoped that it will give some appointments to the Muhammadans out of the number of seventeen official members also.

Election of the Honorable Nawab Saiyed Mohammad.

12. The *Jedd-o-Jehad* (Shahabad, Hardoi), of the 23rd December strongly denounces the views of a contemporary that, as the Honorable Nawab Saiyed Muhammad is an enthusiastic Congressist, his election as a representative of the Madras people in the Viceregal Council will be of little use to the people. JEDD-O-JEHAD, 23rd December, 1907.

The editor is of opinion that it is a mistake to think that Congressmen always look to the interest of the national body at the expense of their countrymen, and that such an idea is the consequence of the unreasoning distrust by some people of the National Congress.

Advisory Councils.

13. Referring to the proposal for the Advisory Councils, the *Mashriq* (Gorakhpur), of the 24th December, suggests the following amendments :— MASHRIQ, 24th December, 1907.

(1) The number of official members should be curtailed because the President can turn the scale by giving the casting vote to any party.

(2) One member should be selected from every district.

He remarks that experience has sufficiently shown that the election of members for the Councils has hitherto been confined to particular districts and most of the districts that can afford capable members are invariably neglected. The case of Gorakhpur Division is specially remarkable in this respect, and the election of one member from every district will surely result in useful reform, in the administration of so big a division as Gorakhpur, because the representatives from other districts and divisions cannot speak with accurate knowledge regarding the needs of that district and division.

(3) If election of members from every district be inadvisable then at least the election should be made from all such districts as have a big population.

He remarks that five members from Municipalities and three from District Boards are insufficient.

(4) There is no objection against the number of the members from the University and the Cawnpore Chamber of Commerce. But if this Government increase the number of able representatives from districts they will be well informed on all educational and commercial questions.

(5) The Government also can increase the number of official members by including the Commissioners of Divisions in the number of the members, which, as has been suggested by the *Hindustani*, will remove all complaints of the people, and will be a safeguard for the protection of the interests of the Government.

The editor invites the attention of His Honour the Lieutenant Governor to his suggestions, and holds out a promise to discuss the selection of the Muhammadan members in some subsequent issue.

NASIM-I AGRA, 27th December, 1907.

District and Divisional Advisory Councils.

14. Referring to the District and Divisional Advisory Councils, the *Nasim-i-Agra* of the 27th December, remarks that the creation of these Councils will be a great blessing provided the members of these bodies be men of worth and ability, who can give sound advice on all questions concerning the good of the people.

INDIAN PEOPLE, 29th December, 1907.

Advisory and Legislative Councils.

15. Referring to the proposals for Advisory and Legislative Councils, the editor of the *Indian People* (Allahabad), remarks in the issue of the 29th December, that the idea of these Councils has not appealed to the public, and never will, as it is difficult to see what material improvements can be brought about in the administration by such bodies.

He notes that no possible benefit can be derived from the Advisory Council which will receive no legislative recognition, and will not be vested with formal powers, that the Council is to be composed of ruling chiefs and territorial magnates, of whome one or two chiefs might be sufficiently well acquainted with Indian affairs to be able to give good advice, but that the majority would scarcely be good advisers as not being in a position to give advice. He remarks that it is doubtful whether the highest chiefs will feel complimented by being appointed Imperial Councillors and that the Nizam, the Gaekwar, and the Maharana of Udaipur will prefer to be out of the Council.

The editor expresses doubt whether most of the ruling chiefs possess much independence, or the courage of their convictions, and says that they are still in the leading strings of Political residents, and that none of them could speak in the Viceroy's Council with such fearlessness as Mr. Gokhale or Dr. Rash Behari Ghcse.

He remarks that the members elected by Provincial Councils had some importance, and are marked men, but that in the new Council they will be swamped by their own countrymen as the council is to be skilfully designed to exclude the lawyer or to reduce his importance. He notes that in the proposed composition of the Legislative Council of these provinces, the lion's share goes to the Muhammadans, and that to ensure their election Muhammadan electorates will have to be formed even though this does not commend itself to all Muhammadans, as for example to those of Basti. In conclusion he remarks that if Hindus and Muhammadans be divided, neither will ever make any progress, that no amount of Government help will make up for the work of self-help, and that only if the Government modifies its legislation in deference to the real public opinion in the country, will the reforms be substantial.

RAHBAR, 14th December, 1907.

Presidentship of the Congress.

16. Referring to the meeting of the Extremist party, recently held at the Sarwajanik Sabha, Poona, and to Mr. Pranjpe's request to Dr. Rash Behari Ghose to retire from the Presidentship of the Congress in favour of Lala Lalpat Rai, the *Rahbar* (Moradabad), of the 14th December (received on the 27th December), remarks that from the efforts of the adverse party which gives no credit to the services of Mr. Tilak and Lala Lajpat Rai, it can hardly be expected that Lala Lajpat Rai will be allowed to preside over the deliberations of the Congress this year.

The editor strongly denounces the conduct of the adverse party in this respect, and remarks that considering the disinterested self-sacrifice of Lala Lajpat Rai, he would never have been denied any honour in any civilised country other than India.

INDIAN PEOPLE, 26th December, 1907.

The Surat Congress.

17. Referring to the Congress at Surat, the editor of the *Indian People* (Allahabad), remarks in the issue of the 26th December, that this year will decide whether all parties in India will work together or whether there will be a definite schism, that the very best men in the new party are against a secession. The Extremists are unwilling to stand aloof from the Congress as in that case they would be marked men and would come into conflict with the Government, and it is evident that they do not want to provoke such a conflict.

He remarks that there is no likelihood of the Congress accepting the views of the new party in their entirety, that so long as the Congress stands together there is hope for every party, but that if the Congress be broken up the hope of Indian nationalism will assuredly be dead. Every man who really loves his country and is not guided solely by personal rancour realises that the integrity of the Congress must not be assailed on any account. The few men who are determined to act as obstructionists throughout the proceedings should, he thinks, be excluded from the Congress as they are not truly patriotic in the real sense of the word, for it is not wholesome antagonism, but wilfully perverse and wicked partisanship and personal malice, which should be carefully eliminated from the Congress.

The Congress Eve.

18. In an article entitled "The Congress Eve" published in the issue of 26th December, the editor of the *Advocate* (Lucknow) expresses his assurance that both parties—Moderates and Extremists will at the last moment sink their differences and work harmoniously together to make the Congress at Surat a success. **ADVOCATE, 26th December, 1907.**

He quotes from two articles "Wanted—A Real National Congress" and "A Plea for unity," which are to appear in the *Modern Review* for January, in which the writers emphasise the necessity for unity.

Commenting on the former article the editor expresses his opinion that one of the duties of the Congress is to show a practical example in the act of Self-Government.

There could, he notes, be no self-government without self-taxation and the Congress should therefore take early steps to devise a scheme of self-taxation and bring it into force as soon as possible.

Discussing the arguments advanced by the writer of the "Plea for unity," the editor remarks that while he would be the very last to advocate the forcing of any body of educated men to submit slavishly to the views of another set, he agreed that there should be unity in all essential matters, while there might be diversity in non-essentials and that if agreement were not possible on all points, a resolve should be taken to work in unison only on such as are generally approved and that for the rest independent action should be taken.

Health and wealth should be the ideals for Indians, and education was the means to attain both.

Wanted—a real National Congress.

19. The *Advocate* (Lucknow), of the 26th December, reproduces an advance copy of the article headed "Wanted—A Real National Congress" contributed by *Bharadavaja*, for the next issue of the *Modern Review* (Allahabad). **ADVOCATE, 26th December, 1907.**

Wanted-a real National Congress.

20. The *Citizen* (Allahabad), of the 30th December, reproduces from the *Modern Review* (Allahabad), for January, an article headed "Wanted—A Real National Congress." **CITIZEN, 30th December, 1907.**

The Indian National Congress.

21. The *Abhyudaya* (Allahabad), of the 27th December, says that the present is a very hard time for the Congress. Apprehensions arise in the mind of the people that it cannot maintain its existence before the new spirit that is making its influence felt in the country. The number of the people who hold that the Congress does no real good is on the increase, the reason being that the Government has not so far paid adequate attention to its representations. Such a hopeless view is certainly detrimental to the existence of the Congress, and therefore it is incumbent upon all the people equally that instead of winding up the Congress, they should make it a more useful body capable of attaining to its object. **ABHYUDAYA, 27th December, 1907.**

The editor points out that political reforms, as is evident from the history of every civilized country, take long to be accomplished, even in countries where the government is in the hands of their own people, and this is doubly so in the case of India where aliens are its rulers who have to be convinced of the utility of the reforms over and over again before their adoption. It is therefore to be borne in mind that in the matter of political reforms the Congress proposes to effect, delay or seemingly failure should not dishearten the people. Those who find fault with the Congress should not forget that it is not a monopoly of any particular community, and if there are any flaws in it they are as much to blame for them as others. He says that the most important question is not to indulge in carping criticism of the Congress, but to reform it by mutual co-operation, so as to make it capable of attaining *Swaraj* which is its ultimate goal.

ADVOCATE, 29th December, 1907.

The Surat Congress.

22. The editor of the *Advocate* (Lucknow), publishes in the issue of December 29th an account of the proceedings of the Congress.

Referring to the turbulent scenes in the Congress pandal he condemns the action of the Extremists in having made the holding of the Congress impossible.

CITIZEN, 30th December, 1907.

Messrs. Lajpat Rai and Gokhale at Surat Congress.

23. The *Citizen* (Allahabad), of the 30th December, writes as follows :— "Lala Lajpat Rai arrived here on Wednesday morning. The whole city turned up to receive the oppressed party. A chorus of *Bande Matram* went up from a thousand throats when the Lala appeared outside the station. He was taken in a grand procession to his bungalow.

The Hon'ble Mr. Gokhale sat with him in the carriage; but cries of 'Gokhale, get down. You deserve not to sit by Lajpat' compelled him to alight. Public opinion manifested itself in an unmistakeable manner. It was a rude shock to Moderate self-complaisance."

CITIZEN, 30th December, 1907.

The Nationalist Conference.

24. The *Citizen* (Allahabad), of the 30th December, without discussing the breaking up of the Congress, writes as follows :— "The Nationalist Conference commenced its sessions on Tuesday afternoon, Dr. Mehta welcomed all Nationalists. Srijut Aurobindo Ghose was unanimously voted to the chair. He said :—The creed of Nationalism, though having been propagated for the last two years, has made a progress far beyond expectations. The work accomplished in two years was what last fifty years failed to do, since a clear and undisguised goal was defined and preached. Now organised efforts all over the country were urgently needed. He divided the series of work in three branches, *e.g.* propagation of principles, conversion of the Congress to Nationalist creed and organisation of our resources. To-day only the conversion of the Congress is to be considered. The remaining two would be taken up on the 29th. The President called upon Sj. Tilak to explain at length the objects of this Conference.

Sj. Tilak in course of his vigorous speech showed how the Nationalists were gaining ground every day and how it was possible for them to convert the Congress to their faith. He declared Independence as their goal. The nation would not be happy unless that goal was reached. The Nationalists would brave any difficulties but would not give up their faith.

Sj. Kelkar, editor of the *Mahratta*, was elected Secretary for the session. He read three letters to the Reception Committee, the first one requesting the Committee to formulate a scheme for formation of the Subjects Committee on a fair representative basis, the second letter to the Reception Committee and Joint Secretaries asking them to arrange previously for the decision of house on some resolutions including presidential election. The third letter, addressed to all delegates, Moderates or Nationalists, was written with a view to ascertain how many were for passing the same resolutions as those passed in last year and not for thrusting back the Congress if not for progressing forward. All these were unanimously passed.

400 delegates and 1,000 Nationalist visitors attended. On signing the solemn declaration on oath Mr. Dravid and other members of Mr. Gokhale's 'Servants of India Society' were covered (*sic*) in the Conference. They have solemnly declared on oath that they were Nationalists and were severely rebuked for shamelessness."

HINDUSTANI, 1st January, 1908.

The Congress.

25. The *Hindustani* (Lucknow), of the 1st January, reproduces the remarks of the *Advocate* (Lucknow), of the 29th December 1907, on the Congress.

INDIAN PEOPLE, 2nd January, 1908.

The split in the Congress.

26. Referring to the split in the Congress, the *Indian People* (Allahabad), of the 2nd January, has the following :—"We are glad that the long-threatened parting has been effected, though in a somewhat tragic fashion. Will there be two Indian National Congresses? Let us see. The Congress so far has not been joined largely by all sections of the community. It has now been deserted by another section. But any movement that sets up the ideal of Self-Government without the Empire will not be

recognised as the National Congress, and we very much doubt whether such a movement will be allowed to hold public meetings very long. A repudiation of the British connection will be scarcely permitted by the British so long as they are here. On the other hand, the new party has lost Lala Lajpat Rai, by whom they have been swearing for the last six months. Lala Lajpat Rai values national unity above everything else and he would be no party to the game that was being played at Nagpur and Surat. The Lala is now definitely with the Moderates. Mr. Tilak was never with the Moderates. Lala Lajpat Rai never actually disowned the Moderates. On the whole, the profit and loss account does not show very heavy loss."

The Congress crisis.

27. Referring to the Congress fiasco at Surat, the editor of the *Advocate* (Lucknow), remarks in the issue of the 2nd January, that he is convinced that Mr. Tilak is responsible for the sad catastrophe, and that no man has a right to oppose the election of the president of a meeting because he is afraid that the meeting may not take into consideration any motion which he wishes to propose.

ADVOCATE, 2nd January, 1907.

In view of what has occurred, he suggests that, so far from any amendment being allowed to be proposed regarding the election of the President, the President should be nominated at least three full months before the date of the Session, and also that the speakers on the most important subjects should be announced at least a month before the dates of the session. In this way alone will the views of the Congress command that respect and consideration to which he thinks they are entitled.

The Congress had not yet declared itself for autonomy, independent of British control, and boycott of foreign, much less of British goods, for the whole of India. It had in no way restrained the Nationalists from preaching boycott and holding up before the country what Mr. Tilak characterised as the more "inspiring ideal" of self-government. Why then was there this haste to force the Congress to the views of the Extremist against the opinions of the majority?

The Moderates had consulted the best interests of the country by naming their organization based upon the creed of constitutional agitation, the National Convention. They had wisely left open the way to a settlement of the difference between the parties, and agreement on certain aims on which the Congress edifice might be reared again.

Could not the Extremists, the editor asks, with a spirit of self-sacrifice submit to the views of the majority and render the Congress possible, while retaining the perfect right to turn the whole body to their way of thinking by reasonable and constitutional methods?

The Surat Convention.

28. In the issue of January 2nd, the editor of the *Advocate* (Lucknow), gives details of the Convention which was held by the Moderate party at Surat after the postponement of the Congress. None of the Extremists were allowed access into the pandal. Sir Pherozeshah Mehta opened the Convention, and in his speech declared that his audience had been invited to form a Convention for the purpose of promoting the interests of the country, and proposed that Dr. Ghose should be requested to preside. Mr. Surendronath Banerji and Lala Lajpat Rai seconded the motion.

ADVOCATE, 2nd January, 1908.

Dr. Ghose took the chair and said that the object of the Convention was to select a representative committee, which should formulate a constitution for the Congress, and lay down the lines on which the political agitation should be carried on. The functions of the committee were to frame rules for the orderly conduct of future meetings. Mr. Gokhale was then invited to move the resolution appointing the committee.

Mr. Gokhale said that the committee is to be composed of over a hundred members, which is to meet if possible during Easter, and if not then in September. He read the names of the committee which included leading Congressmen from all the provinces. Mr. A. Chaudhri and Dewan Bahadur Govindaraghava Iyer supported the motion, and Mr. Gokhale and D. E. Wacha were elected Joint Secretaries to the Committee. After a vote of thanks the Convention was dissolved.

INDIAN PEOPLE, 2nd January, 1908.

Mr. Tilak's explanation.

29. Referring to the statement made by Mr. Tilak to his own party after the disruption of the Congress, the editor of the *Indian People* (Allahabad), remarks in the issue of the 2nd January, that in saying that the Surat Congress proposed receding from the position taken up in Calcutta, Mr. Tilak made a statement for which there was absolutely no evidence.

In doing what he had done Mr. Tilak has, in the writers opinion, placed himself beyond the pale of compromise and no Moderate Congressman will henceforth associate or co-operate with him. No assurance that he may give that neither he nor any other of his party will try to hinder the work of the Congress will be accepted.

ABHYUDAYA, 3rd January, 1908.

The 23rd Session of the Congress.

30. The *Abhyudaya* (Allahabad), of the 3rd January, says that the disgraceful conduct of the Extremists at the last Congress has led some people to think that henceforward the Congress has been divided into two bodies, while others point out that its existence has now come to an end. The editor however exhorts all right-thinking men not to allow the Congress to pass out of existence, seeing that it has succeeded materially in welding the Indians into one nation and promises to be of useful service to them in future. Nor should they allow it to be split into two bodies inasmuch as such an action will be a heavy blow to the formation of the Indian nationality, which is expected to be a very significant factor in the future progress of India. He is not solicitous as to who controls the Congress, whether the Extremists or the Moderates, so long as it is preserved intact, and as it represents all Indians and is actually a working institution. He however advises those who may have to guide the Congress not to do anything which may lead the Government to apply its newly forged Seditious Meetings Act to it, otherwise they will lose this useful instrument in their constitutional struggle with the Government for their rights and privileges, and their progress will be hampered for many years to come.

OUDH AKHBAR, 3rd January, 1908.

The Congress in London.

31. A correspondent of the *Oudh Akhbar* (Lucknow), of the 3rd January referring to the proposal of holding the next session of the Congress in London, remarks that it would be futile to do so as the English Government is well aware that the Congress does not represent the whole people of India, and as the English will never consider favourably any question in which their interests clash with those of India.

RAHBAR, 14th December, 1907.

Extremists *versus* Moderates.

32. Referring to the difference of opinion between Sir Pheroz Shah Mehta and Mr. Tilak regarding the election of the President for the All-India National Congress, on the authority of the *Kesari*, the *Rahbar* (Moradabad), of the 14th December, (received on the 27th December) remarks :—"The entire fuss and difference between the platform parties is simply a matter of opinion. They differ not in their aims and objects but in the way they adopt to achieve those objects. It is clear that the new party (Extremists ?) has sprang out of the old one, when the latter had failed to achieve success by mere petitions and mild representations. Hence it is foolish to think that they will ever be so foolish as to do any harm to the national body simply for the sake of slight differences.

Considering the current of public opinion, the extraordinary success achieved by the new party in other countries outside India and the determination of the people never to submit to the new law, it will not be out of season to say that in the old party will soon recognise the necessity of yielding to the new one, that the signs of the times invite us to betake ourselves to practical measures, and that there is strong reason to believe that the old party will soon sink into oblivion."

ADVOCATE, 26th December, 1907.

Extremist Methods and Ideals.

33. The *Advocate* (Lucknow), of the 26th December, reproduces the account of an interview with Mr. Tilak by Mr. Nevinson from the *Manchester Guardian* of December 2nd under the heading—'Extremist' Methods and Ideals.

RAHBAR, 14th December, 1907.

Anglo-Russian convention and Indian army expenses.

34. Considering the proposal to impose on India an additional tax of three crores of rupees a year for military expenditure on the army, the *Rahbar* (Moradabad), of the 14th December (received on the 27th December), remarks that it was a vain hope that the concluding of the Convention between England and Russia would result in the curtailment of the heavy burden of army charges upon the starving Indians.

The editor in conclusion remarks that India is after all a conquered country and it must bear the additional burden of the tax without murmur or opposition, but that an undue advantage of power can never last for ever, and that before long it will end in irrevocable ruin and destruction.

35. The *Rahbar* (Moradabad), of the 14th December (received on the 27th December), strongly criticises the suggestion of Sir B. Fuller, to reform the administration of India by dividing the country into twenty-two small provinces, each to be governed by a Commissioner assisted by a number of advisers.

Sir B. Fuller's suggestion.

RAHBAR, 14th December, 1907.

The editor points out that if this suggestion be acted upon, it will make the administration worse, as it is foolish to hope that people will be so self-sacrificing and disinterested as to forego their personal interests for the public good.

In conclusion he remarks that although Sir B. Fuller has no connection with India he imagines himself under some obligation to do the worst he can for the Indians.

36. While pointing out that the progress of a nation in education and its struggles to obtain its rights in politics are the sure signs of its success, regeneration and prosperity, the *Qulqul* (Bijnor) of the 23rd December, strongly denounces the unsympathetic attitude of the Muhammadans towards the Hindus, who are far more advanced than the former both in education and in the demand for the natural rights of independence and for a greater share in the administration of their country.

What should the Muhammadans do ?

QULQUL, 23rd December, 1907.

The editor regrets the backward condition of the Muhammadans in education, their degeneration, their apathy and sheer indifference in the matter of asserting their independence, and asking for the political rights of their community.

He advises Muhammadans to be scrupulously careful not to be led away by the persuasions of the treacherous and over-selfish Hindus, who profess to be sympathetic towards them, and ask for their co-operation in their struggle for independence, and that it is high time now that they should awaken to the sense of their duty if they care to maintain their own among the rising nations of the civilised world.

He also urges that, as the needs and political interests of the Muhammadans are quite different from those of the Hindus, they should now lose no opportunity to form a political body of their own with aspirations more lofty and genuine than those of their Hindu brethren.

37. Referring to the object of the Decentralisation Commission, the *Nasim-i-Agra* of the 27th December, suggests that the scope of the Commission's enquiry should also include the functions of the Cantonment Magistrates and that two different persons should be appointed for the posts of the Cantonment Magistrate and Cantonment Secretary, as it is very necessary for the good administration of justice that no officer should be allowed to try a case instituted by himself.

The Decentralisation Commission.

NASIM-I-AGRA, 27th December, 1907.

38. The *Rahbar* (Moradabad), of the 28th December, referring to the scare produced in England by Count Okuma's speech at Kobe, remarks that the Government has nothing to fear from Japan, so long as it can confidently command the sympathy of the people. The best way for protecting itself from Japanese aggression would be to cultivate the good-will of the people.

Count Okuma's speech.

RAHBAR, 28th December, 1907.

39. Referring to the return of Lord Minto to Calcutta, the editor of the *Advocate* (Lucknow), remarks in the issue of the 29th December, that he is in accord with the *Indian Daily News* in attributing many of the blunders committed by the Local Governments to the absence of the Viceroy from Calcutta. He continues that the need for the Viceroy's presence in the actual capital becomes all the more imperative when it is remembered that the problems that are going to settle the future character of the British rule in India are largely urban and not agricultural. The great failure of the Indian Civil Service is, he thinks, that it does not care about, and has fallen short of appreciating the urban problem of India. If Calcutta had the restraining effect of a resident Government, the writer in the *Indian Daily News* remarked, it would have never got so far out of hand as it has done of recent years. It is the big

The Viceroy in Calcutta and the future problem.

ADVOCATE, 29th December, 1907.

cities that are going to count in the future of India, and it is there that the poison of disaffection may be fostered if not manufactured, and the Government ought to be there to supply the antidote. He remarks that what the antidote is to be it is not a hard task to find out, and that it will certainly not be in repression and flogging and what is called strength, but in sympathy and honesty and common sense as would be admitted by all persons with knowledge and experience. This remedy cannot be applied from the hills any more than from London.

He writes that a personal Government is worth nothing if the Governor is not in the midst of the people in person.

ADVOCATE, 29th December, 1907.

India under Liberal Ministry.

40. The *Advocate* (Lucknow), of the 29th December, reproduces from the *India* (London) an article entitled "India under Liberal ministry a period of nine months."

The *Hind* (Lucknow), of the 2nd January also reproduces a translation of the same.

OUDH AKHBAR, 30th December, 1907.

The rulers and the ruled.

41. While expressing its gratitude for the various favours which the Government has of late bestowed upon its Indian subjects, the *Oudh Akhbar* (Lucknow), of the 30th December, explains what it considers to be the causes of the friction between the people and the Government.

The editor quotes the views of the *Daily News* (London) regarding the recent disturbances and agitation in India, which holds the recent conduct of Indians as innocent and justified.

He points out that the Indians are now actuated with a feeling of nationality which the Government can never suppress with harsh and repressive measures, and advises the Government to appease the national leaders by mild and wise measures which will put an end to the existing hostility and friction between the rulers and the ruled.

INDIAN PEOPLE, 2nd January, 1908.

The Old and the New years.

42. The *Indian People* (Allahabad), of the 2nd January, referring to the Old Year remarks :—"Of the many dark years that India has recently known the year 1907 will long be remembered as the darkest. It witnessed the arrest and deportation of Lala Lajpat Rai and Ajit Singh on charges which will be never known to the public, but in their case it also witnessed their release. It was in this fateful year that repressive measures, never yet known in the history of the British domination in India, were introduced, and, while the Ordinance about public meetings expired after six months, it was replaced by the Seditious Meetings Act on the statute book for three years. Numerous prosecutions for sedition were instituted in the Punjab, Bengal and Bombay. At Rawalpindi a number of leading lawyers were arrested and detained in the lock-up on charges which proved to be unfounded. Excited alarmists and probably a number of officials were under the belief that India was on the verge of another Mutiny, on the fiftieth anniversary of the first Mutiny—a conjecture as wild as it was baseless. The shadow of a great and terrible famine fell on the country in this year. After ten years this year saw the attempted assassination of a district officer in a part of the country where such an offence would have been deemed impossible. Finally, and bitterest of all, for the first time since its establishment the Indian National Congress could not be held this year owing to the determined opposition of a minority of the delegates who had assembled at Surat. It is enough to make every Indian, of whatever party, hang down his head in shame and weep tears of blood at the arrested progress of the nation. What the bureaucracy could not do, what no repressive measures could have accomplished we have done ourselves, and we stand to-day divided and humiliated in the eyes of the world.

Adverting to the new year, the editor writes as follows :—It is impossible to disguise the fact that the New Year dawns upon a period of grave anxiety in the history of India. The grip of the famine will tighten as the year advances, but this is a calamity with which the country is familiar. Very disquieting is the prospect as regards the future of the country, and the relations between the rulers and the ruled. There is a settled feeling among the rulers that there is an organised movement of hostility against British rule. It has not so far manifested itself in action, but there is an active propaganda carried on by the spoken and the written word to create an

inimical feeling against the Government. In the past year the Government took energetic and even despotic measures to suppress these propaganda, but with doubtful success. The new political party that has sprung into existence will not be satisfied with anything less than absolute autonomy, or Self-Government outside the British Empire and this goal is to be attained by boycott and passive resistance. But if this course is pursued for any length of time, or with any success, it must eventually lead to a direct and bitter struggle with the Government, and while the Government is quite prepared there are no signs of preparation among those who will have nothing to do with British rule. To preach a doctrine without any preparation for carrying it into practice is the height of unwisdom, but the unrest that has been agitating India has produced a class of men who do not consider it necessary to make their actions conform to their professions. In the country itself the schism that has been threatening for some time is now complete, the temporary wreckage of the Indian National Congress bearing witness to this internal strife. Instead of the future of India being assured it is more doubtful to-day than it was twenty years ago and the New Year brings with it a message of despair rather than a word of hope."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Legislative Councils in Native States.

43. Referring to the advantages and public good accruing from Legislative Councils in the British administration, the *Nasim-i-Agra* of the 27th December, suggests the desirability of the constitution of similar Councils in Native States also.

NASIM I-AGRA, 27th December, 1907.

IV.—Administration.

(a).—*Judicial and Revenue.*

The period of limitation of mortgage suits.

44. The *Qulqul* (Bijnor), of the 23rd December, strongly denounces the indifference of the Government in not taking notice of the distress of the people caused by the exacting rates of interests charged by the money-lenders in this country, and condemns the policy of the Government in framing a Bill to counteract the effect of the wise decision of the Privy Council which has curtailed the limitation period of the mortgage suits from 60 to 12 years.

QULQUL, 23rd December, 1907.

He also remarks that in passing the Bill the British Government will be looked upon as more selfish and self-interested than the Government of Russia, as the passing of the Bill will not only bring a handsome income to the Government by the extraordinary rise in sale of stamps, but it will bring great calamities on many noble families which are already in the clutches of the Shylock like money-lenders of this country.

The period of limitation of mortgage suits.

45. A correspondent of the *Hindustani* (Lucknow), of the 25th December, complains that in extending the period of limitation of mortgage suits, the Government is acting only in the interest of the bankers, and does not take into consideration the sufferings of the debtors.

HINDUSTANI, 25th December, 1907.

The *Rohilkhand Gazette* defamation case.

46. The *Rhabar* (Moradabad), of the 14th December, (received on the 27th December), expresses its gratification at the dismissal of the defamation case brought against the editors of the *Rohilkhand Gazette* (Bareilly) and the *Mushir Deccan* (Hyderabad).

RAHBAR 14th December, 1907.

The editor remarks that the result of these cases shows the healthy development of the vernacular press in this country, and the disinterestedness and honesty of the accused editor in bringing to light the misconduct and malpractices of the discomfited complainants in their capacity of public servants.

In conclusion he advises his contemporaries not to waste their energies in party questions and private attacks, but to direct their whole attention to national

questions, and with joint efforts work out the solution of the big problems of the day which will bring them credit and exalt them in the estimation of the public.

HINDUSTANI, 25th December, 1907.

Whipping.

47. A correspondent writing to the *Hindustani* (Lucknow), of the 25th December, suggests the advisability of abolishing the punishment of whipping as being inhuman and as no time is given to the offender to appeal to a higher authority.

NASIM-I-AGRA, 27th December, 1907.

Reform in the constitution of jury hearing the trial of a European.

48. Referring to the inadequacy of the punishments awarded to Messrs. Moore and Sterling in the rape and shooting cases respectively, the *Nasim-i-Agra* of the 27th December, suggests the desirability of deciding all cases in which the accused are Europeans by means of a jury composed of a number of Europeans and Indians.

The editor expresses the hope that this system will remove the suspicions as to racial prejudice and favour which are entertained by the public regarding the decisions in such cases.

ABHYUDAYA, 27th December, 1907.

The Wood's case and the Rawalpindi riot case.

49. Referring to the decision of the British Government regarding the payment of compensation to officers who were put to unnecessary expenses and inconvenience in connection with the Wood's case, the *Abhyudaya* (Allahabad), of the 27th December, says that many persons in India would impugn this display of generosity of the Government towards its own officers at Home on the ground that no consideration was shown to the innocent accused in the Rawalpindi riot case but that they should bear in mind that to have discharged the accused in the latter case was no little favour towards them.

HINDOSTHAN, 2nd January, 1908.

The Rawalpindi rape and the Lahore shooting cases.

50. The editor of the *Hindosthan* (Kalakankar), refers in the issue of the 2nd January to the Rawalpindi rape and the Lahore shooting cases and remarks that these were instances of miscarriage and perversion of justice. The Government of India and Mr. Morley, the editor writes, have it in their power to remedy these wrongs, and they should exercise it. This is the testing moment, and they should show that all their professions about doing justice to India and her cause are made in good faith.

SULAIMANI AKHBAR, 31st December, 1907.

The Lahore shooting case.

51. Referring to the sentence of six months' rigorous imprisonment awarded to Mr. Sterling for murdering an Indian, the *Sulaimani Akhbar* (Benares) of the 31st December, contrasts it with the heavy sentence of seven years' rigorous imprisonment awarded to an Indian for mutilating the hand of a European sergeant in the recent riots in Calcutta, and attributes it to the racial prejudice of the Anglo-Indian officials in administering justice between the black and the white.

The *Union Gazette* (Bareilly) of the 28th December, expresses a similar opinion in referring to these cases.

ANAND, 26th December, 1907.

The famine and realisation of revenue.

52. The *Anand* (Lucknow), of the 26th December, says that the demand of one-fourth of the revenue by the Government from the zamindars will compel the latter to squeeze the same from their tenants, which will make the distress caused by the famine doubly acute while the distribution of the *taqavi* will produce no alleviating effect.

MASHRIQ, 31st December, 1907.

The famine and realisation of revenue.

53. The *Mashriq* (Gorakhpur), of the 31st December, referring to the inability of the zamindars to recover their rent from their famine-stricken tenants, remarks that the Government should instruct its officers to be very lenient in the collection of revenue, and it would be much better if the collections are postponed. When this is done, it would be advisable to make the zamindars pay their dues in instalments and not in a lump sum, as they will find it very difficult to get together large amounts.

(*b*).—*Police.*

ADVOCATE, 29th December, 1907.

The Manda murder case and the Allahabad Defence Association.

54. The editor of the *Advocate* (Lucknow), publishes in the issue of 29th December, an account of the trial of the accused in the Manda murder case.

After giving details of the case he remarks that as had been expected, the Judge has acquitted all the accused.

The accused were, he writes, at first undefended, but later on some of the local vakils, getting information of the innocence of the accused and the oppression of the police, interested themselves in the case and worked for several days without any remuneration.

The editor invites the attention of Government to the finding of the Judge that the accused were severely beaten while in police custody, and remarks that such a flagrant case of police oppression which might have ended in five human lives being lost, should not be allowed to go unpunished, and the Government should prosecute all those who took part in beating the prisoners and in getting up a false case against them.

He expressed appreciation of the action of the Allahabad Bar and remarked that cases such as the Manda case happen in all parts of the provinces where the accused are unrepresented and that there are Magistrates and Judges who would only be too glad to receive help from professional men on behalf of unrepresented accused. He states that there are members of the Bar, both junior and senior, who would not mind rendering some help to the poor people really in need of legal advice, and that there are districts where accused persons when they come in conflict with influential officers do not get proper legal aid even when questions of principle are involved, and that such cases show the necessity for proper organised work by members of the legal profession. He notes that there was a society in these Provinces organised for the relief of discharged prisoners but that it did not last long, and he advocates in its stead a society for the defence of accused persons which should mainly consist of lawyers willing to help in such a good cause. It would need some funds in order to engage lawyers to help accused persons when honorary services were not available. Fifty intelligent members of the Bar willing to undergo some sacrifice would reform the methods of the police more easily than what scores of memorials and resolutions of Indian public bodies could do. He remarks that there need be no conflict between the organization and the officers and that on the contrary judicial officers would welcome every help coming from disinterested sources.

This is the sort of work that could be undertaken by educated men without much sacrifice or expenditure of money, by which they could make the lives of thousands happier and could prove themselves a terror to wrong-doers. He suggests that what is now being done individually should be done by an organization, and that help should be extended to far off districts in the mufassil.

The Manda murder case.

55. The *Hindustani* (Lucknow), of the 1st January, reproduces the remarks of the *Advocate* (Lucknow), of the 29th December, 1907 and is of opinion that the Government should punish the police officers implicated in the case and that the educated men should form a society to defend innocent people who are oppressed by the police.

HINDUSTANI, 1st January, 1908.

Manda murder case and police.

56. Referring to the acquittal of the accused in the Manda murder case and the remarks of the court condemning the police for illegality of procedure and for torture, the *Hind* (Lucknow), of 2nd January, asks Government to bring the police to justice for its disgraceful and reprehensible conduct.

HIND, 2nd January, 1908.

The editor further points out that if Government will not take any serious notice of such inhuman conduct by the police, the distress of the people will be past all imagination.

Police torture in Noakhali.

57. Referring to the torture and rape committed by four police constables at village Kazarkhel in the Noakhali district, on an innocent woman whose husband was suspected of a theft, the *Musáfir* (Agra), of the 23rd December, remarks that the Government should take very serious measures to put a stop to such inhuman atrocities by the police which, unfortunately are of frequent occurrence in this country.

MUSAFIR, 23rd December, 1907.

Conviction of Police officers in Noakhali.

58. Referring to the alleged shameful and inhuman manner in which some police constables tortured a helpless woman in Noakhali and to the subsequent conviction of the aggressors, the *Hind* (Lucknow), of the 2nd January, expresses the hope that the

HIND, 2nd January, 1908.

United Provinces Government will teach a similar lesson to the police officers for torturing the accused in the Manda murder case.

ABHYUDAYA, 27th December, 1907.

The punitive police force at Jhalakati.

59. The *Abhyudaya* (Allahabad), of the 27th December, says that those who have been the warmest workers in the cause of the *swadeshi* movement at Jhalakati have been assessed most heavily to pay for the charges of the punitive police force quartered there, while the Muhammadans have been totally exempted from the assessment. The editor suggest that it may be the *Jaziah* imposed upon the Hindus.

NASIM-I-AGRA, 3rd January, 1908.

The Agra Police.

60. The *Nasim-i-Agra* of the 3rd January, complains that thefts have become very frequent in Agra owing to the paucity of the police force in the district The editor is of opinion that it should be reinforced at once.

(c).—Finance and Taxation.

ALAMGIR, 15th December, 1907.

The Nickel Coin.

61. The *Alamgir* (Aligarh) of the 15th December (received on the 2nd January), remarks that considering that the Government makes a profit of 75 per cent. from the nickel coinage it is not more valuable to the people than currency notes.

The editor further remarks that the coin is not approved of by the public, that it is very easy to imitate and counterfeit it, and that it is also apprehended that the profit made out of this coin may lead the Government to think that India is still very rich and prosperous.

(d).—Municipal and Cantonment Affairs.

RAHBAR, 21st December, 1907.

Necessity of a separate flesh market in Moradabad.

62. While referring to the objectionable practice of selling all sorts of meat in public streets and open markets in Moradabad, the *Rahbar* (Moradabad), of the 21st December (received on the 27th December), remarks that it naturally wounds the religious feelings of the Hindus and invites the attention of His Honour the Lieutenant-Governor and the District Magistrate to the matter, suggesting the desirability of constructing a separate market for the sale of meat like Bareilly and other important towns.

BHARAT JIWAN, 23rd December, 1907.

Water supply at Benares.

63. The *Bhárat Jiwan* (Benares), of the 23rd December, again complains of the inconvenience to which the people are subjected owing to the shortage of the water supply and invites the attention of the Municipal authorities to the matter.

PRAYAG SAMACHAR, 23rd December, 1907.

Removal of Mr. Khaparde from the Vice-Chairmanship of Amraoti.

64. Referring to the removal of Mr. Khaparde from the Vice-Chairmanship of Amraoti, the *Prayág Samáchár* (Allahabad), of the 23rd December, (receive on the 2nd January), remarks that this measure far from allaying the unrest will all the more increase it. The authorities ought to have thought twice before taking such a step.

UNION GAZETTE, 28th December, 1907.

Bareilly Municipality.

65. The *Union Gazette* (Bareilly), of the 28th December, complains that the Beharipore road in Bareilly is not properly watered, and invites the attention of the Secretary of the Municipality to remove the nuisance caused by insufficient watering of the roads.

ADVOCATE, 29th December, 1907.

Road lighting in Lucknow.

66. In the issue of the 29th December, the editor of the *Advocate* (Lucknow) calls the attention of the Deputy Commissioner of Lucknow to the bad lighting of the road between the mosque at Pir Jalil and the Najirabad crossing. The Jhao-Lal-Pul road being under repairs all traffic had been diverted to the Pir Jalil road, and the bad lighting of the latter proves dangerous.

ABHYUDAYA, 3rd January, 1908

Adulteration of milk.

67. The *Abhyudaya* (Allahabad), of the 3rd January, invites the attention of the Health Officer to the local sale of skimmed milk adulterated with arrowroot, and suggests the desirability of steps being taken to stop this pernicious practice as being detrimental to the public health.

(e).—*Education.*

68. The *Rahbar* (Moradabad), of the 14th December, (received on the 27th December), refers to a quarrel between the office clerk and the Entrance class students of the Government High School, Moradabad. The students, he hears, refuse to answer the clerk at the roll-call with the usual phrase "present, sir" and say only "Yes", and they have grown so obdurate in their opposition that they do not pay their fees to the clerk in person but remit them by money-order.

Quarrel between the students and the clerk of the Moradabad Government School.

RAHBAR, 14th December, 1907.

The editor expresses the opinion that there must be some grave reasons for the trouble, and he promises to find out and inform the public.

69. Referring to the question of the appointment of a European Principal in the Islamia College, Lahore, in the absence of a competent Mnhammadan, the *Rahbar* (Moradabad) of the 14th December (received on the 27th December), remarks that the appointment of another Indian would have been much better and more useful than that of a foreigner.

The principal ship of the Islamia College, Lahore.

RAHBAR, 14th December, 1907.

The editor further remarks that it is foolish to have the national institution without a head any longer, simply for the sake of racial prejudice, and that any competent Hindu, Parsee, Jew or Christian would do to fill up the vacancy.

70. The *Rahbar* (Moradabad), of the 14th December, (received on the 27th December), expresses its satisfaction at the opening of various national institutions in Bombay, Madras and at other important centres of the country, and remarks that it is high time now that the education of the nation should be taken into their own hands as the education hitherto imparted by foreigners has lamentably failed to result in the prosperity and in improved condition for the people which is the true aim of all education.

National Institutions.

RAHBAR, 14th December, 1907.

In conclusion he regrets the apathy of the United Provinces men in this respect and exhorts them to do something to impart healthy and useful education in these provinces also.

71. A correspondent in the *Bhárat Jiwan* (Benares), of the 23rd December, says that the Hindi text-books at present prescribed for schools contain nothing of the Hindi language beyond being written in the Devanagri character, and consequently are the worst possible instruments of imparting knowledge of the Hindi language to school boys. He expresses a hope that the Director of Public Instruction will bestow his attention upon the matter and substitute better Hindi text-books for those now prescribed.

Hindi Text-books.

BHARAT JIWAN, 23rd December, 1907.

72. The editor of the *Advocate* (Lucknow), in the issue of the 26th December, comments on the views expressed by the Reverend Bishop Whitehead that education in India should be more largely imparted in the vernacular, and remarks that while there is no doubt that nothing is so desirable as instruction of any nation through the medium of its own vernacular, in India the solution is not so easy as it is in Japan as there are as many as ten important vernaculars spoken in India, each of which is employed by not less than ten millions of the people.

Bishop Whitehead on education.

ADVOCATE, 26th December, 1907.

While admitting that the spread of education is only possible through these vernaculars, he notes that there are impediments in the way which are stupendous.

As public work has to be discharged through English, there is little or no incentive to the improvement of vernacular literature, and the incentive rather is in the opposite direction. The medium of communication between the Provinces, as also the language in which the proceedings of the Congress and the Provincial Conferences are conducted, is English, which is necessarily so because in both the people had to deal with the British rulers and their doings.

73. Referring to the complaints of the schoolmasters in Lucknow regarding the delay in the payment of their salary, the *Hind* (Lucknow), of the 2nd January, holds the District Board responsible for the delay, and asks the Deputy Commissioner to arrange for its punctual payment.

Complaint of the schoolmasters in Lucknow.

HIND, 2nd January, 1908.

INDIAN PEOPLE, 2nd January, 1908.

74. The editor of the *Indian People* (Allahabad), reproduces in the issue of the 2nd January, a letter from a correspondent dealing with the Agra College, in which the writer remarks that the way in which the contract for the building of the new hostel was given to Messrs. Frizoni & Co. of Allahabad, is very unsatisfactory and unbusiness like, and that the conditions of the contract are yet a mystery even to some members of the Managing Committee.

The Agra College.

The Principal of the College and others who did not like the writer's addressing the papers on the subject last year, were dissatisfied with the work done by the contractor. The supervising engineer had pointed out material differences between the quality and quantity of the work shown in the bills and the work actually done.

The writer expresses the hope that before His Honour visits the hostel, the responsible Trustees will, after examining the building and the Engineer's reports, come to some satisfactory settlement, enabling them to meet the further expenses for the the hostel, without having to call on the public again for subscriptions. He remarks that the public and the Trustees themselves are not convinced of the stability of the building, and that the students also do not find their rooms safe and convenient to live in.

(f).—Agriculture and questions affecting the land.

SUNDAR SHRINGAR, 23rd December, 1907.

75. The *Sundar Shringar* (Muttra), of the 23rd December, suggests the desirability of Government interdicting the export of food grains to foreign countries as the surest means of alleviating the distress caused by famine in India. The editor also exhorts all the leading Indians to take steps to save their countrymen from starvation by founding poor houses, charitable dispensaries and orphanages and by giving gratuitious relief to poor respectable families.

The famine.

MOHINI, 24th December, 1907.

76. The *Mohini* (Kanauj), of the 24th December, says that famine in India does not mean scarcity of food grains but scarcity of money, since it had never been seen in this country that grain is not available when money is forthcoming, and suggests that the best means of successfully combating ever-recurring famines in India, is to increase the income of the people, which is possible only by encouraging indigenous arts and industries.

The famine.

NIZAM-UL-MULK, 24th December, 1907.

77. Referring to the distress caused by the prevailing famine among the respectable poor people of this country, the *Nizám-ul-mulk* (Moradabad), of the 24th December, asks Government to help them by providing them with appointments in the famine relief works or by lending them sufficient sums of money at a small rate of interest, in which way many respectable poor people, who out of shame do not avail themselves of the gratuituos relief allowed by the Government, will be saved from starvation.

The famine.

HINDUSTANI, 25th December, 1907.

78. A correspondent of the *Hindustani* (Lucknow), of the 25th December, suggests the advisability of constructing a railway line from Rosa to Sitapur, which was surveyed by the Oudh and Rohilkhand Railway in 1905, as it will afford relief to a large number of afflicted people.

Relief works and the Rosa-Sitapur line.

ROHILKHAND GAZETTE, 1st January, 1908.

79. The *Rohilkhand Gazette* (Bareilly), of the 1st January, suggests the advisability of making a small temporary increase in the pay of the railway employés during the famine. Government servants get famine allowances, and there is no reason why the railway servants should not be treated in the same manner.

Famine allowance to railway servants.

(g).—General.

RAHBAR, 14th December, 1907.

80. Referring to the conviction of some persons of Madaripur in East Bengal, charged for forcibly throwing away sweetmeats worth a rupee made of foreign sugar and to the award of Rs. 50 as compensation to the complainant, the *Rahbar* (Moradabad), of the 14th December, (received on the 27th December), remarks that it is an indirect attempt on the part of the officials to encourage the sale of imported articles.

The *swadeshi* movement.

The editor further remarks that the officials must consider, as sufficient experience of late has shown, that such harsh policy will simply lead to the final success and triumph of the *swadeshi* movement, and that it is vain to attempt its suppression by means of such oppressive measures.

The *Swadeshi* movement.

81. The *Jain Gazette* (Deobund), of the 24th December, says that as the process of manufacture of most of the foreign articles involves the destruction of life, the Jains who are so particular not to injure life will do well not to use foreign articles, particularly foreign sugar and saffron.

JAIN GAZETTE, 24th December, 1907.

The attempted assassination of Mr. Allen.

82. Referring to the attempted assassination of Mr. Allen, the editor of the *Indian People* (Allahabad), remarks in the issue of the 29th December, that the outrage has sent a thrill of horror throughout the country, and that there is great indignation at Dacca where Mr. Allen was very popular.

INDIAN PEOPLE, 29th December, 1907.

Continuing, he remarks that the attempted murder is regarded by the Anglo-Indian press as a political crime, and is associated with the National Volunteers against whom Mr. Allen was compelled to take some action. This may or may not be perfectly true, but there is no evidence on which any theory might be hazarded.

He suggests that the would-be assassin of Mr. Allen may be only a personal enemy, or some one who bears him malice, and that at all events it is no use making matters worse by wild guesses.

Mr. Allen may yet recover, for the bullet has been safely extracted and he is progressing favourably, so that the design of his intending murderer may yet be frustrated.

The attempted assassination of Mr. Allen.

83. The *Hindustani* (Lucknow), of the 1st January, referring to the attempted murder of Mr. Allen, remarks that this will afford the *Pioneer* a fresh opportunity of reviling the educated Indians and that it is not the work of political fanatics, but probably that of some *badmash* who was punished by him.

HINDUSTANI, 1st January, 1908.

The attempted murder of Mr. Allen.

84. Referring to the attempted murder of Mr. Allen at Goalando, the *Abhyudaya* (Allahabad), of the 27th December, says that whenever any assault is made upon Europeans, the Anglo-Indian papers attribute it to the sedition in the country, and that the *Englishman* and the *Pioneer* in pursuance of that policy have attributed this incident too to the same cause. The editor asks whether all the murders that are committed are the outcome of sedition, and remarks that it is unjust to fasten the crime upon agitators or National Volunteers without having any evidence to support that supposition, and expresses a hope that the Government will institute an impartial inquiry into the matter without being influenced by the insinuations of the Anglo-Indian Press.

ABHYUDAYA, 27th December, 1907.

The attempted murder of Mr. Allen.

85. Referring to the opinion of the *Pioneer* and the *Englishman* that the National Volunteers are responsible for the shooting of Mr. Allen, the Magistrate of Dacca, the *Hind* (Lucknow), of the 2nd January advises the Government not to be misled by the opinion of the Anglo-Indian newspapers but to order a thorough and sifting enquiry to find out the real offender.

HIND, 2nd January, 1908.

The *Pioneer* and the attempted murder of Mr. Allen.

86. Referring to the attempted murder of Mr. Allen, the *Abhyudaya* (Allahabad), of the 3rd January, says that the *Pioneer* is of belief that it was the doing of political agitators. The editor points out that if those who are engaged in tracing out the offender will do their work keeping in view the advice of the "*Pioneer*", they will never be able to inquire properly into the matter, and it is quite possible that instead of the real culprit being found out the crime may be fixed on some innocent student, and that some political leader may be unnecessarily brought into trouble.

ABHYUDAYA, 3rd January, 1908.

He remarks that to take any steps on the bare reports of detectives without any reliable evidence and at the instigation of such papers as the *Englishman* and the *Civil and Military Gazette*, will be likely to lead to similar results as at Rawalpindi. He expresses a hope that the Bengal Government, keeping in view the incidents at Etawah and Rawalpindi, will proceed most cautiously in this matter.

ADVOCATE, 26th December, 1907.

A plea for unity.

87. The *Advocate* (Lucknow), of the 26th December, reproduces an advance copy of the article headed "A plea for unity" contributed by an Indian Nationalist for the next issue of the *Modern Review* (Allahabad).

INDIAN PEOPLE, 26th December, 1907.

The imperative need for unity.

88. Commenting on the article entitled "A plea for unity" about to be published in the *Modern Review*, the editor of the *Indian People* (Allahabad) remarks, in the issue of the 26th December, that the Indian National Congress is an embodiment of Indian nationalism and that all parties stand in the shade of its ample banner. The new party merely desire that the Congress may be converted to its views, but the rank and file of this party trust more to personal bitterness than anything else to bring about this result. The apprehension that these will do their best to wreck the Congress has been filling the mind of the public in India for several months.

MASHRIQ, 24th December, 1907.

Grievances of office clerks.

89. Referring to the suffering of the overworked and low paid clerks, *muharrirs* and *ahlmads* in all departments of the public service, the *Mashriq* (Gorakhpur), of the 24th December, asks the authorities to remove their grievances, as insufficient food and overwork makes them entirely effeminate and threatens the development and growth of many a family.

MASHRIQ, 31st December, 1907.

Grievances of clerks.

90. The *Mashriq* (Gorakhpur), of the 31st December, referring to the grievances of the clerks makes the following proposals :—

(1) Gradation lists of clerks in each district should be prepared and reprinted once in every quarter, so that the element of partiality in promotions may be eliminated.

(2) Transfers should not be too frequent. It is true that a clerk should not be allowed to stay in the same place for a long time, but still transfers should be made at reasonable intervals.

NASIM-I-AGRA, 3rd January, 1908.

Work in holidays.

91. The *Nasim-i-Agra* of the 3rd January, complains that there are certain officers who neglect their work in the working days, and when the holidays come they prevent their subordinates from enjoying their well-earned rest. This has been the case in the recent Christmas holidays in many offices.

INDIAN PEOPLE, 26th December, 1907.

The proscribed newspapers.

92. Commenting on the rescinding of the order prohibiting the importation into India of the newspaper *Justice*, the editor of the *Indian People* (Allahabad), remarks in the issue of the 26th December, that perhaps the Government will be surprised to learn that notwithstanding its prohibition the proscribed newspaper has been all along being coming into the country.

There are numerous complaints that letters and papers and other covers are frequently opened on suspicion of containing seditious or dangerous matter, but the system of inquisition is not so perfect that the contents of every single packet or letter passing through the Post Office can be opened and examined.

Justice had not changed its party nor its politics, and has easily frustrated the attempt to keep it out of India, and has been regularly brought in by the Post Office.

He expresses the opinion that the only result of the order of prohibition had been the whetting of public curiosity, and the withdrawal of the notification will increase the demand in India for the newspaper in question.

INDIAN PEOPLE, 26th December, 1907.

The Press and the Government.

93. Commenting on the action of Sir George Clarke, Governor of Bombay, in inviting the co-operation of editors of the vernacular press, the editor of the *Indian People* (Allahabad), remarks in the issue of the 26th December that the relations between the press and Government have never been friendly and that the action of Sir George Clarke is a remarkable and most welcome departure.

The new Governor of Bombay "not familiar with the traditions of the Civil Service, looks upon the Indian Press with different eyes, and his generous friendliness will meet with a cordial response."

94. Referring to the concessions allowed to officials in the purchase of motor cars and to the changed opinions of the doctors that their use improves the health of the drivers, the *Rahbar* (Moradabad), of the 14th December, (received on the 27th December), warns the Indians not to be misled by the false and selfish opinions of the doctors, who want to encourage the sale of the motor cars and so enrich their countrymen.

Motor cars.

RAHBAR, 14th December, 1907.

95. Referring to the conduct of the English in suppressing the people of Zululand, the *Rahbar* (Moradabad), of the 14th December, (received on the 27th December), eulogises the magnanimity of the Americans who, taking slavery to be a sin, freely give independence to the people whom they conquer, and remarks that the English should be ashamed of their conduct in this respect and know that they can expect only such blessings from God as they grant to those whom they govern.

The trouble in Zululand.

RAHBAR, 14th December, 1907.

96. A correspondent in *Al-Islam* (Aligarh) of the 20th December (received on the 2nd January), writes that, considering the position and office work of the Sub-Registrars, it is very necessary that they should be provided with an orderly.

Office orderly for Sub-Registrar.

AL-ISLAM, 20th December, 1907.

He asks the Inspector-General of Registration, United Provinces, to consider this necessity along with the new scheme for the increase of the salaries of the Sub-Registrars from Rs. 50 per mensem to a maximum of Rs. 250.

97. While denouncing the attitude of certain English newspapers in criticising the strictness lately shown by the Chinese Government in beheading some soldiers for trivial disobedience to military discipline, the *Rahbar* (Moradabad) of the 21st December (received on the 27th December), remarks that such harshness and strict observance of orders is necessary in China in reforming its degenerated army, and that it is the tendency of the civilised peeple to find fault with the most petty shortcomings of their neighbours, while they never think for a moment of the greatest faults of their own brethren. If a European murders an Indian he invariably escapes scathless from the grasp of the law, but if any Indian unfortunately happens to kill a European he is hanged without the slightest hesitation.

The selfish policy of the English.

RAHBAR, 21st December, 1907.

The civilised Europeans drive out the Indians from their countries and it is looked upon as justice, but a similar effort and attempt on the part of the Indians is taken to be rebellion and sedition.

98. Referring to the advice of Mr. Nevinson in asking the Indians not to depend too much on the Government but to do everything by themselves, the *Rahbar* (Moradabad), of the 21st December, (received on the 27th December,) strongly denounces the conduct of the Moderates, who have too much theory without practice, and exhorts the Indians to follow the steps of the Extremists who advocate the adoption of practical measures.

Mr Nevinson's advice.

RAHBAR, 21st December, 1907.

99. Referring to the opposition of the people in England to the reception of the Emperor of Germany as involving a useless waste of public money, the *Musáfir* (Agra), of the 23rd December remarks that similar conduct on the part of the Indians would have been looked upon as seditious and would have involved them in serious difficulties.

The Emperor of Germany in England.

MUSAFIR, 23rd December, 1907.

The editor also points out that therein lies the difference between the black and the white subjects of His Imperial Majesty.

100. Referring to the conviction of the *Barisal Hitaishi*, under section 124A, Indian Penal Code, the *Musafir* (Agra), of the 23rd December, comments on the moral courage and undaunted spirit shown by the editor in not submitting to the ignominy of asking a pardon, and remarks that the disinterested self-sacrifice of the children of the soil will not go in vain.

Conviction of the *Hitaishi*.

MUSAFIR, 23rd December 1907.

MOHINI, 24th December, 1907.

The condition of the United Provinces.

101. The *Mohini* (Kanauj), of the 24th December, regrets to note that while attempts are being made at the formation of nationality and the promotion of unity in other provinces, the United Provinces is being divided and sub-divided by sectarian societies and associations.

The editor points out that so long as this state of affairs continues, so long the United Provinces will remain the most backward province, as sectarian societies only tend to produce narrow-mindedness and want of brotherly feeling among the people. He advises the people to found one common society whose aim would be to ameliorate the general condition of the whole mass of the people.

INDIAN PEOPLE, 26th December, 1907.

A grave accusation.

102. Referring to Mr. Nevinson's complaints that his private correspondence had been tampered with, the editor of the *Indian People* (Allahabad) states, in the issue of the 26th December, that Mr. Wacha had also complained that letters passing between him and Sir William Wedderburn and Sir Henry Cotton were delayed.

He admits the right of the State to examine and seize treasonable correspondence, but expresses the opinion that that right is undoubtedly exceeded when ordinary correspondence is examined on suspicion, and when privacy is violated without justification.

RAHBAR, 28th December, 1907.

A new capital for India.

103. The *Rahbar* (Moradabad), of the 28th December, referring to the choice of a new capital for India, remarks that in this connection the claims of Delhi and Lucknow should not be ignored.

RAHBAR, 28th December, 1907.

The *Justice*.

104. The *Rahbar* (Moradabad), of the 28th December, complains that the Government has shown partiality to the *Justice* in allowing it access to India after being interdicted along with the *Indian Sociologist* and the *Gaelic American*.

SULAIMANI AKHBAR, 31st December, 1907.

India's poverty, its causes and remedy.

105. A correspondent in the *Sulaimani Akhbar* (Benares), of the 31st December, while pointing out that the main cause of India's distress from the famine and poverty is the enormous export of grain from the country, suggests the desirability of respectfully approaching the Government through the National Congress or some other organised body with the request to suspend free trade in India for at least five years.

He points out that racial prejudice, sectarian quarrels, and above all the absence of any useful education among the Indians are some of the chief causes of the poverty of Indians, and exhorts them to remove these drawbacks, and cultivate useful knowledge and a taste for arts and industries among themselves, which will surely remove the existing lamentable poverty of their country.

HINDOSTHAN, 2nd January, 1908.

Advice to the Indians.

106. The Hindi *Hindosthan* (Kalakankar), of the 2nd January, in reviewing the events of the past year advises public men of India to keep within the limits of the law in demanding their rights from the Government, inasmuch as such a course alone is likely to be beneficial to themselves and the country at large.

ABHYUDAYA, 3rd January, 1908.

Factory Commission.

107. The *Abhyudaya* (Allahabad), of the 3rd January, points out that if the wages and the working hours of the labourers in Indian factories are fixed so as to increase the cost of production a very heavy blow will be dealt to the *Swadeshi* movement at its very outset. The editor hopes with the *Times* that this danger will be carefully considered in the report to be prepared by the Factory Commission.

V.—Legislation.

VAISH HITKARI, November, 1907.

The Seditious Meetings Act.

108. Referring to the passing of the Seditious Meetings Act, the *Vaish Hitkari* (Meerut), for November (received on the 4th January 1908), remarks that the provisions of this Act are so vague that besides political other meetings of social and religious nature may also come within the range of "Public meetings" as defined in the Act. It has also given the police and magistracy a fresh power of terrorising the public.

VI.—Railway.

End of the strike on the East Indian Railway.

109. Referring to the conditional reinstatement of the late strikers on the East Indian Railway, the *Rahbar* (Moradabad) of the 14th December (received on the 27th December), remarks that the European guards and drivers on this line have weakened their power by not joining with their Indian brethren in a previous strike, and it is now foolish on their part to hope for success by means of strikes. RAHBAR, 14th December, 1907.

Rajputana-Malwa Railway.

110. A correspondent in the *Jedd-o-Jehad* (Shahabad-Hardoi), of the 23rd December, devotes some seven columns to a description of the troubles of the passengers on the Rajputana-Malwa Railway for want of sufficient accommodation, and asks Railway authorities to take prompt measures to remove the inconvenience to the travelling public, by providing sufficient accommodation when necessary. JEDD-O-JEHAD, 23rd December, 1907.

Railway strikes.

111. The editor of the *Abhyudaya* (Allahabad), of the 27th December, expresses the opinion that railway strikes are generally the outcome of the relations between the superiors and the subordinates and of the low salaries of the latter, and that unless these causes are removed strikes cannot be stopped. Referring to the suggestion of an Anglo-Indian contemporary that Europeans should be employed on the Eastern Bengal State Railway so as to teach a lesson to the native employés who have gone on strike, he says that unless the grievances of the strikers are removed the employment of Europeans alone cannot be a remedy to strikes, as has but lately been illustrated on the East Indian Railway, where the white guards went on strike. ABHYUDAYA, 27th December, 1907.

Troubles of the Railway passengers.

112. The *Nasim-i-Agra* of the 27th December, referring to the troubles of the third and intermediate class passengers caused by the large number of passengers who are packed in each compartment, asks the Railway authorities to warn station masters to examine all trains before they start and to attach extra carriages if they find the passengers inconvenienced for want of sufficient accommodation. NASIM-I-AGRA, 27th December, 1907.

VII.—Post Office.

Head Clerk of the office of the Superintendent of Post Offices, Moradabad.

113. The *Rahbar* (Moradabad), of the 14th December, (received on the 27th idem, says that its local correspondent has reported various complaints against Babu Jey Narayan, Head Clerk of the Superintendent of Post Offices, Moradabad, and advises the gentleman to mend his ways in future so that it may not lead to the necessity for referring his misconduct to higher authorities. RAHBAR, 14th December, 1907.

Commission on postage stamps.

114. Referring to the abolition of commission on the sale of postage stamps and the consequent trouble and difficulty felt by the public and the trading classes in particular, the *Sulaimani Akhbar* (Benares,) of the 31st December, asks the authorities of the Postal department to take proper measures to remove this trouble. SULAIMANI AKHBAR, 31st December, 1907.

The editor suggests the desirability of opening a number of shops in Benares city for the sale of stamps.

VIII.—Native Societies and Religious and Social Matters.

Rajput *Shuddhi*.

115. Referring to the *Shuddhi* of the Rajput Nau-Muslims in the Etawah and other districts by the Arya Samajists, the *Zia-ul-Islam* (Moradabad), for December, urges the necessity for taking prompt measures to stop such discomfiture to the Muhammadan religion in future, and holds out a promise to suggest proper measures after due consideration. ZIA-UL-ISLAM, December, 1907.

Rajput *Shuddhi*.

116. Referring to the *Shuddhi* or reconversion of a number of Rajput Nau-Muslims in the Etawah district, the *Qulqul* (Bijnor) of the 16th December (received on the 27th December) attributes it to the negligence of the religious leaders of Islam. QULUL, 16th December, 1907.

The editor exhorts the religious authorities to take prompt measures to stop such discomfitures to Islam in future in order that it may not bring the progress of Islam to a standstill.

AL-BASHIR, 24th December, 1907.

Rajput Shuddhi.

117. *Al-Bashir* (Etawah), of the 24th December, referring to the reconversion of some Rajput Nau-Muslims by the Arya Samajists, remarks that these Rajputs were only nominal Musalmans as they never observed religious ceremonies required by Islam.

The editor strongly refutes the view of the *Rajput Gazette* that these Rajputs were converted to Islam by force, and points out that they embraced Islam out of their own free-will, as it is foolish to think that the martial Rajputs would ever stoopto the ignominy of changing their religion for fear of life, which they never prized when their honour was at stake.

JEDD-O-JEHAD, 30th December, 1907.

The Parasnath Hill.

118. The *Jedd-o-Jehad* (Shahabad), of the 30th December, referring to the construction of bungalows on the Parasnath Hill for Europeans, remarks that this is a deliberate insult to the Jain community and directly opposed to the professed policy of non-interference in religious matters, which has been wisely followed by the Government for a long time.

JAIN GAZETTE, 1st January, 1908.

The Parasnath Hill.

119. The *Jain Gazette* (Deoband), of the 1st January, contains a poem deploring the construction of bungalows on the sacred hill of the Jains, pointing out that it is a condign punishment upon them for the sin of making India destitute by dealing in and consuming foreign-made articles, and calling upon the Jains to abstain from using and dealing in them in future, and suggests a recourse to the court for a decision in the matter of the Parasnath Hill.

MUSAFIR, 23rd December, 1907.

Government and the repairs of the Lahore mosque.

120. Referring to the grant of Rs. 56,000 by the Punjab Government towards the repairs of the dilapidated mosque of Aurangzeb at Lahore, the *Musáfir* (Agra), of the 23rd December, points out the special favour of the Government towards the Muhammadans inasmuch as it did not allow a single farthing for the repairs of the famous temple of Devi ruined by the earthquake at Kangra.

The editor then sarcastically remarks :—"In my opinion the action of the Punjab Government was very wise, because the Devi is worshipped by the Hindus only, and the repairs of her temple by Government would have displeased the Muhammadans and the Christians, and there was no such apprehension in granting Government aid towards the repairs of the house of God (mosque) that is a common object of worship among the Muhammadans, the Christians as well as the Hindus. Besides this the Muhammadan God promises in the Quran to pay, what one lends Him in this world, by thousand times more on the day of resurrection, while the Devi holds out no such promises, so that the conduct of the Punjab Government is entirely based on justice, wisdom and foresight and the Hindus who object to this action are to be condemned as agitators, faithless and seditious."

MUSAFIR, 23rd December, 1907.

The Vilaporam incident.

121. Referring to the shooting of three Hindus by the Police in Vilaporam, Madras, while objecting to the passage of a Christian religious procession, the *Musáfir* (Agra) of the 23rd December points out the partiality and favour of the officials towards their co-religionists without any consideration of the religious feelings of the Hindus.

The editor further condemns this intoleration of religious feelings of the Hindus on the part of the Anglo-Indian officials.

He is also of opinion that it is this prejudice which actuated the officials to stop the *Arya Samaj Nagar Kirtan* procession at Moradabad and some other places during recent years simply on the pretence that the procession will wound the religious feelings of some prejudiced Muhammadans.

VEDA PRAKASH, December, 1907.

Dedication of children to the Ganges.

122. The *Veda Prakásh* (Meerut), for December, (received on the 1st January), invites the attention of the Government to the evil practice obtaining in some places of dedicating children to the Ganges which not unoften results in the loss of their life, and requests Government to put a stop to it, as it has done in the case of *Sati* and other superstitious practices.

INDIAN PEOPLE, 2nd January, 1908.

The coming Magh Mela.

123. Referring to the coming Magh Mela, the editor of the *Indian People* (Allahabad) makes, in the issue of the 2nd January, several suggestions for the improvement in the arrangements.

The first need, the editor points out, is for sheds for the shelter of such of the pilgrims as cannot afford to procure temporary lodging places from the *Pandas* or in the city.

The absence of any such shelter in the Magh Mela grounds compel a large number of pilgrims with delicate females and children to pass chilly nights on the open *maidán*, which exposure often brings on attacks of cholera and other diseases.

The existing *dharamsalas, sarais,* &c., are utterly inadequate to suit the exigencies of a big *mela,* and he recommends that temporary accommodation for pilgrims be provided at the site of the *mela.*

The food stuffs which are sold at the *mela* grounds should be supervised to prevent adulteration, and the vendors prevented from selling short weight and at exorbitant rates. For this purpose he suggests the employment of food inspectors who should be taken from a class of people who are not likely to extort money from the vendors, and pass unwholesome food, and that the Assistant Health Officer, or some one of his standing, would be the best person to do this work.

He advocates that some steps be taken to abate the dust nuisance, and to prevent the contamination of the food offered for sale. In addition to the watering of the streets, sweetmeatsellers should be required to keep their goods covered.

The small patches of water just below the Bund, the remnants of the receding stream, should, he writes, be filled up with earth so that pilgrims may not use this foul water for any purpose whatever.

He remarks that the conservancy arrangements should be more adequate and prompt than last year, and that the sweepers who have already been engaged do not do their work efficiently, as the *chur* land from the Ramghat to the banks of the Tribeni is very foul.

IX.—Miscellaneous.

Nil.

ALLAHABAD :
The 6th January, 1908.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. The *Zamana* (Cawnpore), for October and November (received on the 6th January), bitterly denounces the policy of obstruction adopted by the Extremists at Nagpur and at Surat.

Extremists and the Congress.

ZAMANA, October and November, 1907.

2. While reserving its judgment as to which of the two parties in the Congress was at fault, the *Musáfir* (Agra) of the 30th December (received on the 10th January), strongly denounces the shameful conduct of the leaders at the Surat Congress.

The Surat Congress.

MUSAFIR, 30th December, 1907.

3. Referring to the Congress fiasco at Surat, the *Prayag Samachar* (Allahabad), of the 31st December (received on the 10th January), says that it had always regarded the Congress as a farce and as having been instituted at enormous expense of public money only to show off the powers of speechifying of those who took part in it. The editor without taking sides holds both the Moderates and Extremists responsible for the failure of the Surat Congress, but lays greater blame on the former who had come to consider the Congress as their domain with which they could deal as they pleased. He remarks that the split in the Congress took place last year, but no efforts were made at conciliation between the two parties, and that the Moderates were at fault in that they had no good word for the other party. He concludes with the remark that for the regeneration of India nothing is so essential as unity and harmony among the various sections of Indians, and that, as the Congress has proved incapable of effecting this, the people would be well advised to do away with the Congress and devote themselves to the *swadeshi* movement and such other measures as promise well for the future of India.

The Surat Congress.

PRAYAG SAMACHAR, 31st December, 1907.

4. The *Citizen* (Allahabad), of the 5th January, reproduces the accounts published in the *Patrika* of 27th and 28th December, of the disorders at the Surat Congress, noting that seven Nationalists were arrested by the police but afterwards released, that the Moderate version was incorrect and that the Nationalist version was under preparation.

The Surat Congress.

CITIZEN, 5th January, 1908.

The editor later on reproduces the account given by the *Patrika* correspondent at Surat, dated the 29th December, which showed that the only object of the Moderates at the Congress was to crush the Nationalist party.

5. The *Citizen* (Allahabad), of the 5th January, has the following :—

The Surat Congress.

CITIZEN, 5thJanuary, 1908.

"Nationalists continue Congress. Moderates meet in Convention.

Police with rifles. Hired *Goondas.*

Surat, December, 28.

Even delegates willing to sign the declaration are not allowed to join the Moderate Convention organised by Messrs. Gokhale and Wacha.

Policemen with rifles are posted round the pandal and hired 'Goondas' are held in readiness for attacking the Nationalists who might venture to approach.

The Moderates are acting in a dastardly and cowardly manner.

The Nationalists continue Congress work in a separate meeting."

6. The editor of the *Advocate* (Lucknow), in the issue of the 5th January, gives an account of the meeting of the special committee appointed by the Convention on December 28th at which Dr. Rash Bihari Ghose presided.

The Surat Convention.

ADVOCATE, 5th January, 1908.

Resolutions were passed to the effect that members from each province on the General Committee should form themselves into provincial committees, that secretaries for the provincial committees should be appointed at once so as to enable the secretaries of the Convention to have the views of the committees on the draft of the constitution before the end of February and that the General Committee itself should meet in Easter at some central place to be selected by the President and Secretaries.

He noted that Dr. Tej Bahadur Sapru (Allahabad) and Babu Ram Chandra (Lucknow) were appointed as secretaries for the United Provinces.

ADVOCATE, 5th January, 1908.

The United Provinces Extremists at the Surat Congress.

7. The editor of the *Advocate* (Lucknow), remarks in the issue of the 5th January, that he was surprised at the statement made by the *Times of India* that the disturbance at the Congress meeting was commenced by the United Provinces delegates, as the number of Extremists in the United Provinces block was limited to five or six.

He expresses the opinion that the *Times of India's* correspondent must have misken the Central Provinces delegates for those of the United Provinces, as both were sitting close together, and many of the former occupied seats in the United Provinces block though requested not to do so.

CITIZEN, 5th January, 1908.

8. The *Citizen* (Allahabad) of the 5th January has the following :—

HOW THEY KILLED THE SURAT CONGRESS IN COLD BLOOD.

A Bare Statement of Facts.

(SPECIAL FOR THE *Citizen*.)

The 23rd Indian National Congress.

"Just before the occurrence of the memorable events we are about to relate a well-known Nationalist delegate from Tanjore met at Surat an equally well-known 'Moderate' delegate from Bombay and what the latter said to the former was: 'Look here, Mr. . . . the Congress this year will be either yours or ours. There will be a trial of strength and as Sir Phirozshah is evidently the master of the situation to-morrow you Extremists will be nowhere.' The words if they showed anything only tended to show that the 'Moderates' had come prepared for the worst, in fact to capture the Congress, if that was practicable, and failing in that, to make at any rate a wreck of the Congress.

Thus it was when on the 25th ultimo the Nationalists formed what might be termed a peace-making Committee composed of a representative man from each province and the next morning the Committee went about interviewing the 'Moderate' leaders what most of the latter attempted was to overawe the Committee rather than to come to any terms. Some of the autocratic democrats, for instance Mr. Malvi of the Reception Committee, went so far as to refuse an audience. Better judgment however prevailed after all, and a guarantee, of course an oral one for that was safer, was given to the Committee to the effect that there would be no going back from the position that the Congress held at Calcutta, and that the all-important resolutions on *Swaraj*, boycott and national education which the 'Moderate' leaders had proposed to eliminate altogether from the Surat Congress programme would be allowed to stand as they were, or with only such verbal change as might in no way mar the spirit of the resolutions. For reasons however best known to the 'Moderates' no copy of the draft resolutions was forthcoming, and, when one copy was delivered after all at the twelfth hour, it was discovered what game our friends had so long been playing and what mischief they evidently meant to make. The Nationalist leaders as might be expected, resented strongly the backsliding of the 'Moderates' and thought it proper to serve them with a timely notice that unless they maintained the Resolutions intact they would move an amendment to every one of their resclutions, beginning with the one relating to the very election of the President. It may be mentioned here that the Reception Committee had no business to elect Dr. Rash Behari Ghose, the only consideration that led to his nomination having been that he was a 'Moderate" among 'Moderates,' and thus eminently fitted to please the Government. Dr. Ghose's nomination having been on no other principle, the Nationalists were perfectly justified in opposing it. The 'Moderates' however would not first come to terms. They were sure of an easy victory in that safe retreat of theirs, Surat.

But Sir Phirozshah and his men were soon disillusioned. There was an assembly of some fifteen hundred delegates from various parts of India and some seven hundred of them had already declared themselves as Nationalists. Surely, seven hundred out of fifteen hundred was not a negligible quantity. But Messrs. Mehta and Gokhale persisted in ignoring them, and hence the abortive proceedings of the first day. Mr. Surendra Nath Banerji rose to second the proposal of Dr. Ghose's election but such indignation was felt and there ensued such uproar that all proceedings were impossible and the Congress was suspended that day.

With the dawn of the next day better counsel seemed to have prevailed among a certain section of the 'Moderates.' They after all appeared to accept the principle of 'give and take,' and gave an undertaking that Mr. Tilak would receive hearing, provided that Mr. Banerji was allowed to second the President's proposition. Accordingly Mr. Banerji was accorded a hearing, and a most patient hearing too. But, when Mr. Tilak applied for leave to speak, he was denied his right point blank. Mr. Tilak then attempted to appeal to his brother delegates, but afraid that his address might turn the entire house in his favour, a number of 'Moderates' rushed to where Mr. Tilak stood on the platform and attempted to eject him by sheer force. Mr. Tilak's safety at that time being in danger, a number of the Nationalists too rushed forward. Some desperadoes had already been hired for the day by the 'Moderates,' before the proceedings began that day, they had been discovered by the Nationalists, and on an appeal being made to the Reception Committee, they had been turned out. In their emergency some of the 'Moderates' recalled the same desperadoes, and then ensued the scene of violence and disorder, which beggars all description.

That the 'Moderates' came prepared to eject the 'Nationalists' at any cost is evident from circumstantial evidence too. The manifesto they issued as the constitution of the Congress could leave no doubt in the mind of any reader that the Congress was no more to be the national assembly of all India, where there might be a full scope for the discussion of all reasonable views of politics, but that it was to be the private property of the Bombay 'Moderates' and their creatures. Rather than allow Bal Gangadhar Tilak to speak, the same Bombay 'Moderates' and their creatures have allowed the Congress to die, yea, they have killed it in cold blood.

One word more as to Dr. Rash Behari Ghose, and we are done. He had no business to go and occupy the chair, before the Resolution electing him as Chairman was duly passed. With such an amount of vigorous opposition to his election, any other man would have considered it more graceful to retire. But the great doctor rushed in, where Lajpat feared to tread. His consolation evidently must be if he has not been able to sell the Congress, a lawyer as he is, he has certainly succeeded in mortgaging it."

9. The *Sundar Shringar* (Muttra), of the 7th January, notes with regret the ending of the Surat Congress in a fiasco, and says that its deplorable incidents have reflected great discredit on the Indian people as a whole and have given its enemies an opportunity to ridicule them. The editor however appeals to the good sense of the leaders of both the parties to take steps to keep the Congress in tact in future, sinking their mutual differences in consideration of the great cause upon which they are engaged.

The Surat Congress.

SUNDAR SHRINGAR, 7th January, 1908

10. The *Zul Qarnain* (Budaun), of the 7th January, refers to the failure of the Surat Congress as showing the unfitness of the Congressists for self-government which they so loudly demand.

The Surat Congress.

ZUL-QARNAIN, 7th January, 1908.

11. The *Mashriq* (Gorakhpur) of the 7th January, publishes a letter from Mr. Anwar Ali, Barrister-at-law of Gorakhpur, who, while referring to the disgraceful scenes at the Surat Congress, cautions the Musalmans against joining the Hindus, who are divided amongst themselves, and who have very little interest in the welfare of the Musalmans as has been shown by their past conduct.

The Musalmans and the Congress.

MASHRIQ, 7th January, 1908.

12. *Al-Bashir* (Etawah) of the 7th January, referring to the Congress fiasco at Surat, remarks that it was very strange on the part of the Moderate leaders not to include the *Swaraj*, Boycott and National Education Resolutions in this year's programme,

The Congress fiasco.

AL-BASHIR, 7th January, 1908.

which had been unanimously passed in the Calcutta Congress. The editor is of opinion that this was done by them in order to curry favour with the Government and the sinister motive which has impelled them do this is not yet known. He cautions the Government and the people to beware of their doings.

TAFRIH, 7th January, 1908.

The Surat Congress.

13. The *Tafrih* (Lucknow), of the 7th January, referring to the Congress split remarks that if Mr. Tilak had behaved with moderation, as Lajpat Rai did, the Congress would not have proved a failure.

AWAZA-I-KHALQ, 1st and 8th January, 1908.

The Surat Congress.

14. The *Awaza-i-Khalq* (Benares), of the 1st and 8th January, writes that the disgraceful conduct of the leaders at the last National Congress, whether they belong to the Moderate or the Extremist party, sadly reflects their shortcomings and incompetency for any great work, seeing that the national good was sacrificed for the purely personal distinction of presiding over the assembly.

ARYA MITRA, 8th January, 1908.

The Surat Congress.

15. The *Arya Mitra* (Agra), of the 8th January, says that the enemies of India have found a chance for ridiculing the Indians in the disturbances which disgraced the last session of the Congress. Several of the Anglo-Indian organs have begun to enquire on what grounds the Indians demand *Swaraj* when the Extremists and the Moderates could not agree between themselves to keep up the Congress itself. The *Englishman* uses its failure to argue the incapacity of the Indians for self-government. He remarks that such a notion on the contemporary's part is an utter misconception, for had not such scenes occurred in England and on the continent, and yet no one could argue that the English or other European nations are unfit for self-government.

HINDUSTANI, 8th January, 1908.

The Surat Congress.

16. The *Hindustani* (Lucknow) of the 8th January, reproduces the remarks of the *Advocate* (Lucknow) of the 2nd January, on the "Congress crisis."

CITIZEN, 9th January, 1908.

The Surat Congress.

17. The editor of the *Citizen* (Allahabad), in a leading article in the issue of the 9th January, exonerates Mr. Tilak of the blame of wrecking the Congress at Surat, which has been attributed to him by the Moderates. He tries to show that the Moderates in seeking to ignore the real sentiments of the people were actually responsible for the failure of the session. He remarks that the tactics of the Congress bureaucrats (Moderates) were to ignore the Nationalists, and to treat them merely as camp followers who were to swell at their bidding the chorus of applause, but that Mr. Tilak felt, and rightly, that the Congress must hear all classes and shades of opinion, and that when he failed to come to an understanding outside the Congress, he considered that he had a right to tell the assembled delegates what he had to say. This permission was most arbitrarily refused with the ingenuity of a quibbling attorney's clerk.

He notes that Mr. Tilak's motion was ruled out of order, and that the Congress was called upon to adopt a cut and dry plan of business, and agree with some one who spoke to some stereotyped resolutions.

The farce had, he says, been too often played already, and no good had resulted to the country, and there was no cause for grief that one more needless repetition of the same had been prevented.

Regarding the statement that there had been an organised campaign of rowdyism among the Nationalists, he remarks that assertion is no proof, and that there is not a shred of evidence to establish the fact.

He maintains that it was established that the rowdyism was that of the Moderates and was aimed at Mr. Tilak, and that unless some of the followers of Mr. Tilak had rushed to his aid, he would not have come out unharmed.

He deprecates using harsh epithets about those with whom one may disagree on political matters, and expresses the opinion that it is high time that the autocrats of the Congress should know that every shade of public opinion ought to find a hearing and expression in an assembly that aspired to the ambitious title of the National Congress, and that, when that great institution is employed merely for the expression of the views of a few of those who cannot bear contradiction, and who must have everything in their own way, the sooner the outside world is made to see their real character and disabused of false impressions, the better for all concerned.

18. The editor of the *Citizen* (Allahabad) publishes in the issue of the 9th January, three letters written to him by correspondents, in which the writers declare that the Congress fiasco was due to the Moderates, and that the latter commenced the rowdism. One of the correspondents asserts that the Moderates hired bullies and admitted them into the Congress pandal to assault Mr. Tilak and his party.

The Congress fiasco.

CITIZEN, 9th January, 1908.

19. The editor of the *Indian People* (Allahabad), in the issue of the 5th January, remarks that Mr. Tilak and his party in causing the wreck of the Congress at Surat had discredited the whole nation and had placed themselves outside the pale of vilisation.

Mr. Tilak and the Surat Congress.

INDIAN PEOPLE, 5th January, 1908.

The feeling in the country was so strong that at Nagpur and in East Bengal proposals were being considered to excommunicate those who helped to wreck the Congress. The men were anarchists as well as ruffians, and should be treated as such.

He remarks as soon as they attempt to advocate absolute *swaraj* or the termination of the British rule they will realise for whom the Seditious Meetings Act was intended, and that even more than the heavy hand of Government, social ostracism will prove to those deluded men how greatly they have offended against their country and their people.

20. The editor of the *Advocate* (Lucknow) reproduces in the issue of the 9th January the full text of Mr. Tilak's explanation of his conduct at Surat, in which he attempts to justify his action by stating that the reasons for his opposition were that the resolutions passed at the Calcutta session of the Congress had been omitted from the agenda of the Surat Congress, and that there was a strong feeling in the country against Dr. Ghose's election as President and in favour of Lala Lajpat Rai.

Mr. Tilak's Statement.

ADVOCATE, 9th January, 1908.

Commenting on the explanation in a leading article, the editor remarks that Mr. Tilak's statement is insufficient to make him change his opinion as to the causes that led Mr. Tilak to assume a defiant attitude not only towards the Reception Committee but to the entire Congress, and that Mr. Tilak has wrecked his reputation and committed political suicide, as even a *Praschit* could not rehabilitate him in the estimation of the people outside Poona. He remarks that people who talk of reconciliation, overlook the difficulties due to the one party keenly feeling the intense humiliation and sorrow to which the country had been subjected, and to the fact that the other party after wrecking the Congress proceeded to their home in a triumphal march and allowed themselves to be garlanded.

The Congress cannot die, though it has been paralysed for some months. He expresses the hope that it will rise up with renewed vigour and have a greater career of usefulness before it.

21. The *Prayág Samáchár* (Allahabad), of the 31st December, (received on the 10th January) contains the following on the Indian situation in the Transvaal, "O ye downtrodden Indians, who have entrusted their independence into the hands of others, so long as you do not take the lesson of self-reliance to heart, so long will your lot remain the same (*i.e.*, so long will you be subjected to the same indignities as you experience in the Transvaal)."

Indians in the Transvaal.

PRAYAG SAMACHAR, 31st December, 1907.

22. Referring to the position of Indians in the Transvaal, the editor of the *Indian People* (Allahabad), in the issue of the 5th January, remarks that gratitude is not one of the virtues of an English Government.

Indians in the Transvaal.

INDIAN PEOPLE, 5th January, 1908.

During the South African war England had been given offers of assistance by Indian Princes, and she had used Indian troops in China, yet she ignores with impunity the wishes of three hundred millions of loyal Indians while the three hundred thousand Boers who fought against the English must not be interfered with, even in their most unjust actions.

He remarks that Mr. Rees, a retired Indian Civilian who is still living at the expense of the Indian people, feels no shame in deserting the people to whom he owes everything, and has the coolness to state that nobody but the agitators were excited at the legislation against Indians in the Transvaal, and that the lesson is obvious that it is more profitable to be an enemy, than to be a friend of the English Government.

ADVOCATE, 5th January, 1908.

Indians in the Transvaal.

23. The editor of the *Advocate* (Lucknow), remarks in the issue of the 5th January, that the attitude of the Indians in the Transvaal is an object lesson to their countrymen in India in that they, though not educated to a high standard in politics, have demonstrated that, provided that the people put their hearts into their work, and have the power to make themselves heard, a very high level of education is not necessary for them to understand their political privileges and responsibilities.

He notes that since self-government has been granted to the Transvaal, all the rights which Indians had previously enjoyed, have been surrendered, and that the British sense of justice had throughout the ill-fated year 1907 been on trial in India as well as in the Transvaal.

In India better sense prevailed before the year was out, but in the Transvaal a voteless and powerless minority of 13,000 Indians still stands face to face with an ignorant and prejudiced majority bent upon putting upon Indians the badge of slavery or the stamp of outlaw.

The Indians in the Transvaal have not asked for the moon, and surely Mr. Morley should have been able to give them more protection from the tyranny of a cruel Colonial Government.

INDIAN DAILY TELEGRAPH, 5th January, 1908.

Indians in the Transvaal.

24. The *Indian Daily Telegraph* (Lucknow), of the 5th January, has the following :—" Two of the British Indians who have been ordered to leave the Transvaal—a British colony—within fourteen days, for no crime other than that of being Indians, are old soldiers, who have fought for the British flag in Burma, Chitral and the Black Mountain and Tirah campaigns. What a humiliating spectacle ! Those who have fought for the Empire being turned out of house and home in a British colony by those who fought against it !"

RAHBAR, 7th January, 1908.

Indians in the Transvaal.

25. Referring to the oppressions committed upon the Indians in the Transvaal and South Africa generally, the *Rahbar* (Moradabad), of the 7th January, remarks that if the Indians had courage, as they have sympathy for their brethren in distress, they would never have been reduced to such a lamentable condition.

ADVOCATE, 9th January, 1908.

Indians in the Transvaal.

26. Commenting on the position of Indians in the Transvaal, the editor of the *Advocate* (Lucknow) writes in the issue of the 9th January, that the firm front presented by them to the Asiatic Registration Act has placed the Government in a quandary, but that the agents of the Government were determined to break up the unity among Indians by unfair means. A fresh chance was to be given to Indians to get themselves registered, on the plea that many refused to submit to the operation because some pressure was brought to bear on them by the promoters of the movement of passive resistance.

He remarks that to prolong the period of suspense for people whose all is at stake is the best way to break their power of resistance, but that the step is decidedly mean and unworthy of any honest Government.

INDIAN DAILY TELEGRAPH, 10th January, 1908.

Boer and British Indians.

27. The *Indian Daily Telegraph* (Lucknow), of the 10th January, contains a leading article entitled the ' Boer and British Indians, in which the writer declares that in the present struggle the sympathy of the general public rests with the latter.

He notes that the Boers with whom England was only a short time ago fighting, are now in a fair way of realising the aim they have always had of a united Dutch South Africa and that by humiliating and insulting British Indians they are aiming a blow at the British Empire.

The position of Englishmen in the Transvaal is, he says, less secure now than before the war, as without pretext they are being dismissed from offices to which they had been appointed, and Dutchmen employed in their stead.

The editor quotes from a letter of a British Colonial published in the *Globe* and remarks that the situation described by the writer proves that the Boer may be viewed as an enemy to British progress and as one who hates not British Indians alone, but all British citizens.

He expresses the hope that the Boer being an enemy of the British Empire, the Government which gave him the power to become mischievous, will see that the power is curtailed, while there is yet time.

ZAMANA, October and November, 1907.

The release of Lajpat Rai and Ajit Singh.

28. The *Zamana* (Cawnpore), for October and November (received on the 6th January), notes with gratification the release of Lajpat Rai and Ajit Singh and hopes that the Government will never repeat this mistake and in future will deal with the Indians justly.

ZAMANA, October and November, 1907.

The present situation.

29. The *Zamana* (Cawnpore), for October and November (received on the 6th January) publishes an article in which the writer attributes the present confusion in Indian politics to the introduction of English education and to the revolution in beliefs caused by it. One of these is the doctrine of equality. The Bengalis and Mahrattas do not take into consideration the position of the English and insist on equality with them.

He is of opinion that the best way of settling the difficulty would be for both parties to be considerate of each other's feelings, and to recognise their relative positions.

ALMORA AKHBAR, 31st December, 1907.

Military expenditure in India.

30. Referring to the military expenditure in India, the *Almora Akhbar* of the 31st December, (received on the 10th January), says that while the Indians have been crying for years for its curtailment, the military authorities have been clamouring for increased expenditure.

The editor remarks that it is mere waste of time and energy on the part of Indians to discuss this question any longer, seeing that public opinion produces no effect on the Government.

PRAYAG SAMACHAR, 31st December, 1907.

Regeneration of India.

31. A correspondent in the *Prayág Samáchár* (Allahabad), of the 31st December (received on the 10th January), deplores the present degraded condition of the Indians and calls upon them to wake up from their deep slumber, to gird up their loins and boldly tell those who treat them like slaves that they are the descendants of the same Indians who had once made their country renowned throughout the world, and that they too inspired by patriotism have begun to realize their position. They should open schools and libraries in order to make their countrymen conscious of their degradation, with a view to goad them on to adopt measures for the betterment of their condition keeping the example of Japan before their eyes, and always bearing in mind the truism that God helps those who help themselves.

SHAHNA-I-HIND, 1st January, 1908.

Triumph of political leaders.

32. Referring to the recent unrest and agitation in India and the final success of the leaders of the national party, the *Shahna-i-Hind* (Meerut), of the 1st January, condemns the undignified conduct of those who tried to win over the Government by presenting addresses of loyalty.

The editor then remarks that the Government has after all been convinced that the national leaders were entirely right, and that they never meant sedition when they asked for the natural rights of the people. He points out that the English as rulers of India are quite a different party from both the Hindus and the Muhammadans, and it is foolish to think that they will ever show any undue favour to any of them.

He exhorts both communities that their good and the salvation of their country lie in their mutual good-will and unity and not in quarrels and hostility, which will simply lead to the ruin and destruction of both the parties.

AWAZA-I-KHALQ, 1st and 8th January, 1908.

33. The *Awaza-i-Khalq* (Benares), of the 1st and 8th January, writes :—"It is very strange that with all their efforts the Indians have not yet been able to obtain *Swaraj*. Is it because the Indians have not the ability to wield it or that the Government is reluctant to invest them with self-government? No. It is the selfish Anglo-Indian officials who put obstacles in the way of India's self-government. It is their selfishness which prompts them to show undue favour to Muhammadans and thus excite and turn them against their Hindu brethren. How can the Secretary of State, the Parliament or His Imperial Majesty sitting in London, know of the tricks and guiles of these officials! The ever loyal Indians who at times of extreme danger in the days of Lord Clive showed their faithfulness and sincerity by satisfying their hunger with husk, leaving the grain to their European brother soldiers, are now despised as traitors and sedition-mongers through the wily misrepresentations of self-interested officials!

Anglo-Indians and India's salvation.

But the question now arises, what makes them thus obstruct the way of India's salvation.

The reason is simple and clear as may be gathered from the following story :—

A lion when much harassed by rats, hired the services of a cat to protect him against their depredations. The wily cat always used to frighten away the mice without doing them any actual harm, and thus managed to pamper itself for ever by eating up all that was left by its master, the lion. It so happened that one day the cat made over its duty to its young one and went out for some business. But on return it found the cave heaped with the carcases of dead rats. Instead of praising the young kitten for the services it only said: "My dear child I could also have very easily killed these rats as you have done. But you little know that if they are killed the lion will require me no longer."

Such is the case of Anglo-Indian officials. For what will become of them if His Majesty, the King-Emperor, be satisfied that the Indians are perfectly loyal and that there is no sedition in India?"

AWAZA-I-KHALQ, 1st and 8th January, 1908.

34. The *Awaza-i-Khalq* (Benares) of the 1st and 8th January, reproduces an article entitled "India under Liberal Ministry a period of nine months."

India under Liberal Ministry.

ADVOCATE, 9th January, 1908.

35. The *Advocate* (Lucknow), of the 9th January, has the following :—"While in South Africa the Imperial Government seems to have surrendered its power and privilege of protecting British subjects in a part of the British Empire, in the Far West any such solution of the racial problem is far from the range of possibility. In the Empire on which the sun never sets the King is virtually unable to protect his Indian subjects from the tender mercies of his British citizens. But in the United States the President authorises one of his officials to notify that he would veto any Japanese Labour Exclusion Bill even if passed by the Congress. The contrast is indeed very much to the discredit of the Liberal Ministry. Well, the knottiness of the situation lies on the assumption that any man from the West is free to roam about in any country in the East, particularly in Asia, but an Asiatic has absolutely no right to step into any tract of land in America and the colonies except on sufferance, no matter whether he belongs to a free nation or a subject country."

The Oriental in the West.

INDIAN PEOPLE, 9th January, 1908.

36. The *Indian People* (Allahabad), of the 9th January, has the following :—"In no country in the world is the history of the shoe more interesting than in India. In England the dropping of a lady's garter was the cause of the creation of the highest order of knighthood. But the shoe took no part in the formation of English history. In India under the Moghul rule the shoe was always left out of consideration, that is, it was never allowed to be brought into the Imperial presence, or in sight of any of his representatives. Under the British rule the unfortunate Moghul or Delhi shoe has been banished still farther out of levees and darbars, and has more than once been the cause of serious political trouble. Many modern Anglo-Indian Imperialists have inherited the Great Moghul's unconquerable aversion to the shoe. Sir Denzil Ibbetson, when a Deputy Commissioner, was almost speechless with anger when a Statutory Civilian, and Assistant Commissioner, had the effrontery to enter his august presence with English boots on. Sir

The historic shoe.

Steyning Edgerley, when Assistant Commissioner in Sind, was equally indignant when he found an Indian gentleman, a member of a deputation that waited upon Lord Dufferin at Karachi, wearing Punjabi shoes. "Is this the way you show your respect for the Vicerory of India?" queried Mr. Edgerley in righteous indignation. The poor man did not understand English. When the matter was explained to him he meekly left the offending shoes outside the room and came in barefooted. A barrister presented himself in a pair of fine Rawalpindi shoes at a Viceregal levee in Calcutta, and was curtly told that his shoes were not presentable. He took off the shoes and himself along with it. And now we have the famous Deccani shoe, inadmissible at levees and darbars and even in a district officer's room, which was flung at Sir P. M. Mehta and Babu Surendranath Banerjea. The official note says that it hit both these gentlemen, but Mr. Tilak's account goes into more minute particulars and says 'the shoe hit Sir P. M. Mehta on the side of the face after touching Babu Surendranath Banerjea.' We can very well imagine Messrs. Tilak & Co. gloating over the shoe that was so well and truly aimed."

Sentiment and Indian Policy.

37. The editor of the *Indian Daily Telegraph* (Lucknow), comments in the issue of the 9th January, on the article of Sir Bampfylde Fuller on the subject of the administration of India. The editor remarks that the article was deserving of the attention of all who claimed to study the subject of Indian policy, for it was the effort of one, whose knowledge of the many and devious paths of Indian administration was unimpeachable, to criticise that administration in a manner thoroughly constructive, and to lay before his readers a scheme for the amelioration of the people of India and the better government of the country.

INDIAN DAILY TELEGRAPH, 9th January, 1908.

The suggestions which he made by way of an endeavour to dispose of the problem in a manner satisfactory to all, should command respect.

The existing arrangements of provincial government were out of accord with the sentiments of Indian character and needed revision, for they obstructed by needless difficulties the gradual admission of Indians to greater influence in State Councils and to more responsible employment in State service.

The suggestions of Sir Bampfylde Fuller for the partition of India into smaller administrations would entirely alter the map of India, but Sir Bampfylde Fuller assumed, not unwisely, that the radical character of the reform would be no bar to its adoption, and he claimed that the new arrangement would involve no untried principles of policy. He notes that the headquarters of a large province may be infinitely more imposing, but that the country districts suffer neglect. The writer notes the difficulty in contradicting the contention that in large administrations the District Officer loses influence, and he expresses the belief that British India would have been more contented, and morally if not materially more progressive, had it been distributed into smaller and more numerous provinces or states, so as to have enlisted more completely the feelings and hopes of a very heterogeneous population.

He remarks that Sir Bampfylde Fuller's proposals show that he possesses views of a singularly broad and sympathetic character, and he expresses the hope that sooner or later, these views will command the attention which they deserve.

II.—Afghanistan and Trans-Frontier.

The Amir's intended tour.

38. Referring to the intended visit of His Majesty the Amir to Europe, leaving the administration of his country into the hands of a council, the *Musáfir* (Agra), of the 30th December, (received on the 10th January) regrets finding an independent Muhammadan ruler so strongly influenced by the Western civilization.

MUSAFIR, 30th December, 1907.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

ZAMANA,
October and November, 1907.

The Rawalpindi rape case.

39. The *Zamana* (Cawnpore), for October and November (received on the 6th January), referring to the acquittal of the accused in the Rawalpindi rape case, exhorts the people to sink their differences and to work in union for the great issues that are at stake.

MUSAFIR,
30th December, 1907.

The Rawalpindi rape case.

40. Referring to the dismissal of Mr. Moore, the Assistant Station Master of Rawalpindi, in connection with the well-known rape case and the certificate of good conduct given to him by the railway authorities, the *Musáfir* (Agra), of the 30th December (received on the 10th January), remarks:—

"Mark the fine sense of morality in the West! Where rapes and outrages of the modesty of married girls are looked upon as marks of good and commendable conduct in a man. Shame! Shame!!

ADVOCATE,
5th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court judgeship.

41. In the issue of the 5th January, the editor of the *Advocate* (Lucknow), congratulates Maulvi Karamat Husain on his appointment as seventh Judge of the High Court.

Commenting on the notice in the *Pioneer* to the effect that the choice of a Judge would be confined on representative considerations to the Muhammadan community, he remarks that the appointment of high Judicial officers on racial grounds, and not on the ground of ability is a departure from the right principles which may yet land Government into many difficulties.

He notes that the Government of India brings itself into contempt of the general public, when, in making a selection for its highest judicial officers, it is guided by principles of expediency and by racial considerations, and that it is said that the ablest Hindu is denied high honours and a high appointment simply because he happens to be a Hindu or because his co-religionists have been engaged in activities not liked by people in high offices.

The editor excuses his remarks on the ground that the people feel strongly on the subject, and not because he is actuated by any feeling of disrespect for Mr. Karamat Husain for whom he has nothing but the highest regard.

INDIAN PEOPLE,
5th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court judgeship.

42. The editor of the *Indian People* (Allahabad), in the issue of the 5th January, congratulates Mr. Karamat Husain on his elevation to the Bench of the High Court, and the Government on its excellent choice, and remarks that he fufils both the conditions requisite for the new appointment.

ZUL-QARNAIN,
7th January, 1808.

Appointment of Saiyid Karamat Husain to the High Court judgeship.

43. Referring to the appointment of Mr. Karamat Husain as seventh Judge of the Allahabad High Court, the *Zul-Qarnain* (Budaun), of the 7th January, remarks that his appointment will be appreciated not only by the Muhammadan community of these provinces but by all the Muhammadans of India, as well as by other Indian communities. The choice of the Government, the editor adds, has fallen upon a deserving candidate and will be gratifying to all parties.

AGRA AKHBAR,
7th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court judgeship.

44. The *Agra Akhbar* of the 7th January, notes with satisfaction the appointment of Mr. Karamat Husain as a Judge of the Allahabad High Court.

AL-BASHIR,
7th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court judgeship.

45. *Al-Bashir* (Etawah), of the 7th January, notes with satisfaction the appointment of Mr. Karamat Husain as a Judge of the High Court, and thanks Government for recognising the claims of the Musalman community. The editor congratulates the Government for making such a good selection.

ROHILKHAND GAZETTE,
8th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court judgeship.

46. The *Rohilkhand Gazette* (Bareilly), of the 8th January, notes with satisfaction the appointment of Mr. Karamat Husain as a Judge of the Allahabad High Court.

HINDUSTANI,
8th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court judgeship.

47. The *Hindustani* (Lucknow), of the 8th January, reproduces the remarks of the *Advocate* (Lucknow), of the 5th January about the new Judge of the Allahabad High Court.

48. While commending the strong sense of justice and independence shown by the presiding judge in discharging Amba Prasad Sufi prosecuted for sedition, the *Musáfir* (Agra) of the 30th December (received on the 10th January), strongly condemns the moral weakness of the jury in passing on him the verdict of guilty.

Discharge of Amba Prasad Sufi.

MUSAFIR, 30th December, 1907.

49. Referring to the dismissal of the appeal for mercy of Lala Dina Nath, the editor of the *Hindostan* (Lahore), the *Musafir* (Agra), of the 30th December (received on the 10th January), sarcastically remarks that it was very wise of His Honour Sir Denzil Ibbetson in dismissing the appeal as it would have seriously damaged the prestige of the British Government.

Lala Dina Nath's appeal for mercy.

MUSAFIR, 30th December, 1907.

50. While expressing its satisfaction at the way in which civil suits are at present decided in the courts of justice in India, the *Tohfa-i-Hind* (Bijnor), of the 4th January, suggests the desirability of introducing the system of village *punchayats* to take cognisance of all civil suits.

Punchayat system.

TOHFA-I-HIND, 4th January, 1908.

The editor is of opinion that the decisions arrived at by these *punchayats* will be more satisfactory and comparatively less expensive and troublesome, as has been experienced by the working of *punchayets* in the Mysore State.

51. A correspondent of the *Mashriq* (Gorakhpur), of the 7th January, cautions the Government against hasty legislation on the extension of the period of limitation for mortgage suits, aud asks it to uphold the recent Privy Council ruling, and to take into consideration the hard case of the debtors who are mostly Muhammadans.

The limitation period of mortgage suits.

MASHRIQ, 7th January, 1908.

The *Riyáz-ul-Akhbar* (Lucknow), of the 8th January publishes the same views.

52. The *Awaza-i-Khalq* (Benares) of the 1st and 8th January, expresses the desirability of the Judicial Officials making a tour within their respective jurisdictions like the executive officers as it will do some good to the people.

Tour of Judicial Officers.

AWAZA-I-KHALQ, 1st and 8th January, 1908.

53. The *Awaza-i-Khalq* (Benares) in its combined issue of the 1st and 8th January, complains that, although the Board of Revenue has prohibited fines as departmental punishment on subordinates, they are still of frequent occurrence in civil courts, especially in those of Benares.

Fines inflicted as departmental punishment.

AWAZA-I-KHALQ, 1st and 8th January, 1908.

The editor hopes that the Government will take this complaint into consideration and have one and the same rule enforced both in the Civil and Revenue Departments in this connection.

(*b.*)—*Police.*

54. Adverting to the strong sense of justice of the Sessions Judge of Naokhali in sentencing to long terms of imprisonment some police officers for torturing a woman, the *Rahbar*, (Moradabad), of the 7th January, points out to the disgraceful conduct of the police in the Manda murder case, and asks the Government to save its people from the high-handedness of the police, as Sir Antony MacDonnell did.

The Manda murder case.

RAHBAR, 7th January, 1908.

55. The *Awaza-i-Khalq* (Benares), of the 1st and 8th January, strongly denounces the disgraceful conduct of the Manda police in torturing four innocent persons and implicating them in an alleged murder case.

The Manda murder case.

AWAZA-I-KHALQ, 1st and 8th January, 1908.

The editor thanks Pandit Madan Mohan Malviya, Babu Hari Mohan Rai, Babu Amir Bahadur and Babu Parsotam Das, vakils, for their sympathy in saving the helpless accused from falling victims to the machinations of the police.

56. The *Sundar Shringar* (Muttra), of the 7th January, condemns the conduct of the Government in making invidious distinctions in the matter of assessment on the inhabitants wherewith to pay the charges of the punitive police force quartered at Jhalakati.

The punitive police force at Jhalakati.

SUNDAR SHRINGAR, 7th January, 1908.

RAHBAR.
7th January, 1908.

Official report on the Beadon Square riot.

57. Referring to the official report on the Beadon Square riot published in the *Calcutta Gazette* and to the reluctance of the Local Government to admit the fault of the police as laid down in the report, the *Rahbar* (Moradabad), of the 7th January, remarks that the Government will soon be convinced of its mistake in being over-partial to the police.

CITIZEN,
9th January, 1908.

The Mymensingh outrage.

58. The editor of the *Citizen* (Allahabad), publishes in the issue of the 9th January, a long telegram from a correspondent in Mymensingh describing in detail the conduct of fifty or sixty military police who are stated to have looted shops and to have assaulted individuals. The correspondent states in his telegram that quite a panic has been created by the conduct of the military police, who on the night of the 3rd plundered many shops in the heart of the town, and that a most curious fact in this connection was that these fifty or sixty armed police had some of their officers with them, who did nothing to prevent them from plundering several shops.

(c).—Finance and Taxation.

AWAZA-I-KHALQ,
1st and 8th January, 1908.

One anna nickel coin.

59. The *Awaza-i-Khalq* (Benares), of the 1st and 8th January, writes:—"Except that the one anna nickel coin is handy to carry about and beautiful to look at, it is altogether a loss to the people and gain to Government. A rupee's worth copper coins can repay at least half its current value if sold as metal, but a rupee's worth nickel coin can hardly fetch 2 pice when divested of its current value and sold as metal. The dissatisfaction of the people is right and it will be better if the Government remove it by substituting silver coin for the one anna nickel piece."

(d).—Municipal and Cantonment Affairs.

RIYAZ-I-FAIZ,
4th January, 1908.

Sale of meat in Pilibhit.

60. The *Riyáz-i-Faiz* (Pilibhit), of the 4th January, complains that meat and *kababs* are sold just near the Pilibhit railway station, which is resented by the Hindus, and expresses the opinion that meat should be sold at a less frequented place.

INDIAN PEOPLE,
5th January, 1908.

The Daraganj road, Allahabad.

61. In the issue of the 5th January, a correspondent of the *Indian People* (Allahabad), complains that part of the road from the city to Daraganj is in a very bad condition and recommends that as there is to be a large influx of pilgrims on the occasion of the eclipse and heavy wheeled traffic it should be repaired.

BHARAT JIWAN,
6th January, 1908.

Municipal Vernacular Schools, Benares.

62. The *Bharat Jiwan*, (Benares), of the 6th January, invites the attention of the local municipality to the anomaly of the Inspector appointed to supervise the Vernacular Schools being quite ignorant of Hindi which is the language taught in these schools, and asks it to take early steps to remedy the evil complained of.

AWAZA-I-KHALQ,
1st and 8th January, 1908.

The Benares Municipality.

63. The *Awaza-i-Khalq* (Benares), in its combined issue of the 1st and 8th January, notes with satisfaction the increase of Re. 1 in the pay of the employés of the Benares Municipality, but observes that it would have been a better means of support had they been granted grain tickets instead.

AWAZA-I-KHALQ,
1st and 8th January, 1908.

Water-tax in Benares.

64. The *Awaza-i-Khalq* (Benares), in its combined issue of the 1st and 8th January complains that the municipality has exempted only those houses from the water-tax whose annual rental value does not exceed Rs. 12. The editor suggests that in these hard times houses whose annual rental value is not more than Rs. 25 may be exempted from it, as is in the case of drainage-tax.

(e).—Education.

NAJM BAZIG,
24th December, 1907.

Board of Scientific Advice.

65. Referring to the absence of Indian members on the Board of Scientific Advice which will hold its sittings in Calcutta on the 20th January, the *Najm Bazig* (Moradabad) of the 24th December (received on the 6th January), suggests the names of the well known Indian scientists Drs. Jagdesh Chandra Bose and Bhandarkar, and asks that they should be appointed as members of the board.

66. Referring to the remark of the Commissioner of Sindh, alleged to have been made at theMuhammadan Educational Conference, that he specially preferred Muhammadans in the public service, the *Rahbar* (Moradabad), of the 7th January, remarks that his opinion is in direct opposition to the provisions of Her late Majesty's Proclamation.

The Commissioner of Sindh and the Muhammadans.

RAHBAR, 7th January, 1908.

The editor expresses apprehension that his conduct may lead to deplorable consequences by making the gulf still wider between the rulers and the ruled.

67. While alluding to the mismanagement of the Benares Sanskrit College, about which a reference has already been made, the *Awaza-i-Khalq* (Benares), of the 1st and 8th January, says that the present Head Master of the School department is not at all popular with the students and their guardians. The editor asks the Director of Public Instruction to remove him from the school before the matter grows serious.

The Sanskrit College and the School at Benares.

AWAZA-I-KHALQ, 1st and 8th January, 1908.

68. Referring to the sitting of the All-India Muhammadan Educational Conference at Karachi, the *Awaza-i-Khalq* (Benares), of the 1st and 8th January, notes with satisfaction the happy sign of the awakening of the Muhammadans.

All-India Muhammadan Educational Conference.

AWAZA-I-KHALQ, 1st and 8th January, 1908.

The editor wishes every success to the Conference, and prays that his Muhammadan brethren may become true friends to the Government like the Hindus by criticising its wrong measures.

In conclusion he points out that the treatment of equality accorded to Hindus and Muhammadans by some prominent Native States, without the least distinction of creed and caste, is sufficient to show that they are like brothers born of the same mother, and that every attempt to create hostility between them must always be regarded with suspicion.

69. The editor of the *Advocate* (Lucknow) alludes in the issue of the 9th January eulogisingly to the volunteer corps of the Church Missionary Society at Srinagar, noting that the volunteer students there are taught to help their sick fellow students, to fight the battles of the weak, and in short the art of patriotism in the most effective form.

The Church Missionary Society's School at Srinager.

ADVOCATE, 9th Januay, 1908.

(f).—Agriculture and questions affecting the land.

70. The *Zamindar-o-Kashtkar* (Bijnor), for November 1907, (received on the 8th January), has a cartoon in which the figure of a European dressed in frockcoat, representing the British Government, holds up an old and decrepit Indian resting on a stick, which is intended to represent Government aid. The old man is pictured with a number of loads on his back labelled Starvation, Anxiety for food and clothing; Government revenue, and Subscription to famine relief fund. The following conversation is printed below the cartoon:—

The famine.

ZAMINDAR-O-KASHTKAR, November 1907.

Government:—"Take courage."

Subject:—(With trembling voice) "How am I to take courage, take off your burden at least."

71. The *Almora Akhbar* of the 31st December (received on the 10th January), is of opinion that the best way for the Government to provide relief to the people during the prevailing famine will be to open depôts for the sale of grain at cheap rates, so as to arrest the increase of prices, thereby benefiting men of small income who feel the pinch of the distress.

The famine.

ALMORA AKHBAR, 31st December, 1907.

72. While regretting the withholding of rain even at this eleventh hour, the *Rahbar* (Moradabad) of the 7th January, commends the patient suffering of the Indians and remarks: "Alas! Government does not appear prepared even now to stop the export of grain from the country."

The famine and export of grain.

RAHBAR, 7th January, 1908.

73. A correspondent writes from Mahmudabad (Sitapur) in the *Sundar Shingar* (Muttra), of the 7th January, that owing to the prevailing scarcity there has been a very marked increase in crime in the locality, and that the poor are feeling the distress very severely. He further says that the list drawn up by the Deputy Collector of persons who are to receive gratuitous relief is defective, inasmuch as it includes names of many a well to do person, while those of a large number of really deserving persons find no entry in it.

Famine gratuitous relief.

SUNDAR SHRINGAR, 7th January, 1908.

AGRA AKHBAR, 7th January, 1908.

Famine relief in Agra.

74. The *Agra Akhbar* of the 7th January, complains that in Agra relief is granted in a very irregular manner and that the claims of deserving persons and *purdanashin* women are often ignored, and that those who distribute the money, often appropriate a large part of it.

AWAZA-I-KHALQ, 1st and 8th January, 1907.

The famine.

75. The *Awaza-i-Khalq* (Benares) in its combined issue of the 1st and 8th January, complains that it has been decided that Benares will be considered affected by famine only when there are 400 persons in the Kali Shankar Asylum. The editor is of opinion that the high prices of food-stuffs conclusively show that the city is affected, people do not go to poor houses owing to caste restrictions, and to some extent their self-respect deters them from doing so.

HINDOSTHAN, 10th January, 1908.

Improvement of agriculture.

76. The *Hindi Hindosthan* (Kalakankar), of the 10th January, makes the following suggestions for the improvement of agriculture in India :—

(1) Primary education should at least be imparted to the cultivators so as to enable them to profit by modern scientific methods of cultivation as practised in Europe.

(2) The indebtedness of the Indian cultivator should be removed by means of an extensive system of agricultural banks.

(3) Adequate arrangements should be made for irrigation so as to free the cultivators comparatively from their dependence on seasonal rains. The editor acknowledges the efforts of the Government in these directions, and advises Indians to co-operate with it in all these measures, for self-reliance alone can help them out of their present material and economic prostration.

(g).—General.

MUSAFIR, 30th December, 1907.

The attempted murder of Mr. Allen.

77. Referring to the attempted murder of Mr. Allen the Magistrate of Dacca, the *Musafir* (*Agra*) of the 30th December (received on the 10th January), considers it to be the consequence of the growing hostility between the rulers and the ruled, and remarks that such an event in a peaceful country like India is surely lamentable.

OUDH AKHBAR, 7th January, 1908.

The attempted murder of Mr. Allen.

78. Referring to the attempt to murder Mr. Allen, Magistrate of Dacca, the *Oudh Akhbar* (Lucknow), of the 7th January, disagrees with the generally rumoured version that it was the action of some Bengalee National Volunteers.

The editor expresses the opinion that this incident and the recent attempt at derailing the special train of His Honour the Lieutenant-Governor of Bengal are the consequences of the ever increasing hostility between the rulers and ruled which can hardly be suppressed by harsh and repressive measures.

AL-BASHIR, 7th January 1908.

The attempted murder of Mr. Allen.

79. *Al-Bashir* (Etawah), of the 7th January, referring to the murder of Mr. Allen, remarks that it is strange that people refuse to believe that it has a political significance and that it is not the result of the unrest in Eastern Bengal.

AWAZA-I-KHALQ, 1st and 8th January, 1908.

The attempted murder of Mr. Allen.

80. While expressing its regret at the attempt to murder Mr. Allen, the Magistrate of Dacca, the *Awaza-i-Khalq* (Benares) of the 1st and 8th January, attributes it to the dissatisfaction of the people with the Government of East Bengal.

The editor remarks that the state of affairs in East Bengal and the existing hostility between the rulers and the ruled in that province reflect discredit on the officials as being incompetent to manage the affairs of the place.

In conclusion he points out that the officials who put too much reliance in the police and their subordinates can never be popular, and suggests the desirability of replacing the present staff of executive officials in East Bengal by men of recognised capability like Mr. Bell, the Member of the Board of Revenue.

MUFID-I-AM, 1st January, 1908.

Government and the newspapers.

81. Referring to the proposal under the contemplation of Government that before a newspaper is registered the names of its responsible editor and proprietor should be recorded and that a decent sum of money be deposited as security, the *Mufid-i-Am* (Agra) of the 1st January, remarks that the discouraging of newspapers by putting such obstacles in their way will always be more injurious in its effect than productive of any good, and especially in these days, when it is the only means by which Government can estimate the current of public feeling.

82. The *Indian People* (Allahabad) of the 9th January, has the following:—

Returns prepared regarding news papers.

"There is an official form which is periodically filled up concerning Indian newspapers. The names, caste and age of the proprietor, editor and printer are filled in. There is also a column as regards their antecedents, that is to say, whether they are habitual offenders or receivers of stolen property, whether and how often they have been convicted of sedition or defamation, whether they have been bound down to be of good behaviour and so on and so forth. No antecedent can be worse than any connection with a newspaper, but it must not be supposed on that account that other people have not their antecedents as well. The evidence recorded by the Decentralisation Commission is bringing many curious antecedents to light. The Maharaja of Durbhunga, the premier nobleman of Bengal and Behar, was an Assistant Magistrate in the Statutory Civil Service in early life. More wonderful still, the Nawab of Dacca (whom God does not let work too hard for a living) began life as a Deputy Magistrate, whereas to-day he divides the rulership of East Bengal with the Lieutenant-Governor. Had the Nawab remained a Deputy Magistrate he would have been killed by overwork and there would have been another natural leader less in the country."

83. The *Oudh Akhbar* (Lucknow), of the 11th January, notes with satisfaction the invitation of the Bombay journalists to the Bombay Plague Laboratory by the Government of Bombay and his friendly advice to them and hopes that this spirit of conciliation will be highly appreciated by the public.

OUDH AKHBAR, 11th January, 1908.

The Press and the Bombay Government.

84. The *Zamana* (Cawnpore), for October and November (received on the 6th January), referring to Mr. Keir Hardie's visit, remarks that although he has not made any specious promises, he will place the case of India before Parliament and arouse greater interest in England in Indian affairs.

ZAMANA, October and November, 1907.

Mr. Keir Hardie.

85. Referring to the visits of several eminent Englishmen to India, the *Almora Akhbar* of the 31st December (received on the 10th January), says that it is to be seen what impressions are made upon their minds and to what extent the English nation is influenced by their testimony regarding India. It will be some thing if they can remove the suspicion caused in the public mind of England by the false stories invented about the unrest in this country.

ALMORA-AKHBAR, 31st December, 1907.

Visits of Englishmen to India.

86. The *Riyáz-ul-Akhbar* (Lucknow) of the 4th January, referring to Count Okuma's speech, remarks that the people of India should take the sympathy of Japan at its true worth and should remember the cruel way in which Japan has treated its neighbour Korea.

RIYAZ-UL-AKHBAR, 4th January, 1908.

India and Japan.

87. The *Rahbar* (Moradabad), of the 7th January, remarks that it seems that the English have sworn to make India stark naked and divest it of all that it possesses.

RAHBAR, 7th January, 1908.

A European robber on Indian railways.

He notes that apart from the enormous drain they annually make upon the Indian exchequer in the shape of revenue, and the vast difference in the daily allowances of European and Indian officials of equal rank, they have now determined to rob India in the true sense of the word, as a European robber named A. Branez is making depredations on the railways in India. (Possibly a reference is intended to Askanski *alias* Condruski, the Russian Railway thief.)

The editor further remarks that there is no doubt that the man can be easily got rid off provided he be awarded a severe punishment as is generally given to Indian robbers, but it can hardly be expected that the Government will ever be so severe towards a European.

88. While regretting the want of interest and enthusiasm shown by the United Provinces people with regard to questions concerning public utility and the good of their countrymen, the *Rahbar* (Moradabad), of the 7th January, commends the work done by other provinces in this respect.

RAHBAR, 7th January, 1908.

The officials and *swadeshism*.

The editor points out the different treatment of the officials in levying the tax for the punitive police quartered at village Jhalakati in Bakerganj district where a man favouring *swadeshism* is made to pay Rs. 150 per mensem, while another who is equally wealthy but does not patronise *swadeshism* is required to pay only annas 4 a month, and remarks that if similar misfortunes were to take place in this province there will hardly be found a man who will face it with courage and fortitude. He exhorts the United Provinces people to take a lesson from their brethren of other provinces.

NASIM-I-AGRA, 7th January, 1908.

The Etawah incident.

89. The *Nasim-i-Agra* of the 7th January, has the following in connection with the Etawah incident:—"In our opinion the United Provinces Government will be well advised to make public the inquiry it made in connection with the Etawah incident, so that the public, becoming acquainted with the facts established by the Government inquiry, should be able to arrive at a right conclusion. Silence in such a matter is, he considers, likely to give rise to bitterness of feeling between Hindus and Muhammadans, which is extremely dangerous considering the present social and political situation in India. . . . . On this occasion we cannot help pointing out that so far as we have looked into the facts of the case, we admit that some imprudent Muhammadans in their attempt to take advantage of the present policy of the Government left no stone unturned to bring the innocent Hindus into discredit, and that, if Mr. Sharpe had not made use of his talents, and if there had not been a very capable administrator at Allahabad, Munshi Zorawar Singh would have certainly been deported for some period."

INDIAN PEOPLE, 9th January, 1908.

A land of hunger.

90. The editor of the *Indian People* (Allahabad) reproduces in the issue of the 9th January, the article written by Mr. Keir Hardie to the *Labour Leader* for December 13th in which the latter draws a picture of the "Raiyat at Home."

INDIAN PEOPLE, 9th January, 1908.

Mr. Nevinson and the Government.

91. Referring to the action of the Government of Eastern Bengal with regard to Mr. Nevinson's complaint that his correspondence was tampered with, the editor of the *Indian People* (Allahabad), remarks in the issue of the 9th January, that the Government has apparently succeeded in putting Mr. Nevinson in the wrong, and showing that his complaints could not be substantiated. "It has however of set purpose ignored the very serious accusation that Mr. Nevinson has been followed by the police from place to place as if he were in an enemy's country. It is because the charge could not be denied that it has been passed by in silence. It is of a piece with the rest and proves the existence of an espionage of the dirtiest kind, from which neither a member of Parliament nor a member of the Legislative Council, nor a simple tourist is free."

ADVOCATE, 9th January, 1908.

The Surat Industrial Conference.

92. Referring to the Third Industrial Conference held at Surat after the dissolution of the Congress, the editor of the *Advocate* (Lucknow), remarks in the issue of the 9th January that under the impulse of the *Swadeshi* movement which is gradually losing its noisy element and is sinking into the hearts of the people, the Industrial Conference is making steady progress, but that to further the industrial progress of India very much more money by way of capital is needed.

He suggests that this must be obtained from foreigners but, on one condition only, namely that Indians do "not pay for it more than other nations" to use the words of the Hon'ble Mr. Vithaldas.

This expression means, he says, that capital must come from outside as borrowed money for which interest is to be paid, and not as share money on which the entire profits of any concern have to be spent which constitutes the great difference between the foreigner as a money-lender, and the foreigner as a capitalist.

He remarks that as a cheap and quick transport is of vital importance to the growth of Indian industries, railway construction should not be deprecated, but that

what is more needed is more efficient management of the railways in order to quicken transport and lower freights.

The editor advocates the nationalising of the railways, so that the profits may go to add to the revenue of the Government and not go out of the country.

He points out how the poor and ignorant trader would benefit by adopting uniformity in the matter of weights and measures, and also the importance of establishing a universal currency throughout India in British territory as well as in native states in which matter sentiment should, he thinks, give way to expediency.

Turning to the question of agriculture, the editor advocates that Government should change its land policy and prevent rack-renting by zamindars, that the new knowledge obtained as a result of repeated experiments should be taken to the very doors of the peasant, so that he may reap the benefit of it.

The editor expresses his doubt as to the future of the sugar industry, and remarks that unless a very great reduction takes place in the cost of production the industry seems to be doomed.

V.—Legislation.

93. The *Zamana* (Cawnpore), for October and November (received on the 6th January), referring to the Seditious Meetings Act, remarks that there was absolutely no necessity for passing this measure, as there was ample provision in the Indian Penal Code to deal with sedition. He notes that sedition has come to mean with the Anglo-Indians even difference of opinion expressed clearly and frankly, and that the discontent, to crush which these measures were passed, was only a figment of the imagination of Anglo-Indian journalists, who ought to have been punished for the false rumours they so assiduously spread. If there was any dissatisfaction among the people, instead of adopting repressive measures, their grievances ought, he says, to have been removed. The activities of the Extremists are mentioned as one of the causes of the severe measures adopted by the Government. But he remarks that, although their methods of work may be different, they are as loyal to the Government as the Moderates, and the latter will neither disavow them nor help the bureaucracy to persecute them.

The Seditious Meetings Act.

ZAMANA, October and November, 1907.

94. A correspondent writing to *Al-Bashir* (Etawah), of the 7th Jauuary, discusses Mr. Gokhale's speech on the Seditious Meetings Bill in the Viceregal Council, and refutes his arguments in detail.

The Seditious Meetings Act.

AL-BASHIR, 7th January, 1908.

VI.—Railway.

95. Referring to the recent collison of the trains at Ludhiana, the *Musáfir* (Agra), of the 30th December (received on the 10th January), writes as follows :—" If the drivers have resolved (to work destruction) they had better speak out, so that we may drive out the plague and famine from the country, as India has not unfortunately got a sufficent population to satisfy the quickened appetites of the plague, the famine and of the railway as well."

Collision on the North-West Railway.

MUSAFIR, 30th December, 1907.

96. Referring to the strike of the native drivers on the East Bengal State Railway and the grievances put forth by them, the *Tohfa-i-Hind* (Bijnor), of the 4th January, expresses a hope that the Railway Board will consider their grievances and claims with as much impartiality and leniency as it has done with the claims of the Eurasian guards and drivers serving on the line.

Strike of native drivers on the East Bengal State Railway.

TOHFA-I-HIND, 4th January, 1908.

97. Referring to the accident on the North-Western Railway the editor of the *Indian People* (Allahabad), in the issue of the 5th January, remarks that travelling on this railway has become highly dangerous, and unless the management is thoroughly overhauled and reorganised, the chapter of accidents is not likely to close.

The Railway disaster in the Punjab.

INDIAN PEOPLE, 5th January, 1908.

In recent accidents there were several suits for damages which were awarded in most cases. On this occasion also suits for damages should be instituted against the railway by the victims of the disaster and by the relations of the passengers killed.

AL-BASHIR, 7th January, 1908.

98. *Al-Bashir* (Etawah,) of the 7th January, referring to the Ludhiana Railway collision, suggests the advisability of doubling the railway tracks on all important lines to prevent the frequent occurrence of such accidents.

The Ludhiana Railway collision.

SUNDAR SHRINGAR, 7th January, 1908.

99. Referring to the Ludhiana Railway collison, the *Sundar Shringar* (Muttra), of the 7th January, strongly comments on the fact that so far no official report of this appalling accident has been published either by the Government or the Railway Company, and says that the occurrence of four accidents on the line within two months is a sad commentary on the working of the North-Western Railway. The editor expresses his surprise at the indifference of the Railway Board, the members of which seem to do nothing beyond making tours here and there and drawing fat salaries.

The Ludhiana Railway collision.

RAFIQ-PUNCH, 7th January, 1908.

100. The *Rafiq Punch* (Moradabad), of the 7th January, complains that the Railway goods clerks take bribes from the consignors of goods, which causes great loss to the traders. The editor asks the Government to intervene in the matter.

Railway goods clerks.

AGRA AKHBAR, 7th January, 1908.

101. The *Agra Akhbar*, of the 7th January, referring to the railway collision near Ludhiana, suggests the advisability of registering the names of railway passengers when they purchase their ticket, so that when accidents occur, Government may know the number of persons killed, who may be otherwise made away with by the railway authorities, and the heirs of the deceased may thus be easily traced.

Registration of Railway passengers' names.

RAHBAR, 7th January, 1908.

102. Referring to the appointment of some European ladies as signallers, the *Rahbar*, (Moradabad), of the 7th January, remarks that so far it has been the practice of male Europeans only to divest India of her wealth, but now both male and female will equally lay their hands upon what little has been left to poor Indians.

Women signallers.

ADVOCATE, 9th January, 1908.

103. A correspondent to the editor of the *Advocate* (Lucknow), gives in the issue of the 9th January a list of several reforms and arrangements required to be made at the Oudh and Rohilkhand Railway station at Fyzabad city.

Fyzabad city station.

These are as follows:—

(1) Night trains should be available for passenger traffic.
(2) Through working of passengers and parcels with foreign lines.
(3) The immediate necessity of a raised platform, at least a *kutcha* one, to avoid accidents.
(4) Waiting room accommodation for passengers, especially for ladies and and higher class passengers. Even a couple of waggons would do for the present.
(5) Printed tickets to and from all stations on the Oudh and Rohilkhand Railway.
(6) Local trains from and to Fyzabad should start from the city station or Ajodhia Ghat.
(7) No trains should stop for less than five minutes, or until all the passengers present on the station have been accommodated. Several people have narrowly escaped from serious injury by the train starting after very short halts.

VII.—Post Office.

POSTAL MAGAZINE, December 1907.

104. The *Postal Magazine* (Agra), for December 1907 (received on the 7th January), publishes a letter from a correspondent who complains that although the duties of the Post office subordinates are very arduous, yet they do not get any famine allowance, and prays that the hardships of the Postal employés may be taken into consider-a tion, and also that, as they very seldom get promotion, a yearly increment in their salaries should be granted.

The Postal employees and the famine.

105. The *Postal Magazine* (Agra), for December 1907 (received on the 7th of January) notes with satisfaction the Director-General's order for limiting the hours of work in the Post Office, and hopes that it will be made practicable soon.

The Post Office working hours.

POSTAL MAGAZINE, December, 1907.

106. The *Sulaimani Akhbar* (Benares) of the 7th January, complains of the inconvenience to which the public is put owing to the paucity of the postage stamps for sale at the Benares City Post Office and refers to an instance on the 4th instant when five rupees worth of postage stamps could not be had for several hours. The editor invites the attention of the Postmaster General to the matter and suggests that at least three or four shops should be opened in the city where postage stamps may be procurable at all hours of the day.

Benares City Post Office.

SULAIMANI AKHBAR, 7th January 1908.

107. A correspondent writing to the *Sulaimani Akhbar* (Benares), of the 7th January, says that the men employed by the Government to sell postage stamps outside post offices often charge ignorant men extortionate rates for filling in money order and telegraph forms, and suggests that Government should fix these charges at moderate rates so as to save ignorant men from their extortionate demands.

A postal complaint.

SULAIMANI AKHBAR, 7th January, 1903.

108. The *Zul-Qarnain* (Budaun) of the 7th January, suggests that the South Branch Post Office should be raised to the grade of an experimental sub-post office, which will be equally convenient to the public and the head office, inasmuch as the former will be enabled to draw money daily from the savings bank and the latter will be relieved of a considerable amount of work involved under the present arrangement.

South Branch Post Office, Budaun.

ZUL-QARNAIN, 7th January, 1908.

109. A correspondent in the *Arya Mitra* (Agra), of the 8th January, suggests the desirability of the Cawnpore Cantonment Post office being made a delivery office so as to facilitate the delivery of letters, parcels, and money-orders to the cantonment public, which is seriously inconvenienced owing to the delay involved in delivery under the existing arrangements.

Cawnpore Cantonment Post office.

ARYA MITRA, 8th January, 1908.

VIII.—Native Societies and Religious and Social Matters.

110. The *Musafir* (*Agra*) of the 30th December (received on the 10th January) quotes some remarks of Qadiani at the last Arya Smaj meeting at Lahore and asks the Punjab Government to take action against him under section 124A, Indian Penal Code, as his remarks excite the Muhammadans to carry on crusades against the Hindus.

The editor quotes various verses from the Quran which enjoins the Muhammadans to be hostile not only to Hindus, but to Jews and Christians also.

Qadiani at the Lahore Arya Samaj Meeting.

MUSAFIR, 30th December, 1907.

111. The *Cawnpore Gazette* of the 1st January (received on the 6th January) while pointing out the irreligious and immoral tendency of the present age, recommends the necessity of the continuance of *Pardah* system, and strongly denounces the views of those young men who of late have raised a cry to do away with all *pardah* restrictions.

The *Pardah* System.

CAWNPORE GAZETTE, 1st January, 1908.

112. The *Oudh Akhbar* (Lucknow) of the 6th January, while commenting on the views expressed by Swami Shugan Chandra of Muttra Shanti Ashram, regarding the unity of different religions, agrees with the opinion of the Swami as every religion taken in its wide sense is identical with others both in spirit and principle.

Unity of religions.

OUDH AKHBAR, 6th January, 1908.

113. The *Riyaz-i-Faiz* (Pilibhit), of the 4th January, referring to the grant of Rs. 56,000 to the Shahi Mosque of Lahore, remarks that the bounties of the Government should be even-handed and complains that the Government has not contributed anything towards the repair of the celebrated Kangra temple and has deprived the Jains of their sacred place, the Parasnath Hill.

Government aid.

RIYAZ-I-FAIZ, 4th January, 1908.

RAHBAR, 7th January, 1908.

Repairs of Aurangzeb Mosque at Government expense.

114. Referring to the Government grant for the repairs of the Aurangzeb Mosque in the Punjab, the *Rahbar* (Moradabad), of the 7th January, asks if the Government will give a proof of its impartial treatment towards Hindus and Muhammadans by making a similar grant for the repairs of the temple at Kangra.

JAIN GAZETTE, 8th January, 1908.

The Parasnath Hill.

115. The *Jain Gazette* (Deoband), of the 8th January, publishes three lettersexpressing deep regret at the injustice done to the loyal Jain community by His Honour the Lieutenant-Governor of Bengal in sanctioning the construction of bungalows for Europeans on the Parasnath Hill, to which the Jains had unanimously objected as wounding their religious susceptibilities, and exhorts them to do all they can to protect their sacred hill from desecration.

CITIZEN, 9th January, 1908.

The *Magh Mela*.

116. The *Citizen* (Allahabad) of the 9th January, writes :—"The *Magh Mela* is fast approaching, and we feel it our duty to come back to the theme which about this time last year caused the displeasure of some of the local mandarins. Although famine is raging all over the country, we expect all the same this year a large crowd of pilgrims owing to *Ardhodaya yoga* and other auspicious combinations of *Tithis*. The want of common shed for pilgrims is a crying necessity. The Megh Mala funds should be utilised to construct some straw sheds where the pilgrims may take shelter and protect themselves from exposure. Then there should be better arrangements for conservancy. Not only should a large number of sweepers be engaged, but they should be worked by a batch of efficient mates. Small-pox is raging in the city, so that it would be advisable to have segregation huts where patients suffering from the disease may be kept and properly nursed and looked after. The want of some stalls of *banias*, and other vendors of food stuffs below the *bund* is also keenly felt by pilgrims on a crowded bathing day. Only one sweetmeat vendor is allowed to have his stall on the sands. It would be better if a limited number of hawkers were allowed to go about offering their articles to the pilgrims. There should also be some check on the barbers, milkmen, *malhas* and *ghatias*, most of whom do their level best to fleece the pilgrims of every pie they possess. Some arrangements for latrines and urinals should be made on the sands, and strict measures taken to prevent the pollution of the water. Dead bodies should not be allowed to be thrown into the river above the confluence so that it may not be polluted by germs of epidemic disease. Above all, we shall be happy to see as little of the management entrusted to the police as possible. Is it, we venture to ask, altogether impracticable and impolitic to form a corps of citizen-volunteers, whose duty it would be not merely to strengthen the hands of the authorities in maintaining peace and order, but to see that the prejudices of the pilgrims were respected and their conveniences duly looked after?"

IX.—Miscellaneous.

Nil.

ALLAHABAD :
The 13th January, 1908.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

1. The *Sipáhi* (Cawnpore), for December (received on the 15th January), considers the court-martial of General Stoessel and other Russian generals, who surrendered Port Arthur to the Japanese, as a barbarous act on the part of the Russian Government, which, the editor thinks, is intended to humiliate these generals so that they may not behave so disgracefully in the future when the Russians may think of avenging themselves upon the Japanese for their late defeat.

Court martial of Russian generals.

SIPAHI, December, 1907.

2. The *Sipáhi* (Cawnpore), for December, (received on the 15th January), notes with regret the growing feeling of race antagonism between East and West, which, the editor apprehends, may one day result in a world-wide conflict. He asks of what use is the much boasted civilization of modern times when it prepares men to cause bloodshed from selfish motives. He goes on to say that the white men apprehending danger from yellow races, have also come to hate the Indians and want to drive them out of their territories, and that it is for this reason that indignities are heaped upon them in the Transvaal and Canada. He concludes by expressing a hope that the Imperial Government will intervene and protect its loyal Indian subjects from the oppression to which they are subjected in the colonies.

Race antagonism.

SIPAHI, December, 1907.

3. While pointing out that the number of Japanese labourers in New York is greater than the people of the place, the *Cawnpore Gazette* of the 8th January, praises the enterprising spirit of the Japanese, and asks if Indians will ever be awakened to betake themselves to similar undertakings.

Japanese in New York.

CAWNPORE GAZETTE, 8th January, 1908.

4. Referring on the authority of the *Englishman* to the order of the Emperor of China prohibiting students from taking part in politics, the *Hind* (Lucknow), of the 9th January, remarks that when the Emperor of China has resolved to reform and govern his country on the lines of European Governments, he should like the latter, take no exception to students taking part in politics. Europeans have better administrative ability than the people in the East because they are trained in politics from their infancy.

Students and politics in China.

HIND, 9th January, 1908.

5. While referring to the mistake of the Chinese Government in refusing material assistance to some merchants who applied for it to encourage indigenous arts and industries, the *Rahbar* (Moradabad), of the 14th January, notes with regret that it is for similar reasons that India is so backward in manufacture of *swadeshi* articles.

Swadeshism and the Chinese Government.

RAHBAR, 14th January, 1908.

The editor further remarks that it is all the more to be regretted that the Chinese merchants received the same reply from their own Government as the Indians have from a foreign one.

In conclusion he remarks that the Chinese Government should give up this European policy of Government, as it is owing to such causes that there is so much agitation in Egypt and Russia. The forced silence of the people is like the pent up fury of a volcanic mountain which may burst out at any time with added force and violence.

6. Referring to the report that in New York and other cities in America meetings will be held to discuss the Indian administration, in which the wife of a Bombay attorney will be the chief speaker, the *Arya Mitra* (Agra), of the 16th January, fails to understand how far the trumpeting of the defects of the Indian administration in foreign countries can be of use to Indians. Supposing that the Americans are convinced of the fact that India is not well governed under the British rule, what can they do beyond expressing sentimental sympathy with the Indians, which can be of no service to them.

Indian administration in America.

ARYA MITRA, 16th January, 1908.

The editor is of opinion that so long as the English who have taken upon their shoulders the burden of India and who are bound by principles of morality to remove the grievances of its people, do not take any steps to ameliorate their condition, nothing in this direction can be expected from other quarters.

(b).—Home.

HIND, 9th January, 1908.

Indians in the Transvaal.

7. Referring to the sentence of 48 hours' imprisonment awarded to Mr. Gandhi, the Indian leader in the Transvaal, and also to five other Indians and three Chinese for refusing to register their names, the *Hind* (Lucknow), of the 9th January, remarks :—"The unanimous refusal of seventy thousand Indians to register their names is a happy sign of the feeling of nationality and shows that Indians have now awakened to their sense of self-respect."

HIND, th January, 1908.

Indians in the Transvaal.

8. The editor of the *Hind* (Lucknow), of the 9th January, remarks that if any other Government oppresses the subjects of a king, the latter immediately declares war against the former. But the British Crown is indifferent to the protection of its most brilliant jewels, the Indians, from the oppressions of a people whom it has conquered by force of arms.

ANAND, 9th January, 1908.

Indians in the Transvaal.

9. The Transvaalers have gained one more victory, says the editor of the *Anand* (Lucknow), of the 9th January, inasmuch as His Majesty the King-Emperor has given his royal assent to the Asiatic Registration Act. Perhas the distinction of white and black is acceptable even to God.

RAHBAR, 14th January, 1908.

Indians in the Transvaal.

10. The *Rahbar* (Moradabad), of the 14th January, while pointing out the troubles of the Indians in the Transvaal, regrets the indifference of the Government in not taking any notice of their lamentable condition. He further remarks that Heaven helps those who help themselves and that unless Indians learn to ward off their misfortunes by their own unassisted strength it is certain that they will never be better off.

TAFRIH, 14th January, 1908.

Indians in the Transvaal.

11. Referring to the telegram sent by the All-India Conference to His Excellency the Viceroy regarding the lamentable condition of the Indians in the Transvaal, the *Tafrih* (Lucknow) of the 14th January, deplores the disappointing reply of his Excellency declining to interfere in the case of Mr. Gandhi, as the law according to which he has been punished has received the sanction of His Imperial Majesty.

The editor further remarks that His Excellency's promise to submit the memorial of the Indians to His Imperial Majesty can be of no good unless His Excellency as Viceroy of India endorses it with some recommendations.

INDIAN DAILY TELEGRAPH, 14th January, 1908.

Indians in the Transvaal.

12. The *Indian Daily Telegraph* (Lucknow) of the 14th January, again refers to the subject of British Indians in the Transvaal and expresses the hope that the Imperial Government will intervene and compel the Transvaal Government to exercise a humane policy towards its British Indian subjects.

RAHBAR, 14th January, 1908.

Indians in the Transvaal and South Africa.

13. The *Rahbar* (Moradabad), of the 14th January, notes with deep regret the attempt at expelling Indians from the Transvaal and South Africa generally, and remarks :—

"It is simply because the Indians are governed by a foreign nation. Had they been governed by their own nation they would have paid the expellers for their scornful treatment of them in their own coin. Europeans must consider that the Indians will never forget them after they have established their own government. It is better therefore that the brethren of our rulers should be careful to abstain from such dangerous and foolish actions, otherwise it will be understood, that they are prepared to be accorded similar treatment."

ARYA MITRA, 16th January, 1908.

Indians in the Transvaal.

14. Referring to the order of expulsion of two Indian ex-soliders from the Transvaal, the *Arya Mitra* (Agra), of the 16th January, declares that this is the misfortune of the Indians. The Boers who were but lately the inveterate enemies of the English, having obtained self-government from the latter are committing indescribable oppressions upon the British Indian subjects, while the same Indians who for the last hundred and fifty years have been shedding their blood in Egypt and the Far East for maintaining the dignity and reputation of the British Empire, are being to-day turned out from a part of it for no fault of theirs. The editor asks if the Imperial Government will not stand on its right of seeing that Indians are not maltreated in the Transvaal, and if expelled, they should be accorded compensation, which were the conditions imposed upon its Government when it was conceded self-government.

15. Referring to the position of British Indians in the Transvaal, the editor of the *Adocate* (Lucknow), in the issue of the 16th January, regrets that while indignation at the action of the Transvaal Government is being publicly expressed in England and elsewhere, no measures to do the same appear to be made in India.

Indians in the Transvaal.

ADVOCATE, 16th January, 1908.

16. The *Hind* (Lucknow), of the 16th January, in various leaderettes on the sufferings of the Transvaal Indians, expresses its regret at the indignities heaped upon them ; the flat refusal of the Viceroy to back them, and thinks that when such is the case it would be in vain for the Government to expect sentiments of loyalty in the Indians. He praises the constancy of the Indian leaders and is thankful to the British people for the warm interest in their Indian fellow subjects in the Transvaal.

Indians in the Transvaal.

HIND, 16th January, 1908.

17. Referring to the action of the Transvaal Government with regard to Indians in the Transvaal, the editor of the *Indian People* (Allahabad), remarks in the issue of the 16th January, that it was a good eye-opener for all Indians, and ought to be a powerful incentive to an intense agitation.

Transvaal Government and the Indians.

INDIAN PEOPLE, 16th January, 1908.

18. The *Advocate* (Lucknow), of the 12th January, has the following :—

The Boer conspiracy.

ADVOCATE, 12th January, 1908.

"The Boers were and are for independence, *de facto* if not *de jure*. What they failed to secure by the use of arms, they are on the fair way to get, if they have not got already, by trickeries. As sincere enemies of the British nation they measured arms but found their weapons fall short. They submitted to the inevitable in the battlefield. In the chessplay of politics they have gained immensely, hoodwinking a Liberal Ministry, and what is more, even the eagle-eyed imperialists of South Africa and England. The enemies, deadliest enemies, of yesterday, are now the ultra-loyalists of to-day. They have been so recognised by the British Ministry and have as a reward been given a responsible government. How is this new weapon being used ? Simply to break up the British power, in South Africa at least, and jeopordise the British Empire and make the Imperial Government a laughing-stock of the world. While on the one hand British Indians are being persecuted ruthlessly and hunted down, Englishmen are being either ousted from important offices in the Transvaal or kept out of them. A British Colonial describes in the columns of the *Globe* the story of all such doings. He says in the course of his letter :—

"We, who live out here and have to look on while these things are done, know that the talk of the decline of racial feeling is a farce. Certainly we English have never felt so bitter towards the Boers, but the bitterest pill of all is that we have been put in this helpless position by our own people—the weak-kneed Liberal Government. We fought and, in many cases, sacrificed our all to do so, in the late war and have been rewarded by being again sacrificed on the altar of conciliation. It is only those who have to live through and witness the constant humiliations of our own good men, that can realise how bitter our feelings are, the more so for having been put under the heel of the people whom we helped to conquer, and who, metaphorically slapping us in the face, shout and preach 'loyalty' and brotherhood in their public utterances."

So a United Dutch South Africa is not a dream—an idle dream—but about to become a reality at the cost of Indians and—also Britons who fought and won."

19. Referring to the Surat Congress fiasco, the *Mohini* (Kanauj), of the 7th January (received on the 13th idem), says that it is well that the Congress, involving as it did waste of enormous money, has come to an end. It is to be hoped that it will be replaced by a really efficient working institution which will do good service to the country by teaching the people to rely on themselves and not to look to others for their salvation.

The Surat Congress.

MOHINI, 7th January, 1908.

20. Referring briefly to the unseemly behaviour of, and the dissensions between the National and Moderate parties at the Surat Congress, the *Cawnpore Gazette* of the 8th January, remarks that it will be more significant to designate these parties as the Liberals and Conservatives of India.

The Surat Congress.

CAWNPORE GAZETTE, 8th January, 1908.

MUKHBIR-I-ALAM, 8th January, 1908.

Split in the Congress.

21. While deeply regretting the disgraceful conduct of the leaders at the Surat Congress, the *Mukhbir-i-Alam* (Moradabad) of the 8th January, holds the Nationalists entirely responsible for the shameful event, and remarks that although each party blames the other for creating the fiasco, yet it is certain that this sad incident has split the Congress and in future each party will hold its sittings independently of the other.

The editor feels himself quite at a loss to account for the curious fact that either party takes the incident to be a lucky omen for itself.

He is of opinion that it would have been much better if, instead of bringing the Congress to such a lamentable end, the leaders had dispensed with it altogether and patiently trusted in the British justice in granting them the rights asked for.

He further remarks that it is also the opinion of some persons that it is simply a sham and collusive fight to hoodwink the third party (the Government?). It is also rumoured that the well known Punjab leader Lala Lajpat Rai has joined the cause of the Moderates, while Sardar Ajit Singh, discarded by the Moderates, has joined the opposite side.

HIND, 9th January, 1908.

The *Times* on the Surat Congress.

22. Referring to the remarks of the *Times* (London), that the dissension between the Congress parties at Surat, has given a golden opportunity to the Moderates to rise, provided that they do not foolishly cry for the moon, the *Hind* (Lucknow), of the 9th January, remarks:—"If Indians cry for the separation of the judicial and executive functions, their effort to obtain self-government on the lines marked out by the Congress and their remonstrations against the disgraceful treatment accorded to their brethren in the Transvaal, are taken to be as crying for the moon, what other good on earth will the English confer on the Indians!"

HIND, 9th January, 1908.

The Surat Congress.

23. While reproducing the Extremist version of the lamentable incidents of the Surat Congress as described by Mr. Kolhatkar, the *Hind* (Lucknow) of the 9th January, holds both the parties to be at fault; the Moderates because they denied interview to Mr. Tilak, published some provoking remarks against him and declined to act upon the resolutions passed at the Calcutta Congress; the Nationalists because they lost all patience and were led away by blind enthusiasm.

The editor admits the personal merits and capabilities of the leaders of either party and expresses a strong hope that they will soon consider their mistakes and be speedily reconciled and work all the more harmoniously for the attainment of their common object—the salvation of their brethren.

ANAND, 9th January, 1908.

The Surat Congress.

24. Referring to the Surat Congress fiasco the *Anand* (Lucknow), of the 9th January, says that either party throws the blame on the shoulders of the other, and that the matter would have been easily settled if the Indian public were really at the back of the Congress. It would have sat in judgment upon the conduct of both parties and deciding as to which of them was to blame, would have made the delinquent party admit it. But that is not a fact, since the masses are quite ignorant of the Congress and the leaders of each party are now left alone to arrogate innocence to themselves and lay the blame on the other.

The editor is of opinion that both the parties being equally to blame inasmuch as the Moderates behaved autocratically while the Extremist disgraced the Congress by their persistent obstinacy and rowdyism, they should make up their differences and act as hitherto in unison for the good of their common country.

ABHYUDAYA, 10th January, 1908.

The Surat Congress.

25. The *Abhyudaya* (Allahabad) of the 10th January, gives under the heading of "Who is responsible for wrecking the Congress," its own version of the Surat Congress fiasco, and holds Mr. Tilak responsible for wrecking the Congress. The editor remarks with extreme regret that the Anglo-Indian official, Sir Saiyid Ahmad, and the Anglo-Indian papers, the enemies of the progress of India, could not, with their combined efforts for years, deal such a heavy blow to the Congress as has been dealt to it by Mr. Tilak, one of its own most highly educated and honoured supporters.

26. The *Swarájya* (Allahabad), of the 11th January, publishes an article entitled " The real facts of the Surat Congress." He holds the Moderate leaders entirely responsible for the split in the Congress.

SWARAJYA, 11th January, 1908.

The Surat National Congress.

He minutely describes the efforts of the Nationalist leader Mr. Tilak to persuade the Moderates to settle the dispute amicably, but they were obstinate in their resolve and denied audience to Mr. Tilak who opposed the carrying on of the Congress on the lines marked out by it at Calcutta. They even attempted to assault Mr. Tilak when he ascended the platform to oppose their amended resolutions and the election of the President.

He points out that the conduct of the Moderates was selfish, prejudiced and disgraceful in not allowing Mr. Tilak the right of addressing the delegates.

He also attempts to prove the falsity of the official report, that the election of Dr. Rash Behari Ghose, as President of the Congress, was carried out unanimously amidst cheers and loud applause.

He further remarks that even granting for a moment that the election was unanimously carried out as has been asserted by the opponents, it was done in a most clumsy and unnecessarily hasty manner to avoid the opposition, notice of which was already given by Mr. Tilak.

27. While reproducing the presidential speech of Dr. Rash Behari Ghose, prepared for the Surat Congress, the *Riyaz-ul-Akhbar* (Lucknow), of the 12th January, characterises it as thoughtful, eloquent and highly impressive.

RIYAZ-UL-AKHBAR, 12th January, 1908.

The Surat Congress.

The editor strongly denounces the conduct of the Extremist leader, Mr. Tilak, and holds him entirely responsible for the lamentable incidents in the Congress pavilion.

28. Referring to a statement made by Dr. Rash Behari Ghose that the Moderates will hold the next Congress again in Surat in December 1908, the *Bhárat Jiwan* (Benares), of the 13th January, asks if there is any guarantee that it will not be interfered with by the Extremists or that they will not hold their own Congress. He remarks that under the circumstances the difference of opinion will lead to a further split in the Congress, making it dwindle into one of the many existing insignificant institutions which are of little service to the country. The editor is of opinion that if the Congress is to be held at all, it should be held by the unanimous opinion of all parties, otherwise it is already dead and there is no use speaking about it.

BHARAT JIWAN, 13th January, 1908.

The Congress for 1908.

29. While regretting the disgraceful conduct of the leaders at the Surat Congress, the *Sulaimani Akhbar* (Benares), of the 14th January, strongly denounces the action of the Moderates in insulting Mr. Tilak by burning his effigy.

SULAIMANI AKHBAR, 14th January, 1908.

The Surat Congress.

The editor remarks that this incident is a serious stigma on the character of the Congress leaders who sacrificed the public cause for private and personal distinctions.

In conclusion he advises them to set aside all party differences and work harmoniously to make the Congress a success.

30. *Al-Bashir* (Etawah) of 14th January, referring to the warm reception accorded to Lala Lajpat Rai and Ajit Singh in the Congress Pandal, remarks that there was a time when the Congress and Arya Samaj organs emphatically disavowed all connection, with them and now a large section among them wanted to make Lala Lajpat Rai, President of the Congress, and gave Ajit Singh a seat on the *dais* reserved for the leaders and other influential men.

AL-BASHIR, 14th January, 1908.

The Congress and Lajpat Rai and Ajit Singh.

31. The *Hind* (Lucknow), of the 9th January, referring to the strictures of the Anglo-Indian papers on the Congress fiasco, remarks that dissensions and quarrels are not uncommon in European public bodies and have been witnessed in the British Parliament and the French Council.

HIND, 9th January, 1908.

The Congress fiasco.

AL-BASHIR, 4th January, 1908.

32. *Al-Bashir* (Etawah), of the 14th January, makes in its editorial columns the following comments on the Congress fiasco at Surat :--

The Congress fiasco.

The chief cause of the split was the controversy about the Presidentship and the inclusion of *Swaraj*, Boycott, and National Education Resolutions in the Congress programme. The Extremists had proposed Lala Lajpat Rai, he was equally esteemed and honoured by the Moderates. Why were the Moderates then so much opposed to his election? The three above-mentioned resolutions were unanimously passed at the Calcutta Congress, why did the Moderate leaders then think it imprudent to consider them this year too? The only safe conclusion that can be drawn from these events is that the split was due to party feeling. Now if the Hindus are so much divided among themselves, and their leaders are so selfish, will they be just when their interests clash with those of the Muhammadans?

The Congress leaders have made great efforts in the past to convert the Musalmans to their creed, but have always failed in their attempts. Their bribes, threats and temptations have alike failed. Can the Congress papers say how many Musalmans were present in this year's Congress? It is a great comfort that their number was very small, or else they would have been held entirely responsible for rowdyism in the Congress.

One of the permanent items on the Congress programme is the abolition of the Arms Act. Had the Government granted its prayers, the bloody scenes of the Mahabharata would have been repeated on the 27th December, at Surat.

Protestation against police '*zulum*' (oppression) has been another important feature of the Congress. The police has been held responsible for the deportation of Lala Lajpat Rai, the imprisonment of the Rawalpindi leaders and the riots in Calcutta and East Bengal. What is the reason of this crusade against the police? Simply because the Musalmans form a majority in it. And this much-reviled force was called in by the Congress leaders to settle their unseemly disputes. This shows that they are wanting in self-dependence, self-respect and sense of honour. It would have been very creditable on their part to have settled their differences amicably, and should not have had recourse to the police, which they took every opportunity to revile.

The Hindu papers should thank their stars that the Musalmans have been kept back by their leaders and their press from joining the ranks of the Congress. Had they mustered strong in the Congress Pandal, they would have taken the principal part in the free fight and would have never allowed the police to disperse them without offering strong resistance. As a result many of them would have been hanged or imprisoned. But their number was very small, and the few who were there, will not in future repeat their folly.

Referring to the attack made on the Moslem conquerers of Persia by Dr. Rash Behari Ghose in his undelivered Presidential address, the editor thinks it a deliberate attempt to create bad blood between the Musalmans and Parsees. The learned Doctor should have also mentioned that Surat was the place which was twice sacked by Sivaji, whose worshipper Tilak has now wrecked the Congress at the same place.

Dr. Ghose's undelivered speech shows that the ideals and aspirations of the Moderates and Extremists are identically the same. He has indulged in the same platform platitudes which the Extremists so glibly and indiscreetly blab out, but in a guarded and lawyer-like fashion.

The Government and the Musalmans have more to fear from the hypocritical Moderates than the frank and outspoken Extremists.

The learned Doctor has deliberately insulted the Musalmans present in the Congress by holding them responsible for the Calcutta riots and other heinous crimes. Can there be a Musalman who is so wanting in self-respect as to attend the deliberations of such a meeting again? He has made a foolish allusion to the Etawah incident and has given a conclusive proof of his folly by alluding to an incident the details of which are not yet public.

The different versions of the Congress fiasco published by the Extremists and Moderates differ considerably in detail. Many of the inci dents mentioned are

quite imaginary. Can we not deduce from this untruthfulness that the calumnies published by these papers against the Government and the Musalmans are false and must be treated with the contempt they deserve.

The shameless way in which they (the Moderates) have treated Mr. Tilak by holding monster meetings against him and burning him in effigy brings out in relief the hidden fierceness of this "Moderate" body and shows to what extent it can annoy the Government and obstruct its work if in any way molested.

Moderates and Extremists.

33. Referring to the burning of Mr. Tilak's effigy by the Moderates, their attempt to pass on him a public vote of censure, and disgrace him by burning his journal, the *Kesari* on the Congress platform, the *Hind* (Lucknow), of the 9th January, strongly condemns the shameful conduct of his opponents. **HIND, 9th January, 1908.**

The editor further remarks that the matter will grow very serious if the Extremists also retaliated, and advises both parties to settle their differences amicably.

The New party.

34. The *Indian People* (Allahabad), of the 12th January, has the following:—"The new party is anxious to be known as Nationalists and not Extremists, but surely those who have been in the fold of the National Congress for twenty-three years have a stronger right to that name than those who have put a spoke in the wheel of the Congress. Names do not hurt, and whether the old party is called Moderate or Mendicant it does not at all give up its claims to be called Nationalist. The position of the new party is now clear. Its voice is against the Government and its hand is against its own countrymen, men who have grown grey in the service of the country and whose names are honoured throughout the land. Those whose voice has been raised too high against the Government have already felt the weight of its heavy hand on their mouths, and most of them now crow several octaves lower. But their own countrymen are fair game, and it is after them that the young pack is in full cry. Exciting and exhilarating as this recreation may be, it is obvious that it cannot be protracted very long, and we think the last of the tally-ho was heard at Surat. The experience of Surat has pulled up the veterans and stiffened their backs and they already present a united and compact front. The other party feels its isolation and Mr. Tilak was the first to speak of reconciliation on the day that the Congress broke up. Unfortunately, Mr. Tilak has made himself personally impossible to the old party. The new party may stand by him until it finds that there are autocrats everywhere, and Cæsar was not the only tyrant of history. But to what work will it put its hand? The newspaper abuse may be kept up—only the Government must be left severely alone. No more tirades against the *Feringi*. But will there be other opportunities of abusing the old leaders and flinging shoes at them and attacking them with *lathis*? Provision against that will be made. The Extremists have made their own bed and they must lie on it; they have chosen their path and they must tread it, but so far as we can see at present a coalition between them and the old party is not possible because the strife is personal and very bitter and there is a radical difference in the methods. We know that in division and natural strife there is weakness and a shrinkage of force, but there is no way out, and with our own hands we have pushed the goal further from us." **INDIAN PEOPLE, 12th January, 1908.**

The Moderate Convention.

35. The *Citizen* (Allahabad), of the 12th January, has the following:—"A meeting of the committee of "Moderate" Convention which has been called into existence at Surat will be held at Allahabad when a constitution will be finally settled. The date fixed is, we understand, the 1st of April." **CITIZEN, 12th January, 1908.**

The Moderate Convention.

36. The *Advocate* (Lucknow), of the 12th January, has the following:—"The Executive Committee of the United Provinces Association meets this afternoon at Allahabad to decide the dates on which the Provincial Conference of the United Provinces should hold its second meeting in Lucknow. It is necessary that the Conference should meet at an early date in order to submit its opinion to the Local Government on the reform scheme. We hope that the earlier part of the Muharram **ADVOCATE, 12th January, 1908.**

vacation which happens in the second week of February will be utilized for the purpose. The notice will be short, but in view of the fact that opinion on the reform scheme cannot be delayed any longer, the Conference cannot but meet early next month."

RAHBAR.
14th January, 1908.

Proposed excommunication of the Nationalists.

37. While pointing out the intention of the Conservative party at Nagpur to cut off all social and political connections with the Liberals, the *Rahbar* (Moradabad), of the 14th January, remarks "that the patriots have been persecuted in all ages, and they should never forsake the right path which they have taken even if the whole of India turned out to be conservative to obstruct their way. We should earnestly work for the good and the salvation of our country and patiently trust in Providence for the result."

CITIZEN,
16th January, 1908.

The Nationalist programme.

38. The editor of the *Citizen* (Allahabad), sets forth in the issue of 16th January, a declaration of the policy of the Nationalists.

The Nationalists claimed to be more practical than the Moderates, whose present policy of conservatism was not suited to the needs of the present time.

To make provision for the changing needs of the people, and re-adapt the institutions which exist, was the policy which was required in India, and the Nationalists sought to supply it.

They recognised the need of industrial expansion and better education on thoroughly national lines, and their efforts to secure these could not be construed into sedition.

They aimed at so training the people that there might be more dependence upon self and less on the foreign Government in their industrial, educational, and economic affairs.

The Government could not take exception to this programme, for from its avowed intentions, it is the cherished object of the Government that people should be brought up well on those lines, so that they might enjoy a large share in the government of the country. The Government might carry on its own work on its own lines, and the Nationalists would never think of opposing it in the affairs of administration. They declared that in their own affairs they might well afford to do without any foreign help, and that they should be allowed to carry on their programme in peace.

SHAHNA-I-HIND,
8th January, 1908.

Recent events in Bengal and alleged political bearings.

39. The *Shahna-i-Hind* (Meerut), of the 8th January, is at a loss to know why the attempts to wreck Sir A. Fraser's special train and to murder Mr. Allen should be supposed to have a political bearing. There have been murderous attempts on British officials in former times also, but they were always attributed to private dissatisfaction or grudge, but now they are supposed without any foundation to be due to sedition.

SHAHNA-I-HIND,
16th January, 1908.

Unrest in Bengal.

40. The *Shahna-i-Hind* (Meerut), of the 16th January, referring to the unrest in Bengal, remarks that if the Bengalis persist in their present tactics their fate will be the same as that of the Boers. He however advises the Government to be patient with them and adopt a policy of conciliation.

SIPAHI,
December, 1907.

Parliamentary institutions in Asia.

41. The *Sipáhi* (Cawnpore), for December, (received on the 15th January), says that every country in Asia is making an attempt to grant popular Government to its people on the lines of European countries, and expresses a hope that the British Government too, in view of the new spirit animating the Orientals will reform its Indian administration and accord greater consideration to Indian public opinion so as to win over the good-will of the educated Indians.

RASTGO,
10th January, 1908.

Indians under the Liberal Ministry.

42. The *Rástgo* (Allahabad) of the 10th January, reproduces an article headed "India under the Liberal Ministry, a period of nine months" from the *Awaza-i-Khalq* (Benares), of the 1st and 8th January.

43. The *Abhyudaya* (Allahabad), of the 10th January, publishes a letter from one H. L. Varma, who is at present in France and gives the opinion of a Frenchman on Indian politics. ABHYUDAYA, 10th January, 1908.

A Frenchman on Indian politics.

"The Frenchman could not believe that there could be three hundred million people in India possessing life and vitality who could remain in such degraded condition. The first thing that the Indians should do is to learn, keeping under the English, all their virtues and sterling qualities and then try their level best to attain *Swaraj*. They should not depend on the sympathy of foreign Powers and would deserve nothing if they do not practise self-reliance. Co-operation should be one of the cardinal points of their programme. Their progress will certainly be hampered by some narrow-minded English officials. But notwithstanding all this if they work in unison and harmony they can achieve a great deal. Industrial enterprise must be fostered by floating large companies with unlimited capitals. Students should be sent to foreign countries for technical education. The Government cannot put any obstacles in this."

The writer thereafter narrates the story of William Tell and says "that Europeans look with contempt upon the people who are under the subjection of others, while they think highly of those who are independent. They consider the Afghans superior to the Indians, *i.e.* Europeans respect those only who belong to a free country."

44. The *Swarajya* (Allahabad), of 11th January, reproduces the following article from *Parkash* (Lahore):—"The desire for independence is common and natural to all things living. SWARAJYA, 11th January, 1908.

Swardjya in India.

Those Indians who say that they need no *Swaraj* display a lamentable want of knowledge and insight into human nature, as no man can ever endure to live in servitude for ever and naturally tries to defy all restrictions."

The editor further points out that although the English are the most civilised people yet after all they are men and prone to human weakness, and consequently it is vain to hope that they will ever be so generous and superhuman in their nature as to give Indian *Swaraj* out of their own free will. It is therefore the essential duty of all true Indians to aim after that sublime aspiration, the salvation of their country. They may differ, it is true, in the methods they adopt for its attainment, but they cannot in any way deny the existence of a natural desire for independence in themselves.

The editor further remarks that had the English withheld *Swaraj* from Indians on the ground that they were still incapable to wield it, there could have been no objection to it. They were indeed unfit to carry on the administration of their country without the help of the English; that it will simply create chaos and disorder in the country. But they deny it on the ground that the Indians had no notion of *Swaraj*, the idea of which has been created in them by Western education. They even go too far and call the Indians savage, uncivilised and by nature servile. This is certainly objectionable.

In conclusion he cites various verses from the Vedas to establish the supremacy of the East over the West in point of culture and civilization, and points out that the Indians enjoyed perfect freedom and *Swaraj* in ancient times.

45. Referring to the visit of Lala Lajpat Rai to Bombay, theeditor of the *Indian People* (Allahabad), remarks in his issue of 12th January as follows—"As regards the Congress he said his opinions had not changed; he had friends in both parties and intended to keep the friendship of both. We do not quite see how he can do so. His Extremist friends gave him a wide berth at Calcutta just as they did at Surat. They have not yet denounced him as an autocrat, but that may happen any day. 'Whoever is not with us is against us' is the creed of Extremists, and excellent as Lala Lajpat Rai's intentions may be, they are not likely to be appreciated." INDIAN PEOPLE, 12th January, 1908.

Lala Lajpat Rai.

46. Referring to His Excellency Lord Minto's reply to the telegram sent by Babu Surendranath Banerji on the question of the Indians in the Transvaal, the editor of the *Advocate* (Lucknow) writes in the issue of the 12th January—"What Lord Minto cannot ADVOCATE, 12th January, 1908.

The Viceroy's sympathy.

do officially, His Excellency may be expected to do in his private capacity. It is high time that the despatch of the resolution on the subject to the King-Emperor should be followed by prayers for intervention from the people."

The meeting held in Caxton Hall, under the chairmanship of Lord Ampthill, had expressed its disapproval of the restrictions placed on Indians in the Transvaal and regretted that the Imperial Government sanctioned such legislation.

It behoved Indians in India to also express their feelings in a wider and open manner.

RIYAZ-UL-AKHBAR, 12th January, 1908.

The Muslim League at Karachi.

47. While reproducing in brief the speech of Sir Adamjee Peerbhoy, President of the Muslim League, at Karachi, the *Riyaz-ul-Akhbar* (Lucknow), of the 12th January, characterises it as moderate in tone, loyal, eloquent, and highly impressive.

The editor further remarks that although the speech may not please the officials yet it cannot be denied that it was sincere and meant for the good of the country.

AL-BASHIR, 14th January, 1908.

Zamindars and Legislative Councils.

48. A zamindar writing to the *Al-Bashir* (Etawah), of the 14th January, asks the Government to consider the claims of zamindars for representation in the Councils, as this class keeps itself aloof from seditious agitation and has an important stake in the country. It is not necessary that their representatives should be big zamindars, but men of modest means having ability may be made their representatives. He also advocates the formation of local Advisory Councils in tahsils having equal numbers of Hindu and Mussalman members.

INDIAN PEOPLE, 16th January, 1908.

The proposed reforms in India.

49. The editor of the *Indian People* (Allahabad), in the issue of the 16th January, notices an article entitled " The proposed reforms in India" which appears in the January number of the *Hindustan Review*. Following the writer's (Mr. S. H. Swinny, M.A., President of the Positivist Society) arguments, the editor remarks that when the concession in the shape of a representative element in the Indian Legislative Councils was first made, it was not without reason regarded as containing a future promise for the enlargement of popular liberties on the same lines. Now when the time had come, it would seem that the promise ought to bear fruit, some other motives must dictate the policy of the Government. In 1892 Indians had qualified themselves by educational tests, and had given indubitable proof of their intellectual fitness. In 1908 the advance of education, it would appear, was the sole reason for disqualifying educated Indians as a class. Unless the present policy was to hold intelligence and intellectuality at a discount in the highest councils of the land, he failed to see why it should now be justified on the ground that the landed aristocracy and the great body of moderate men should thus find scope for the exercise of their legitimate influence. It was true that the " mass " did not take any interest in such matters. This had been the case in the beginning in every country, but the spirit of the times has been permeating the lowermost stratum of the people. The result was the inevitable growth of an educated middle class which must be importunate for recognition. The reason as now put forward could also have been cited in 1892. It was not contended that the concession must be granted piecemeal, each class being recognised as fit for the donation after the lapse of a quarter of a century. It was not strange, therefore, that this policy should be regarded as reversing the natural order of things.

There remained the question of the special representation of Muhammadans. The interests of the common country of Hindus and Muhammadans should bring the two greatest communities in India together to make them work for a common cause, for whatever the present might yield, in the end they were bound to stand and fall together.

ADVOCATE, 16th January, 1908.

The next Provincial Conference.

50. Referring to the next meeting of the Provincial Conference at Lucknow, the editor of the *Advocate* (Lucknow), in the issue of the 16th January, writes that the meeting would take place under very exceptional circumstances. Owing to the adjournment of the last Congress, the country had not been able to express itself on the " Reform " proposals of the Government of India and the scope of the Decentralisation Commission. What the Congress could not do for the whole of India each province had to do according to its needs and requirements.

Each province had to consider the scheme formulated by the Government of India and the Provincial Government scheme from its own point of view, and the educated Indians in these provinces could not do better than meet together and after mature deliberation express their views through the Conference. Before the opinions of those individuals whom the Government had consulted were expressed to the Government in the name of educated Indians, it was only proper that those interested should meet and compare notes on the subject. The opinions of the Conference would have a value of their own, and doubtless they would influence the decision of the Government. A similar course had to be taken about the Decentralisation Commission.

Indians had every reason to feel encouraged with the result of the first Conference. Some of the most serious grievances of the people discussed by the first Conference had received the attention of the Local Government and several matters referred to it were still under deliberation. There was also the question of the constitution of the Congress about which these Provinces had been asked by the National Convention to express their views through the members of the committee appointed by the Convention.

The meeting of selected men from all parts of these provinces at Lucknow in the next month could not but prove extremely advantageous to the general interest of the province, and it was trusted that the opportunity thus offered would be availed of by all interested in different kinds of activities for the good of the province.

The Franco-British Exhibition.

51. The *Hind* (Lucknow), of the 16th January, notes with regret the grant of Rs. 15,000 to the Franco-British Exhibition by the Government of India, and remarks that this sum could have been very usefully spent on the industrial development of the country itself.

HIND, 16th January, 1908.

The educated Indians and the Government.

52. The *Rohilkhand Gazette* (Bareilly), of the 16th January, referring to the alleged hostility of the educated community towards the Government, remarks that it is entirely unfounded. No doubt they are doing their best to awaken their countrymen from their sleep of ages and to infuse into them the vitality and the force that has been developed in them by a study of Western literature, history and sciences. They found their countrymen poor and destitute and are trying to ameliorate their deplorable condition by inaugurating the *swadeshi* movement. This unprecedented activity on their part was misconstrued by some narrow-minded Englishmen into sedition and unrest. Their demands are neither immoderate nor unjust, and they do not want the 'man in the moon' as Mr. Morley says.

ROHILKHAND GAZETTE, 16th January, 1908.

A happy and prosperous India will be of immense value to England, so a policy of conciliation must be followed, and educated men should not be branded as traitors.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

The post of the Chief Justice in Mysore State.

53. While pointing out that the office of the Chief Judge of the Mysore High Court is going to be filled by a European, the *Rahbar* (Moradabad), of the 14th January, notes with regret that the Maharaja of Mysore is a mere puppet in the hands of the Europeans.

RAHBAR, 14th January, 1908.

The editor remarks that it is all the more to be regretted that the Maharaja is disgracing himself and his countrymen by offering the high office to a European, specially when he can find competent men among the Indians whose mental, intellectual and moral superiority and high attainments have been admitted even by so prejudiced a critic as Lord Curzon.

IV.—Administration.

(a).—*Judicial and Revenue.*

HIND, 9th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court Judgeship.

54. The *Hind* (Lucknow), of the 9th January, notes with satisfaction the appointment of Mr. Karamat Husain as a Judge of the Allahabad High Court, and hopes that he would discharge his duties impartially.

RASTGO, 10th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court Judgeship.

55. The *Rastgo* (Allahabad), of the 10th January, notes with satisfaction the appointment of Mr. Karamat Husain as a Judge of the Allahabad High Court, and congratulates him.

TOHFA-I-HIND, 11th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court Judgeship.

56. The *Tohfa-i-Hind* (Bijnor), of the 11th January, expresses its gratification at the appointment of Saiyid Karamat Husain as the seventh Judge of the Allahabad High Court.

RIYAZ-I-FAIZ, 12th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court Judgeship.

57. Referring to the appointment of Saiyid Karamat Husain as a Judge of the Allahabad High Court, the *Riyaz-i-Faiz* (Pilibhit), of the 12th January, remarks that perhaps his appointment has been made to make good the promise made by the Government of India to the Muhammadan deputation.

The editor then quotes the view of the *Pioneer* on this subject and expresses his regret at the policy of the Government in making the appointment on the consideration of race instead of on merit.

In conclusion he remarks that such partial policy of the Government will lead the people to believe that in awarding high offices the Government is mostly influenced by expediency and racial favouritism, and advises it to be equally well-disposed and impartial to all its subjects.

TAFRIH, 14th January, 1908.

Appointment of Saiyid Karamat Husain to the High Court Judgeship.

58. While praising Saiyid Karamat Husain for his high attainments in Arabic and deep insight in politics, the *Tafrih* (Lucknow), of the 14th January, says that his appointment as a Judge of the High Court has been equally hailed by the Muhammadans and the Hindus of the United Provinces.

The editor further remarks that his selection has been very satisfactory, as after Justice Mahmud, he was the only man competent to occupy the chair on the High Court Bench.

OUDH AKHBAR, 14th January, 1980.

The appointment of Saiyid Karamat Husain to the High Court Judgeship.

59. The *Oudh Akhbar* (Lucknow), of the 14th January, notes with satisfaction the appointment of Mr. Karamat Husain as seventh Judge of the Allahabad High Court.

SAHIFA., 12th January, 1908.

The Judicial Redistribution Committee.

60. The *Sahifa* (Bijnor), of the 12th January, makes the following suggestions for the consideration of the committee appointed to reorganise the work of civil courts:—

(1) In order to ensure a speedy and honest performance of the work of executing orders by the civil court *nazirs*, it should be confined within the towns and within a circumference of three miles of them.

(2) The attachment of immoveable property, and the obtaining of (*dakhal*) possession on landed property by means of *amins* involves unnecessary expenditure in the shape of fees, etc. and can be easily performed by civil court *chaprasis*.

(3) In cases of standing crops, taken possession of by distraint, the appointing of *amins* as receivers may be easily dispensed with by classifying the term 'standing crop' as 'moveable property,' which at present is regarded as immoveable property by the Civil Procedure Code.

(4) The appointing of commission with *amins* in cases of partition (*batwárá*) has proved very satisfactory and as it promises good results, the adoption of a similar procedure when he *amins* are required to make local enquiries or to perform some other important functions, is very desirable.

ADVOCATE, 12th January, 1908.

The Rawalpindi riot case.

61. Referring to the Rawalpindi riot case, the editor of the *Advocate* (Lucknow), remarks in the issue of the 12th January, that the Magistrate who tried the case passed some strictures on the conduct of the police.

The Legal Remembrancer to the Punjab Government now asked for the expunction of those strictures from the body of Mr. Martineau's judgment.

This anxiety to protect the police from the consequences of their obvious and mischievous pranks was hardly consistent with the neutral position which the Government is expected to preserve. If bad, the department should be reformed, but the even course of justice should not be hampered.

62. The *Hindustani* (Lucknow), of the 15th January, reproduces the remarks of the *Advocate* (Lucknow), of the 12th January on the Rawalpindi riot case.

Rawalpindi riot case.

HINDUSTANI, 15th January, 1908.

(*b*).—*Police.*

63. Referring to the Mymensingh disturbances, the *Abhyudaya* (Allahabad), of the 10th January, declares that had such incidents occurred some two or three years ago, quite a panic would have been caused in the country. But now the people have become quite accustomed to them, which consequently cause no great surprise in the public mind. The editor is of opinion that had the Government punished the officers at whose instigation the Muhammadans had committed atrocities upon the Hindus in East Bengal and dismissed those who had failed to stop those riots, the public would have heard no longer of disturbances. But the Government did not do so. Now a belief is growing in the public mind in Eastern Bengal that instead of preserving the public peace, the police and soldiers themselves become its disturbers, and the Government affecting indifference, hands the helpless people over to their mercy. The officials who encourage such a belief by their conduct are in reality traitors to the British rule and so long as such officials are not punished there is no use enacting such measures as the Seditious Meetings Act since the real unrest owes its origin to the acts of these officials. The editor is at a loss to understand why a general attack should have been made upon the people and a disturbance created throughout the town for the offence of one or two individuals who may have removed the notices of reward in connection with the Allen case. Even if the police could not arrest the real culprits, it had no right to create a row. He concludes with expressing a hope that in view of the frequency of such occurrences His Excellency the Viceroy will personally make an inquiry into the present disturbance and adopt measures so as to make similar occurrences impossible in future.

The Mymensingh outrage.

ABHYUDAYA, 10th January, 1908.

64. Referring to reports of the conduct of the police at Mymensingh, the editor of the *Indian People* (Allahabad) writes in the issue of the 12th January, that they are neither vague nor general, and may easily be verified. Shops have been broken into and looted, women of the town have been robbed and outraged. Under the pretext of searching the *Charn Mihir* Press it has been so utterly wrecked that the publication of that paper has stopped; and as invariably happens in these cases a number of men who are the actual sufferers have been arrested and are in custody.

The Mymensingh outrage.

INDIAN PEOPLE, 12th January, 1908.

No action whatever has been taken against the police. The panic is so great that numbers of people have sent their families away from Mymensingh.

The editor expresses his indignation and asks how long these things will be permitted and the administration brought into disgrace. The hostility to Government cannot die out if such wanton outrages are not put down with a strong hand, and the desire for vengeance is allowed to rankle in the hearts of the people.

65. The *Advocate* (Lucknow), of the 12th January, has the following :—

"It is regrettable indeed that the police should not have yet succeeded in tracing the perpetrators of the dastardly crime committed on Mr. Allen, it is much more regrettable that the handbills offering rewards to people giving information which would lead to the detection of the perpetrators of the crime should be removed. But surely there can be no excuse for letting the police loose on people, all of whom cannot be party to the cowardly crime. The unrest created by these indiscriminate assaults is greater than that caused by seditious speeches and is to be condemned in the strongest possible terms."

The Mymensingh outrage.

ADVOCATE, 12th January, 1908.

HINDUSTANI, 15th January, 1908.

66. The *Hindustani* (Lucknow), of the 15th January, reproduces the remarks of the *Advocate* (Lucknow), of the 12th January, on the subject of the Mymensingh outrage.

The Mymensingh outrage.

HIND, 16th January, 1908.

67. The *Hind* (Lucknow), of the 16th January, referring to the Mymensingh outrage, remarks that this seems to be one of the fruits of the partition of Bengal, which Lord Curzon and Mr. Morley praise so much. But as far as the people can see, it means nothing but anarchy and maladministration.

Mymensingh outrage.

INDIAN PEOPLE, 16th January, 1908.

68. Commenting on the treatment of the people by the police in Mymensingh, the editor of the *Indian People* (Allahabad), writes as follows in his issue of the 16th January :—

The Mymensingh outrage.

"The exasperation to which the people are being driven may again lead to some terrible crime which will be described political and upset persons in high places. To treat a city as if it had been carried by storm and could be legitimately plundered is not the best way to aspire for authority. The people of Mymensingh are no cowards and even the residents of West Bengal have outlived that opprobrious reproach. If sheer police oppression leads to reprisals and an outbreak of crime the authorities will have to thank themselves."

ANAND, 9th January, 1908.

69. The detective police officers, writes the *Anand* (Lucknow), of the 9th January, are such a thick-headed lot that the secrecy of their shadowing their victims is not in the least maintained. The public became acquainted how Messrs Keir Hardie and Nevinson were followed and watched by the detectives. Government ought to reform its secret police service and employ really clever men who should do their work without the public being aware of it, or if that be impossible, it should be entirely abolished since the existing staff only reflects discredit on the Government itself.

The Detective police.

INDIAN PEOPLE, 16th January, 1908.

70. In an article entitled "Whitewashing the Police," the editor of the *Indian People* (Allahabad), refers in his issue of the 16th January, to Mr. Weston's report on the conduct of the Calcutta Police, which was accepted by the Bengal Government. The Government had in its Resolution "whitewashed" and rehabilitated the police in its own estimation, though the public had very little faith in the commission and very few witnesses appeared to give evidence.

Whitewashing the police.

Similar was the action of the Punjab Government in applying for the expunction of certain strictures passed on the Punjab Police in connection with the Rawalpindi riot cases.

If the Punjab Government had appealed, he remarks, against the Special Magistrate's order, it would have been at least legal if unwise, but to acquiesce in the finding and merely to object to the just and severe strictures passed on the police was monstrous. Is the Chief Court, he asks, so entirely devoid of independence that it will accede to the unreasonable and unjustifiable demand of the Punjab Government, or will it have the courage to refuse to be a party to the suppression of a part of a judicial finding of which the accuracy and partiality cannot be challenged ?

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

ZIA-UI-ISLAM, January, 1908.

71. While objecting to the enhancement of octroi duty on articles of commerce in Moradabad, the *Zia-ul-Islam* (Moradabad), for January, strongly condemns the action of the Municipal Commissioners, and asks the District Magistrate, the Commissioner of the Division, and the Lieutenant-Governor to consider the matter and save the Moradabad public from the increase of taxation.

Enhancement of octroi taxes in Moradabad.

House tax in Lahore.

72. While eulogising the straightforwardness of the Municipal Commissioners in candidly admitting the undesirablity of imposing house tax in Lahore, the *Cawnpore Gazette* of the 8th January, desires the members of all other municipalities to act with similar candidness in recognising their mistakes. CAWNPORE GAZETTE, 8th January, 1908.

Blocking of streets at Benares.

73. The *Bhárat Jiwan* (Benares), of the 13th January, says that the public is seriously inconvenienced by several of the streets being blocked by building materials and points out that in view of the heavy traffic in *Magh* the municipality should see that house owners, building houses should clear the streets of the obstruction, and that it should instruct the Inspectors to see that the streets are not thus blocked up in future. BHARAT JIWAN, 13th January, 1908.

Water-supply and lighting arrangements at Benares.

74. The *Bhárat Jiwan* (Benares), of the 13th January, notes with gratification that the municipality has taken steps to remedy the shortage of water supply, of which the editor has complained more than once. He further points out that in a good many lanes and streets there are either no water-posts at all or if there are, they are situated at such a long distance as to cause very serious inconvenience to the residents making use of them, and remarks that this is a most crying want which demands the immediate attention of the municipality. He also complains of several of the streets being not lighted at all, and suggests that Inspectors should be called upon to go about the town and find out where light is wanted so that the municipality should be enabled to make arrangement for it at its meeting in March next. BHARAT JIWAN, 14th January, 1908.

Licenses for *ekka* driving.

75. Referring to the conviction of an *ekka* driver, an ex-convict, to four years' rigorous imprisonment for causing serious injury to a cloth merchant and his servant with a *gandásá* at Moradabad, the *Rahbar* (Moradabad), of the 14th January, suggests the desirability of municipalities making enquiries into the antecedents of *ekka* drivers before granting them licenses, and remarks that only those persons who bear a good character should be licensed, as the safety of the lives and property of the travellers is to a great extent entrusted into the hands of the drivers. RAHBAR, 14th January, 1908.

Municipal and District Boards in the United Provinces

76. Referring to the District Boards in these provinces, the editor of the *Advocate* (Lucknow), remarks in the issue of the 16th January, that Local self-government is becoming a reality. The delegation of wider administrative and financial powers had not failed to stimulate interest in the members as was testified to by the Commissioner of the Lucknow Division. The sense of responsibility created by the new District Boards Act and the rules made under it had already had an effect in improving the administration. This was highly satisfactory and marked a growing desire to co-operate more and more with the Government. The adoption of the procedure laid down in the recent Government Resolution would mean that the District Boards would, to a great extent be placed on a footing almost equal to that of the Municipal Boards; it meant the investment with powers that called for greater sense of responsibility in the members. It was to be hoped that local patriotism would readily respond to this call of public duty. ADVOCATE, 16th January, 1908.

Discussing the text of the report, he remarks that the average attendance of less than half the strength of the boards at meetings was not satisfactory, but it must be remembered that members of District Boards were scattered over a very wide area, and could not conveniently manage to attend meetings very easily.

The finances of the District Boards were anything but satisfactory, as the figures showed a deficit of about 17 lakhs.

The sum expended for the purpose of distribution of medicine and improvement of village sanitation, including vaccination operations, was very little and showed a very poor consideration paid to a matter of vital interest to the people. Certainly more money must be made available towards the provision of good drinking water in villages and improvement in rural drainage.

With regard to education greater activity on the part of the members was expected.

(*e*).—*Education.*

INDIAN PEOPLE, 12th January, 1908.

The Anglo-Bengali School Prize Distribution.

77. Mr. De la Fosse, Director of Public Instruction, in a speech made at the prize distribution at the Allahabad Anglo-Bengali School drew a parallel between some Japanese and Indian students.

He stated that when Japan recognized that a political organisation of her students known as *Sochis* was prejudicial to the interests of the State, she took immediate steps to put it down. Similarly it was no less a danger to permit students in India to take an active part in politics.

The editor of the *Indian People* (Allahabad), in his issue of the 12th January, commenting on this portion of the Director's speech agrees with him, and remarks that students should certainly take an interest in politics, as in everything going on around them, but only from the student's point of view, with a desire to learn. The line must be drawn when it comes to active interference, and a determination to shape political deliberations.

CITIZEN, 12th January, 1908.

The Anglo-Bengali School Prize Distribution.

78. Commenting on the report of the Secretary of the Anglo-Bengali School at Allahabad read on the occasion of the prize distribution, the editor of the *Citizen* (Allahabad), remarks in his issue of the 12th January, that the Secretary had made no reference to the work done by the tutorial staff, without whose labour the success of the school could never have been possible. The Secretary and the Assistant Secretary might be very capable men, but their proper sphere was to record the decree of the managing committee. It was not they who taught the boys, nor they who joined in their sports or who watched the conduct of the students. The internal management of the school rested entirely upon the Headmaster assisted by other teachers of the staff. The Secretary, however, had not a word to say about any of these.

The evidence that the school was worked on non-sectarian lines was gratifying.

RIYAZ-UL-AKHBAR, 12th January, 1908.

Muhammadan Educational Conference at Karachi.

79. While reproducing the speech of Maulana Hali at the Muhammadan Educational Conference held at Karachi, the *Riyaz-ul-Akhbar* (Lucknow), of the 12th January, remarks that it is highly instructive and deserves the immediate attention of the community.

(*f*).—*Agriculture and questions affecting the land.*

KSHATRIYA, September and October, 1907.

Improvement in cattle breeding and pasture arrangements for cows.

80. The *Kshatriya* (Meerut), for September and October (received on the 16th January), suggests as a means of improving the breed of oxen the desirability of founding cow-sheds and reserving pasture ground for feeding cattle.

The editor further suggests that committees should be formed in every village to raise funds, which should be devoted to saving cows from falling into the hands of butchers.

ZIA-UL-ISLAM, January, 1908.

Famine relief abuses.

81. While pointing out the abuses and partial conduct of the members appointed to draw up the list of respectable poor widows and other persons who stand in need of gratuitous relief, the *Zia-ul-Islam* (Moradabad), for January, regrets to note that they have entirely abused the trust put in them by awarding the allowances to those who had any connection with them.

The editor further remarks that although it is very difficult for the Government to carry on this work without trusting some persons, yet it is hoped that it will try to get rid of such abuses by entrusting the work to some truly sympathetic, God-fearing and honest persons.

SIPAHI, December, 1907.

Famine and the sepoys.

82. The *Sipáhi* (Cawnpore), for December (received on the 15th January), in view of the prevailing famine, the severity of which is equally felt by all classes, requests His Excellency the Commander-in-Chief to grant famine allowance to the sepoy like civil servants, to abolish the deductions that are at present made from his pay, to regulate carefully the rations given to him, and to allow him to wear dyed or coarse clothes when leaving the lines so as to enable him to make some saving in his clothing.

83. The *Nizam-ul-Mulk* (Moradabad), of the 8th January, makes the following proposals for famine administration :— **NIZAM-UL-MULK, 8th January, 1908.**

The famine.

(1) To postpone the collection of revenue for the next three years.
(2) to prevent the *patwaris* from misappropriating the *taqavi* grants.
(3) The *taqavi* granted should be sufficient to cover the cost of irrigation and zamindar's dues.
(4) To make special arrangements for sinking wells and constructing other irrigation works.

84. The *Hind* (Lucknow), of the 9th January, in a leading article appeals to the Government and influential people to alleviate the intense distress caused by famine by opening grain markets and selling grain at cheaper rates than the *banias*. **HIND, 9th January, 1908.**

The famine.

85. A correspondent of the *Mashriq* (Gorakhpur) of the 10th January, notes with satisfaction the arrangements for famine relief made in Lucknow. **MASHRIQ, 10th January, 1908.**

Famine relief in Lucknow.

86. While eulogising the Deputy Commissioner of Lucknow for the thorough manner in which he has arranged for the distribution of the gratuitous relief allowance to the respectable and poor widows of Lucknow, the *Riyaz-ul-Akhbar* (Lucknow), of the 12th January, commends the good and honest work done by the Municipal Commissioners in this respect, but at the same time suggests the advisability of scrutinizing the list of the recipients of the allowance, as it will be more satisfactory both to the Government and the people. **RIYAZ-UL-AKHBAR, 12th January, 1908.**

Famine relief allowance in Lucknow.

87. Referring to the great increase in the prices of grain made by *Banias*, the editor of the *Citizen* (Allahabad), remarks in his issue of the 12th January, that Government should take steps to fix prices in order to save the ruin of the labouring classes, and of poor families among the middle classes. There appeared to be no justification for the behaviour of the *banias* in raising the price of food stuff at the rate they had been doing during the last two weeks. Their conduct has been outrageously scandalous and calls loudly for interference. **CITIZEN, 12th January, 1908.**

The famine and the *Banias*.

It was high time now to stop the foreign export of grain.

88. The *Rahbar* (Moradabad), of the 14th January, remarks that considering the high prices of food stuff, the famine relief allowances of 5 pice, 4 pice and one pice given by the Government to each man, woman and child respectively are very small, and asks the Government to raise them. **RAHBAR, 14th January, 1908.**

Famine relief.

89. Adverting to the famine, the editor of the *Citizen* (Allahabad), in the issue of the 16th January, praises the policy of Sir John Hewett for all the practical work done to mitigate its severities. **CITIZEN, 16th January, 1908.**

The famine in the United Provinces.

The conduct of the Allahabad 'leaders,' he remarks, stands in remarkable contrast to that of the Government, for while wasting their energies over their mendicancy policy, not one of them has vouchsafed to spend a single rupee to come to the aid of their starving countrymen.

(g).—General.

90. Referring to the opinion of the *Pioneer* that the attempted murder of Mr. Allen must have been the act of some political fanatic of Bengal, the *Hind* (Lucknow), of the 9th January, asks the Government to order a thorough and sifting enquiry into the matter and keep a strict eye on the conduct of the police in this connection so that they may not, like the Rawalpindi police, run in some innocent politician for the offence. **HIND, 9th January, 1908.**

The attempted murder of Mr. Allen.

91. The *Hind* (Lucknow), of the 9th January, referring to the grant of Rs. 20,000 as a bonus to Mr. G. R. Fox, Manager, Court of Wards, Ghazipur, questions the advisability of this measure and is of opinion that Mr. Fox did not do anything specially meritorious to deserve this bonus. Besides this he is 80 years old, and had the 55 years rule operated in his case, he would have retired long ago. **HIND, 9th January, 1908.**

Bonus to Mr. Fox.

HIND, 9th January, 1908.

92. The *Hind* (Lucknow), of the 9th January, referring to Count Okuma's recent speech in India, remarks that the Japanese should not hope to hoodwink the people of India, as they know too well what they (Japanese) have done to Korea.

Count Okuma's speech.

MASHRIQ, 10th January, 1908.

93. The *Mashriq* (Gorakhpur) of the 10th January, referring to the misunderstanding existing between the Government and the different parties in the country and between the parties themselves, remarks that these can be easily removed if they have patience with each other and take into consideration each other's difficulties.

Misunderstanding in India.

SULAIMANI AKHBAR, 14th January, 1908.

94. A correspondent in the *Sulaimani Akhbar* (Benares), of the 14th January, writes from Ajmere that the use of cocaine is every day on the increase in the city and regrets at the indifference of the local leaders in not asking the Government to stop the use of cocaine and the consequent immorality so prevalent in Ajmere.

The Cocaine habit in Ajmere.

INDIAN PEOPLE, 12th January, 1908.

95. The *Indian People* (Allahabad), of the 12th January, has the following:—"Mr. Nevinson has favoured us with the following communication dated the 9th instant:—"In your note of to-day's issue under the above title you say that the Government of Eastern Bengal has apparently succeeded in putting me in the wrong. But you will perhaps allow me to mention that the Government's statement issued to the newspapers is not a fair reproduction of my letter in answer to their enquiries. The Government's version puts it that 'in reply to their communication, Mr. Nevinson has stated that the reference in his speech was to correspondence 'about him.' What I really wrote in my answer to the Government was: 'I was careful to say in my speech that the correspondence was 'about me' and the words are so reported in the most accurate reports. The difference between what I wrote and the Eastern Bengal Government's method of reproducing it is obvious.

Mr. Nevinson and the Government.

I went on to say that the correspondence was from one Indian gentleman to another and I further added that my chief personal complaint with regard to Eastern Bengal was that police constables in plain clothes followed me from place to place. Of this last point, as you rightly remark, the Government of Eastern Bengal has declined to take any notice."

RAHBAR, 14th January, 1908.

96. The *Rahbar* (Moradabad), of the 14th January, remarks that 'might is right.' India has grown weak and effeminate. It must first acquire might and then the whole world will stoop before it and follow its time-honoured civilisation which its poverty and weakness have brought to disgrace.

Indians' weakness.

RAHBAR, 14th January, 1908.

97. While pointing out that His Excellency the Viceroy is about to leave India to celebrate the marriage of his daughter, the *Rahbar* (Moradabad), of the 14th January, remarks:—"His Lordships departure from India will do no harm to the Indians as there are others in the country to carry on the policy of His Excellency's Government."

Anticipated departure of the Viceroy.

SULAIMANI AKHBAR, 14th January, 1908.

98. A correspondent in the *Sulaimani Akhbar* (Benares), of the 14th January, thanks the District Magistrate of Agra for ordering the local police to put all beggars who might be found begging in the streets, in the poorhouses where they are provided with work and sufficient food.

Agra poorhouse.

He further remarks that this policy has proved very successful and beneficial in Agra, and suggests that it may with advantage be adopted in other districts also.

AL-BASHIR, 14th January, 1908.

99. Referring to the statement made by Lala Lajpat Rai that he was saluted by Muhammadan *dhobis* during his walks in Mandalay, the editor of *Al-Bashir* (Etawah) remarks in the issue of the 14th January, that the courtesy shown to Lala Lajpat Rai showed that Muhammadans were not prejudiced against Hindus. However, were these illiterate men to read the papers and learn how the Congress and Arya-Samajists were persecuting their co-religionists, they would never have been so polite and sympathetic.

The *swadeshi* Conference.

100. A correspondent of the *Hindustani* (Lucknow), of the 15th January, makes the following proposals for the improvement of the Registration Department :— HINDUSTANI, 15th January, 1908.

Registration.

(*a*) The Sub-Registrars should be of good family.
(*b*) They must have at least passed the Entrance Examination.
(*c*) Their age should be above 25 years.
(*d*) They should have a good knowledge of Registration and Stamp laws.
(*e*) They snould be of good physique.
(*f*) Their pay should be increased and their names should be published in the Gazette.
(*g*) They should be made Honorary Magistrates and Munsifs as in Bengal.

101. The *Hindustani* (Lucknow), of the 15th January, referring to the retirement of Sir D. Ibbetson, remarks that although he for some time permitted the persecutions in the Punjab, yet when he came to know of his mistake, he did not persist in his policy but sought to remove the causes of the discontent. HINDUSTANI, 15th January, 1908.

Sir D. Ibbetson.

102. Referring in a leading article in his issue of January 16th, to the coming departure of Sir Denzil Ibbetson, the editor of the *Indian People* (Allahabad), writes as follows :— "People in India are superstitious and they will be disposed to see the hand of a Higher Power in these events." INDIAN PEOPLE, 16th January, 1908.

Retirement of Sir D. Ibbetson.

103. Commenting on agricultural improvement in India, the editor of the *Advocate* (Lucknow), remarks in the issue of the 16th January, that he is in accord with Dr. Mann in regretting that the Agricultural Departments all over India had failed to be of practical use. The great difficulty was the question as to who should carry out the instructions of the Agricultural departments, and become a link between them and the people. Small agricultural associations seemed, he says, to be the best agency to start this good work. ADVOCATE. 16th January, 1908.

Agricultural improvement in India.

104. The editor of the *Advocate* (Lucknow), reproduces in the issue of the 16th January a letter written to him by H. L. Ray, Lucknow, in which the writer states that the greatest problem before the Government of India is the conservation of the agricultural industry of India. There were three sources of national wealth—commerce, manufacture and agriculture—and of these the last-named was the sole resource remaining to India. ADVOCATE, 16th January, 1908.

Agricultural industry in India.

The Government not only gave no real protection against famine, but also did nothing by way of facilitating cultivation by excavating canals, digging wells, &c. Pukka wells and canals were more wanted than railways, and agricultural and technical institutions more than medical colleges. He concludes with a hope that Sir John Hewett, to whom the province owed many boons, will turn his attention to this.

105. Commenting on the Industrial Conference, the editor of the *Indian People* (Allahabad), remarks in the issue of the 16th January, that its utility was now placed beyond doubt. Mr. Desai's Presidential address, although it might not claim the broad economic outlook, and the practical experience of trade and industries, which the utterances of the two last Presidents evinced, was yet full of information and contained certain suggestions of a practical character. There was no doubt that technical education on a broad scale was needed. The Government might be reasonably expected to take the lead, but the question was a national one and the whole nation ought to combine to provide for it. There was certainly a stir among Indians in this direction, but more impetus was needed and more funds should be forthcoming to make such education available. INDIAN PEOPLE, 16th January, 1908.

The Third Industrial Conference.

Turning to the question of capital, he remarks that the higher returns of trade and industries ought to prove a strong argument to Indians to divert more of their capital to industrial concerns.

The best way for creating this diversion was the establishment of banks under Indian supervision. Bank management required just those qualities in which Indians excelled, and it was not at all a difficult thing for men of character to inaugurate banking institutions. Indian productive industry required more capital than all the ways suggested could be expected to secure.

With regard to agriculture, this needed further development, and free education of the right sort must be placed within the reach of the agricultural population, but without the intervention of the Revenue authorities. Village communities must be formed, and village model farms established so that the villager might be approached in his house and put in possession of such knowledge as he lacked. The progress made in several industries was satisfactory, though that of the cotton industry was still hampered by the tax. Sufficient agitation for the removal of this obnoxious tax had not been made. The revenue from it was increasing, and financial considerations might stand in the way of its abolition.

The United Provinces supplied half the home grown sugar, but the industry was losing ground in competition with Java, Mauritius, and Germany.

Difficulties and dearness of railway transport, the variety of weights, measures and coinage were also deterring factors in the efforts for industrial advancement. The variety of coinage was always in the way of small traders.

The deficiency of rolling stock on all the principal railways was growing to be very distressing, and the delay in the despatch and the handling of goods after arrival were often scandalous. Some of the large surplus revenue which railways yielded ought to be utilized to reduce freight charges on all internal manufacture.

A reduction of freights would, as Mr. Desai stated, act on Indian industries like fresh capital on a new market.

Some new industry ought also to be created for the employment of the agricultural population which for more than six months in the year remained unemployed. Near industrial centres some might work for wages, but for the greater part of them the handloom or knitting or lace-making might be introduced with much profit.

CITIZEN, 16th January, 1908.

Letters of an American to the Indian people.

106. The editor of the *Citizen* (Allahabad), reproduces in his issue of the 16th January a long letter from Myron H. Phelps of the New York Bar, the writer of "Letters of an American to the Indian People."

Mr. Phelps sets out at length the costs of technical education in America for Indian students, and the prospects in the way of employment for Indians in America.

INDIAN PEOPLE, 16th January, 1908.

Mrs. Annie Besant and *Bande Matram*.

107. Referring in the issue of the 16th January to the reply of Mrs. Annie Besant to addresses presented to her on her return to Benares, the editor of the *Indian People* (Allahabad), hopes that the advice of one who has so great a claim upon the affection and loyalty of Indian students will not be lost.

Older people, he remarks, who ought to know better, have not been setting a bright example to the younger generation, for while they shout *Bande Matram* with the loudest they behave like common rowdies devoid of a sense of common decency.

HIND, 16th January, 1908.

Court of Wards.

108. The *Hind* (Lucknow), of the 16th January, asks the Government to take into consideration the following grievances of the employés of the Court of Wards :—

(1) They are extremely underpaid, and the scale of their pay was fixed long ago when articles were not so dear.

(2) Their posts are neither stable nor pensionable. They are dismissed as soon as the estates are removed from the supervision of the Court of Wards.

(3) They are not taken into Government service, and their claims are not considered when new estates are placed under the Court.

(4) A sum of one anna per rupee is deducted from their salaries on account of the Provident Fund, but when their services are dispensed with, they get only half of it.

The editor is of opinion that their prospects can be considerably improved, if they can be made eligible for pensions, and may be taken into Government service, whenever feasible.

HIND, 16th January, 1908.

Excise.

109. The *Hind* (Lucknow), of the 16th January, referring to the increase of one anna per gallon on the duty on country-made liquor, remarks that it would be futile to check the consumption of liquor by this method. The only way of checking this effectively would be by closing shops and stopping distillation of liquor altogether.

110. The *Hind* (Lucknow), of the 16th January, reproduces from the *Jhang Sial* (Punjab), an account of the looting of a bazar in Campbellpur Cantonments by European soldiers, who had been sent there to extinguish a fire which had broken out in the bazar, and hopes that these soldiers will be duly punished.

Looting in Campbellpur.

HIND, 16th January, 1908.

111. The *Hind* (Lucknow), of the 16th January, referring to Mr. Morley's recent order about the handcuffing of Indian editors when charged with sedition, remarks that it would have been much better if he had entirely freed them from the law (sedition law) so that they might have criticised everything freely.

Mr. Morley and Indian editors.

HIND, 16th January, 1908.

112. The *Hind* (Lucknow), of the 16th January, is of opinion that the funds at the disposal of the Victoria Memorial Hall Committee should be utilized in establishing a technical school.

Victoria Memorial Fund.

HIND, 16th January, 1908.

V.—Legislation.

Nil.

VI.—Railway.

113. The *Union Gazette* (Bareilly), of the 7th January, suggests the advisability of granting famine allowances to railway employés.

Famine allowance to railway employees.

UNION GAZETTE, 7th January, 1908.

114. While complaining of the abnormally high prices and the unwholesomeness of the eatables supplied at railway stations, the *Cawnpore Gazette* of the 8th January, remarks that there seems to be no reason why the railway authorities should not make suitable arrangements for the supply of wholesome food stuffs to Indians as they have done for the Europeans. The former also pay for their journeys.

Catering arrangement at railway stations.

CAWNPORE GAZETTE, 8th January, 1908.

115. The *Shahna-i-Hind* (Meerut), of the 8th January, referring to the frequency of accidents on Indian railways, remarks that Government and public bodies should do something to prevent them.

Railway accidents.

SHAHNA-I-HIND, 8th January, 1908.

The *Union Gazette* (Bareilly), of the 7th January, expresses the same opinion.

116. While pointing out that the accidents on the railways have of late become of very common occurrence, the *Hind* (Lucknow) of the 9th January, suggests the desirability of the Government ordering the construction of double tracks.

Railway accidents.

HIND, 9th January, 1908.

117. Alluding to the intended allotment of one crore and fifty lakhs of rupees by the Government of India towards the extension of railway and canal construction in India, the *Rahbar* (Moradabad), of the 14th January, remarks :—" It is no wonder if the Government is going to widen and extend these perennial sources of income and benefit to itself and of utter ruin and loss to India, and specially this year when these extensions will be like the killing of two birds with one stone. They will, to a certain extent, relieve the starving Indians and insure the facility and progress of the English trade in the country.

Extension of the railway in India.

RAHBAR, 14th January, 1908.

Alas ! the Government is not inclined to hear us otherwise we should have plainly told it that we are not prepared to waste our hard earned money to procure the instruments of our own destruction by affording facility for the exploitation of the country."

118. While regretting the ill-treatment accorded by the police and ticket-collectors to respectable persons on railway platforms, the *Mashriq* (Gorakhpur), of the 14th January, refers to the case of a respectable Nawab turned out of the platform at the Cawnpore station for not producing the platform ticket.

Ill-treatment on Railway platforms.

MASHRIQ, 14th January, 1908.

The editor is of opinion that in most cases such incidents are the result of personal grudge, and asks the Railway Board to take proper measures to stop such malpractices.

OUDH AKHBAR, 17th January, 1908.

Railway collisions.

119. The *Oudh Akhbar* (Lucknow), of the 17th January, referring to the recent collisions, thefts and outrages on railway lines, remarks that it is the duty of the Government to impose heavy punishments on railway servants by whose negligence such things take place and to make the Railway Company liable for damages on account of injuries received by the passengers.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

CAWNPORE GAZETTE, 8th January, 1908.

The Parasnath Hill.

120. Referring to the order of the Bengal Government, allowing the construction of European quarters on the Parasnath Hill, in spite of all the remonstrances of the Jains who hold the Hill so sacred, the *Cawnpore Gazette* of the 8th January, remarks that Government ought to consider the grievances of its people.

JAIN GAZETTE, 6th January, 1908.

The Parasnath Hill.

121. Referring to the proposed construction of bungalows for Europeans on the Parasnath Hill, which will thereby be desecrated according to the faith of the Jains, a correspondent in the *Jain Gazette* (Deoband), of the 16th January, remarks that what the Muhammadan rulers noted for their religious persecution did not venture to do is being openly done by the English who boast of their just rule and whose declared policy with regard to religious matters has always been one of non-interference. He points out that His Honour Sir A. Frazer is wholly mistaken in holding that the Raja of Palganj can lease out portion of the hill in accordance with his zamindari right since he has no proprietary right over it and holds it only as a sacred trust.

In conclusion he appeals to his co-religionists to loosen the strings of their purses and display their munificence as well as love for religion by either buying up the entire hill afresh or fighting out their cause even up to the Privy Council so as to save their sacred hill from the intended desecration.

JAIN GAZETTE, 16th January, 1908.

Erection of stables on the Parasnath Hill.

122. The *Jain Gazette* (Deoband) of the 16th January, notes with regret that the Magistrate of Giridih has already begun to erect stables on the Parasnath Hill which the editor thinks are the precursor of the construction of bungalows later on and a direct violation of the rights of the Jains over the hill. He says that this fact shows that the higher authorities are now openly bent upon committing oppression upon the Jains, and exhorts them to take early steps to prevent the erection of stables on the hill.

ABHYUDAYA, 10th January, 1908.

The *Magh Mela*.

123. One Madan Lal, *Pragwal*, writes to the *Abhyudaya* (Allahabad), of the 10th January, that pilgrims on the occasion of the *Magh Mela* are subjected to extremely serious inconvenience and unnecessary high expenses owing to bad accommodation huts and unwholesome articles of food stuffs sold at a very high price. He attributes this state of affairs to the heavy taxation by the Government on the *Pragwals* who erect these huts and on the vendors of eatables.

He expresses a hope that the Government will bestow its attention on the matter and will abate these assessments which cause inconvenience to the pilgrims, and that it will appoint some Hindu to look after the *Magh Mela* arrangements, for a Hindu official alone can understand the wants and needs of Hindu pilgrims.

CITIZEN, 12th January, 1908.

The *Magh Mela*.

124. The editor of the *Citizen* (Allahabad), referring in the issue of the 12th January, to the coming *Magh Mela*, hopes that the question of accommodation for pilgrims on the site of the *mela*, and the supervision of food stuffs will receive the due attention of the authorities.

OUDH AKHBAR, 14th January, 1908.

Wakfs.

125. The *Oudh Akhbar* (Lucknow) of the 14th January, publishes a letter from Shams-ul-Ulama Shibli Nomani on the subject of *wakfs* in favour of one's own children which although permissible under the Muhammadan law, has been declared illegal by the Privy Council in a recent ruling. He suggests the formation of an association to invite opinions from the leading *maulvis* and scholars and then to submit a detailed memorial to the Government on the subject.

126. *Al-Bashir* (Etawah), of the 14th January, referring to Maulvi Shibli Nomani's letter on the subject of '*wakfs*,' remarks that if due representation is made to the Government it will certainly recognize its mistake and will thus help the Musalmans in the preservation of their ancestral property.

Wakfs.

AL-BASHIR, 14th January, 1908.

127. The *Swarájya* (Allahabad), of the 11th January, notes with gratification the interdining of Mr. Tilak and his colleagues with all the members of the national party.

Social reform in the National party.

SWARAJYA, 11th January, 1908.

The editor points out that this incident is sufficient to refute the serious accusation very often made against Mr. Tilak that he is a very orthodox Hindu of the old school and obstructs the growth of social reform in the country.

This incident also shows what signal progress the Nationalists have made in social reform during the last two years.

128. Commenting on the National Social Conference at Surat, the editor of the *Advocate* (Lucknow), notes with interest in his issue of the 12th January the presence at the Conference of some three hundred Indian ladies from all grades of society, some of whom took an active part in the proceedings.

The National Social Conference.

ADVOCATE, 12th January, 1908.

In Gujrat he remarks, the ladies had received the benefits of Western education, but they had not denationalised themselves in the matter of dress like their sisters in Bengal. Those of Surat who were present in such large numbers at the Conference presented an object lesson to the people from North India. Surat had been claimed to be the home of the reforms of social advancement in Gujrat, and no better proof could be furnished for this action than the advances of female education made by this town.

Mr. Mehta was not despondent of progress of social reform in his part of the country. In the matter of raising the marriageable age there had been appreciable advance, and baby marriages were no longer heard of.

Much could be done by concerted action to dispel the superstition about the marriage of girls before puberty.

The law which had been promulgated in Baroda prohibiting the marriage of girls below twelve and of boys below sixteen had been working smoothly.

In other parts of the county a strong current of feeling for the abolition of the prohibition of widow remarriage had set in.

The diminution of caste prejudices, inter-marriage in sub-divisions were the principal features of the social reform movement in Gujrat.

The resolutions of the Conference in this and other directions covered a wide ground, and for the first time the question of sanitary reform had been included in the programme of social reform.

The resolution on endowments was also important. The cause of social reform in the country would be much strengthened if the Government were to secure the co-operation of the people in the proper administration of trust moneys set aside for educational and religious purposes.

It was trusted, that the voice of the Conference would prove helpful to Dr. Rash Bihari Ghose in order to press amendments in the Civil Procedure Code Bill.

129. The *Hindustani* (Lucknow), of the 13th January reproduces the comments of the *Advocate* (Lucknow) of the 12th January, on the National Social Conference.

National Social Conference.

HINDUSTANI, 13th January, 1908.

130. In the issue of the 12th January, the editor of the *Indian People* (Allahabad), makes an appeal to his Indian countrymen to support the Allahabad Orphanage with charitable donations of money. He shows that charity to orphans is directly enjoined by Hindu religious books.

The Allahabad Orphanage.

INDIAN PEOPLE, 12th January, 1908.

Now with the change of time and the circumstances of the country, Indians must adapt themselves to the altered conditions of the present day, and organise their charitable societies in accordance with present day views.

TAFRIH, 14th January, 1908.

131. While expressing its satisfaction at the celebration of a widow marriage at Baroda, and the sympathy of His Highness the Maharaja of Baroda towards the movement as shown by his participating in it with princes and state officials, the *Tafrih* (Lucknow), of the 14th January, remarks that the sympathy of such rajas and notables in this matter is sure to make widow marriage more popular among the people.

Widow marriage.

HINDOSTHAN, 16th January, 1908.

132. Referring to the *pardah* party to be given by Her Excelleney Lady Minto at Calcutta in February next, the editor of the Hindi *Hindosthan* (Kalakankar), of the 16th January, declares that he is highly in favour of such *Pardah* parties being given inasmuch as they are the best means of bettering the condition of Indian womanhood. He urges the free intercourse of Indian women with European and American ladies. On occasions such parties should be given by both Europeans and Indians.

Pardah parties.

IX.—Miscellaneous.

CITIZEN, 12th January, 1908.

133. The editor of the *Citizen* (Allahabad), refers in the issue of January 12th to a deputation of vakils and barristers of Allahabad which waited on Mr. McNair, Collector of Allahabad, to discuss the house problem in Allahabad. He expresses a hope that the request that land be allotted for building purposes may be received favourably by the authorities.

The Allahabad lawyers deputation.

I. L. FERRIER,
Assistant Superintendent of Police,
For C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

ALLAHABAD:
The 20th January, 1908.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

1. The *Nájm-i-Bazígh* (Moradabad), of the 1st January, referring to the conduct of the French in Morocco, remarks that the French who profess to be the champions of liberty are massacring innocent people who are defending their country from foreign aggression, which reflects very little credit on their much vaunted civilization.

The French and Morocco.

NAJM-I-BAZIGH, 1st January, 1908.

2. Referring to the invasion of Algeria and Morocco by the French, the *Musáfir* (Agra), of the 15th January, remarks that the French have given a death blow to the Muhammadan rule in Africa, and also that this invasion by the French will be very beneficial to Africa as a European Government is in every respect better than the Muhammadan one.

The French and Morocco.

MUSAFIR, 15th January, 1908.

3. The *Rahbar* (Moradabad), of the 21st January, referring to the refusal of the new King of Sweden to have any expensive ceremonies at his coronation, remarks that this affords a striking contrast to the Viceroy of India, who held a pompous pageant at Delhi, when people were perishing of hunger.

The editor hopes that this will be an object lesson to the rulers of India.

Coronation of the King of Sweden.

RAHBAR, 21st January, 1908.

4. Referring to the panic created in the Parsi community of Persia by the murder of its two foremost leaders, the *Musáfir* (Agra), of the 23rd January, remarks as follows :—

"It is certain that only a handful of men have now been left in Persia who believe in Zoroaster, but as nearly all the Asiatic communities have been animated with a fresh spirit it will now simply be a hopeless task for the Persians to convert the few Parsis left to Islam at the point of the sword, as the latter will desperately protect the honour of their faith. Two Parsi leaders murdered within a few days! It may be a wonder in the eyes of the civilised world, but those who know the traditions of the *Allahmiyan* cannot be impressed in the least, as they know that such things are everyday occurrences with them."

The Parsis in Persia.

MUSAFIR, 23rd January, 1908.

5. While pointing out that the Canadian Government is intending to pass a law to drive out the Japanese from its territories as it has forciby driven out the Indians and the Chinese, the *Musáfir* (Agra), of the 23rd January remarks :—"The Canadian Government must take care not to treat the Japanese like other Asiatics. They are not to be tamed so easily, as their Government can also frame similar laws to exclude all Europeans from their country."

Japanese and other Asiatics in Canada.

MUSAFIR, 23rd January, 1908.

(b).—Home.

6. The *Anand* (Lucknow), of the 16th January, compares the inability of the Imperial Government to protect its Indian subjects in the Transvaal with the decision of President Roosevelt to veto the legislation if any measure be enacted to exclude the Japanese from America, and thus emphasizes the difference between the English and American governments.

Indians in the Transvaal.

ANAND, 16th January, 1908.

7. While pointing out the lamentable condition and the oppressive and inhuman treatment to which the Indians are subjected in the Transvaal, the *Rastgo* (Allahabad), of the 17th January, remarks :—

Indians in the Transvaal.

RASTGO, 17th January, 1908.

"Mere lip-sympathy on our part will do no good to our unfortunate brethren in the Transvaal.

We must go a step further and plainly tell the *firinghi* Government of India that we can submit to the treatment of these savage *firinghis* no longer ; and that either it should take it upon itself to protect the Indians in the Transvaal, or else make us free, so that we may treat these rude *firinghis* in the same way in our country as they do our brethren in the Transvaal."

ABHYUDAYA, 17th January, 1908.

Indians in the Transvaal.

8. The *Abhyudaya* (Allahabad), of the 17th January, says that the determination with which the Transvaal Indians are opposing the Asiatic Registration Act proves without doubt that they really feel this enactment as a degrading restriction upon them. It is to be regretted that the Imperial Government does not still pay any attention to the serious situation in the Transvaal, which is calculated to produce a very bad effect upon the minds of all Indians. The editor points out that the Indian National Congress has for the last twelve years been protesting against the ill-treatment of British Indians in the Transvaal, but unfortunately the Imperial Government has paid very little attention to the matter even after the Boer War. He remarks that if the British Government will not extend the privilege of the protection of the empire to the Indians, they will come to think that the proclamation of the late Queen Victoria, and the subsequent endorsement of the same by the King-Emperor at his accession, has no meaning for them in this respect; but if, on the other hand, it protects them against the oppression of the Boers, they will feel grateful to it and their devotion to it will be strengthened. It is a time of hard trial for the Government of India and the Imperial Government, and it is to be hoped that both of them will rise to the occasion.

SWARAJYA, 18th January, 1908.

Indians in the Transvaal.

9. Referring to the ill-treatment of the Indians in the Transvaal, the *Swarájya* (Allahabad), of the 18th January, remarks as follows:—"Justice and our strong sense of loyalty to the British Crown compel us to say that this aggression of the Transvaalers and the indifference and disregard shown by the British and Anglo-Indian officials will certainly drive the oppressed Indians into desperate hostility towards the English.

What Indians can there be who, knowing these facts, will love the English Government, and will not naturally wish to pay the aggressors in their own coin and to close the door of India as strongly against them as they have done in their colonies against Indians? What law can hold them guilty if such ill-treatment creates these feelings in Indians? Would that our officials did not take undue advantage of our loyalty and weakness, and that they would desist from exposing us at every step to dismay and helplessness, thus forcing upon us the belief that we cannot endure and live long upon the earth even with all our loyalty towards them. I shudder to think of and forecast the evil consequences of this belief if forced upon the Indians.

Consequently we advise our officials that, instead of kicking us into vigilance, it will be better for them and for the British Government if they lull us into a heavier sleep with the pleasant fanning of their justice, and let us dream of the coming *swaraj*."

INDIAN DAILY TELEGRAPH, 18th January, 1908.

Indians in the Transvaal.

10. Commenting on the request of some Indians in the Transvaal to be shot on the sites of the battle fields on which they had been under fire if the Imperial Government could not protect them from the Boers, the editor of the *Indian Daily Telegraph* (Lucknow), remarks, in the issue of the 18th January, that the appeal should rouse the patriotic spirit of every Britisher throughout the Empire. If the Indians who had fought for the Empire could not be honoured, they should at least be saved from dishonour.

ADVOCATE, 19th January, 1908.

Indians in the Transvaal.

11. The *Advocate* (Lucknow) of the 19th January announces that a mass meeting of the citizens of Lucknow will be held on Friday evening, the 2nd of February, on the Rifa-i-Am grounds to condemn the Asiatic Registration Act, and to express deep sympathy with the troubles of the Indians residing in the Transvaal.

ADVOCATE, 19th January, 1908.

Indians in the Transvaal.

12. Referring to the question of Indians in the Transvaal, the editor of the *Advocate* (Lucknow), in the issue of the 19th January, remarks that in the matter of fighting for the right to get justice in the empire as subjects of the King-Emperor, Indians in India have failed to do their duty, and that the fact that Government is endeavouring to represent the cause of Indians to the authorities in the Transvaal is enough to show that it shortly expects to receive memorials from several parts of India on the subject.

He expresses gratification that Lucknow means to move in the matter, and that a mass meeting will be held shortly to protest against the obnoxious measures, to express sympathy with their countrymen in the Transvaal, and to request the Government of India to protect Indians from humiliation.

13. Referring to the treatment of the Indians in the Transvaal, a correspondent to the *Hindosthan* (Kalakankar) of the 20th January, writes that it is causing widespread indignation in the country that wise counsels appear to be at a discount, and that tact, good sense and moderation appear to have forsaken the Council Chamber of the Transvaal Government. **HINDOSTHAN, 20th January, 1908.**

Indians in the Transvaal.

He remarks that unless the Imperial Government brings pressure to bear upon the Transvaal Government to annul or modify the recent immigration law, Indian confidence in British justice, which is one of the main props of British power in India, will be entirely shaken, and that the consequences will be anything but desirable.

14. The *Rahbar* (Moradabad) of the 21st January, referring to the exclusion of Indians from the Transvaal, accuses the Government of trampling on the Queen's Proclamation. He notes that the Indians cannot retaliate, but that the Chinese will do something. The editor sarcastically remarks that this is the reward which the Indians have received for planting the British flag in distant countries. The Boers and the British have now become one and are vying with one another in persecuting the Indians. In conclusion he says :— **RAHBAR, 21st January, 1908.**

Indians in the Transvaal.

"Indians, arise, awaken and show these people who hate you that you can pay them in the same coin. Never expect mercy or justice from the selfish nations of Europe. They always retreat before the aggressors and pursue the runaways, so unless you adopt a policy of aggression you should not expect anything."

15. Referring to the position of British Indians in the Transvaal, the editor of the *Advocate* (Lucknow), remarks in the issue of the 23rd January that the Imperial Government can interfere for three very definite reasons. **ADVOCATE, 23rd January, 1908.**

Indians in the Transvaal.

Because while granting self-government to the Transvaal, it reserved for the King the power of veto.

Because it maintains a garrison in South Africa which costs the taxpayers of the United Kingdom three millions a year, which by its presence reduces the expense of the police force, and brings British money into the colony ; and thirdly because the Transvaal has obtained an Imperial loan of five millions.

He remarks that the failure of the Imperial Government to intervene is engendering a silent sullenness in the people.

16. While pointing out to the cry unanimously raised by the Indian journalists against the oppressive and disgraceful treatment accorded to the Indians in the Transvaal, the *Musáfir* (Agra), of the 23rd January, remarks :—" It is a foolish cry and to a certain extent useless as well. Oppressive treatment towards Indians is not a rare thing ! It is not peculiar to the Transvaal. It is common to all countries alike, as they say that a sheep is always to be fleeced no matter where it goes." **MUSAFIR, 23rd January, 1908.**

Indians in the Transvaal.

17. The *Árya Mitra* (Agra), of the 24th January, eulogizes the Transvaal Indians for the brave stand they are making against the Registration Act in the Transvaal, which shows that Indians have not yet forgotten their sense of self-respect. Referring to Mr. Gandhi's remark that the Indians should continue their struggle in the Transvaal to the bitter end, the editor remarks that they should bear in mind that the goddess of liberty is thirsty for blood, and that their present sufferings will clear the way for their descendants in future. **ARYA MITRA, 24th January, 1908.**

Indians in the Transvaal.

18. The *Indian Daily Telegraph* (Lucknow), of the 25th January, has the following on the Indian situation in the Transvaal :— "The British Indians in the Transvaal have resolved to continue the struggle against the unjust, anti-Imperial and anti-Asiatic legislation now in force against them in that country to the bitter end and at any cost. Will **INDIAN DAILY TELEGRAPH, 25th January, 1908.**

Indians in the Transvaal.

the people of India support them ? If they do not, and in a very determined fashion, all talk of unity and patriotism must cease, for here is a common cause, than which none could be worthier of adoption, and if all parties do not sink their differences, and rising to the occasion do their utmost to bring about measures of relief for their kinsmen in South Africa, the shame of it will remain with them and the effect will bar the way considerably to their own progress.

INDIAN PEOPLE, 19th January, 1908.

Indians in the Transvaal.

19. The *Indian People* (Allahabad) for 19th January, contains a leading article entitled " The Lesson of the Transvaal", in which the editor remarks that in the Transvaal the real conflict for a long time was between Boer and Briton, that the Boers were first in the field, and they proceeded to make the Transvaal a white man's country though God had given it to the black.

Referring to the last Boer war, the writer remarks that the Boers were borne down by sheer weight of numbers, and were beaten, but never defeated. He notes that in less than five years the franchise was restored to that indomitable people, because it was found that they could be broken but not bent, that a Boer General is now Prime Minister , that Boers and British live now on terms of equality, and that all civil rights have been won back by the Boers who are now no worse off than they were before the war. They may not have an independent Republic again, but they will certainly become as independent as Canada or Australia.

The Boers, he writes, have won in the end, and their victory this time will be an abiding one.

He remarks that when England was being driven to war one of the strongest grounds for indignation against the Boers was their brutal treatment of Indian subjects in the Transvaal, and that when the Boers were ultimately defeated it was believed everywhere that the Indians in South Africa and the Transvaal would be somewhat better lreated, and that at least they would be treated as their countrymen are in India.

He notes that under the new enlightened regime some more perfect legislative machinery has been set in operation, and that Indians are compelled to register themselves by recording their thumb impressions just as if they were a tribe of criminals whose identity may be easily traced whenever necessary.

The Indians in South Africa are, he says, engaged in trade, they are industrious, sober and law-abiding, yet there is nothing to choose between them and habitual criminals. All Asiatics, brown, black and yellow, are under the common Boer.

He remarks that the doings of the Transvaal Government do not differ from those of the most despotic and barbarous races in history.

The Indians in South Africa are, he says, as a body superior to their countrymen in India for they are more enlightened and there is greater solidarity among them. It must not be supposed that the men whom the Transvaal authorities are persecuting are common labourers and immigrants, for they represent the best commercial intelligence of India, and they are a class of men who could hold their own anywhere.

INDIAN PEOPLE, 23rd January, 1908.

Indians in the Transvaal and Mr. W. Churchill.

20. Referring to Mr. Winston Churchill's speech at the National Club, the editor of the *Indian People* (Allahabad), of the 23rd January, remarks that if responsible ministers of England would hold their tongues about the treatment of Indians in the Transvaal, it would be preferable to their impotent lip-sympathy.

He notes that the helplessness of the Government is manifest enough, without confessions of impotence from men in office.

The Indian population of South Africa had appealed to the British Government just as it had appealed to its own countrymen in India, but if we were powerless to help our countrymen in the Transvaal, the British Government was

precisely in the same position. The only solution of the difficulty will be for the Indian population in South Africa to return to India in a body, but Mr. Gandhi and his followers will not give up the struggle so easily. They are now being imprisoned in batches, but there is no sign that those who are yet free are prepared to accept the Registration Act or to submit to it.

Mr. Churchill and the Indians.

21. Commenting on Mr. Winston Churchill's proposal that Indians should settle in Uganda, the editor of the *Advocate* (Lucknow) of the 23rd January, asks what guarantee there is that a similar fate to that which has overtaken Indians in South Africa, will not pursue them in East Africa in the near future.

ADVOCATE, 23rd January, 1908.

The Surat Congress.

22. The *Hindi Pradip* (Allahabad), for December (received on the 21st January), is of opinion that the bitterness of party spirit such as displayed itself during the Surat Congress will be productive of very harmful results. The editor maintains that although the failure of the Surat Congress has disappointed most people, and has given the enemies of the progress of India a chance for ridiculing Indians, yet the future of the country seems to be still hopeful. Unrest will go on increasing among the people if the rulers persist in their repressive policy. He goes on to say that the hostile English and Anglo-Indian press are adding fuel to the fire by their offensive writings. The London *Times* says that the Moderates will be listened to afresh, but that they should not ask for the moon, in other words it means that they will be accorded some trifling concessions, provided they do not ask for substantial rights. He remarks that it is such in sinuations that have made the Extremists to betake themselves and to self-reliance, and to deprecate the mendicant policy of the Moderates. He writes that the former ought not to have wrecked the Congress, for with all its defects it was an institution which gave Indians an opportunity of meeting at one place to discuss the means of their political salvation, which in itself was no inconsiderable advantage.

HINDI PRADIP, December 1907.

The Surat Congress.

23. While reproducing the remarks regarding the Surat Congress from the *Advocate* (Lucknow), the *Jedd-o-Jehad* (Shahabad-Hardoi) in its combined issue of the 6th and 13th January, holds the Nationalists entirely responsible for picking the quarrel which, but for the foresight and patient forbearance of the Moderates, would have resulted in serious consequences.

JEDD-O-JEHAD, 6th and 13th January, 1908.

The Surat Congress.

24. The *Sundar Shringar* (Muttra) of the 15th January, is of opinion that both parties are to blame for the failure of the Congress at Surat—the Extremists for the disturbances they made on the occasion of the first sitting, while the Moderates are no less blameworthy, inasmuch as they were impatient of according a hearing to Mr. Tilak on the second day, and that for the disturbances later on both were equally responsible. The only consolation, the editor observes, is to be found in the fact that both parties are grieved at the sad fate of the Congress, and that there is no bitterness of feeling between them, which shows that the Moderates and the Extremists are ready for reconciliation, and it is to be hoped that ere long a new but a more vigorous Congress will come into existence, and that it will last longer, for the existence of party spirit is a healthy stimulus to vigorous action.

SUNDAR SHRINGAR, 15th January, 1908.

The Surat Congress.

25. While referring to the incident in the Surat Congress, the *Musáfir* (Agra), of the 15th January, notes with satisfaction that it is a sure sign of the healthy development of the Congress, and shows that its advocates have some energy and earnestness of purpose in them.

MUSAFIR, 15th January, 1908.

The editor further remarks that since struggle and activity is a sign of life, the advocates of the Congress need not apprehend any danger from the split, which will only facilitate the performance of the Congress work by dividing it into two sets of workers.

The Surat Congress.

26. The *Kayasth Hitkari* (Agra), of the 16th January, notes with regret the quarrel between the leaders at the Surat Congress, and remarks that it reveals the incapability of Indians for successfully carrying on any big movement.

KAYASTH HITKARI, 16th January, 1908.

SWARAJYA, 18th January, 1908.

The Surat Congress.

27. In connection with its previous articles on the subject, the *Swarajya* (Allahabad), of the 18th January, again refers to the quarrel in the National Congress at Surat.

The editor draws a comparison between the last year's Congress at Calcutta and the Surat Congress, and holds that the opposition on the part of the Nationalists was based on the fact that the Moderates made material changes in the resolutions of *swadeshi*, boycott and national education, and that they refused to work on the lines of the Calcutta Congress.

INDIAN PEOPLE, 23rd January, 1908.

The Surat Congress.

28. The editor of the *Indian People* (Allahabad) of the 23rd January publishes an article entitled "The Congress and After" in his issue of January 23rd.

He remarks that the Convention have appointed a strong committee which will probably meet at Allahabad after Easter, and expresses the hope that its meeting will not be put off till September as then adequate time will not have been left for arranging for the Congress Session in Christmas week. If possible, the Central Provinces and Punjab Provincial Conferences should arrange to hold its meetings either in the Moharram or the Holi holidays.

The business before the conference is, he notes, to frame a constitution for the Congress. He advises the old party to prepare a programme with which it can go to the country and which can be taken up by the people and pushed forward to success.

ABHYUDAYA, 17th January, 1908.

The Congress split.

29. The *Abhyudaya* (Allahabad) of the 17th January, contains an article under the heading "What is the real truth?" in which the writer attempts to refute the charges made against Mr. Gokhale in connection with the Congress fiasco at Surat, by Mr. Tilak and his party, and characterizes them as inspired by malicious motives rather than from love of truth. He remarks that such personal recriminations only make the Indians a laughing-stock of the world, and that such action will not result in their obtaining *swaraj*, for the attainment of which self-sacrifice, forbearance, mutual love, respect for patriots and practical work are necessary, and whose progress is barred by men who prefer personal distinction to the good of the country. He writes that the time has come when the Indian should do some real work and thereby show to the world that whatever the present lot of India, its future is not slavery.

RASTGO, 17th January, 1908.

Split in the Congress.

30. Notwithstanding the public opinion to the contrary, the *Rastgo* (Allahabad) of the 17th January, is of opinion that the quarrel between the Moderate and National parties in the Surat Congress will prove most beneficial to the cause of the Congress and the nation.

MUSAFIR, 23rd January, 1908.

The Surat Congress.

31. Referring to the split in the Surat Congress and the prejudiced attitude of political journals in holding Mr. Tilak responsible for it, the *Musáfir* (Agra), of the 23rd January, notes with regret that this quarrel will destroy all political spirit and enthusiasm in the people, and advises the advocates of *swaraj* that it is not the way of obtaining it.

AWAZA-I-KHALQ, 16th January, 1908.

The Surat Congress and Mr. Tilak.

32. The *Awaza-i-Khalq* (Benares), of the 16th January, in a leading article passes severe strictures on Mr. Tilak for deliberately insulting the Moderate leaders at Surat.

MASHRIQ, 21st January, 1908.

Dr. Ghose's speech.

33. The *Mashriq* (Gorakhpur), of the 21st January, notes with regret the uncalled for attacks of Dr. Ghose in his Presidential speech on the Muhammadans, and remarks that by these opinions they can never be won to the Congress.

'BRAHMAN SARVASWA, August 1907.

The Moderates and Extremists.

34. The editor of the *Brahman Sarvaswa* (Etawah), for August (received on the 25th January), is of opinion that Moderates and Extremists are equally necessary in Indian politics to work in their respective spheres. He says that it is a mistake to hold that the Extremists desire the overthrow of the British rule. They only advocate self-reliance as the means of the salvation of India, being goaded to this conclusion by the Government disregarding the prayers and petitions of the people for years.

35. The *Hindi Pradip* (Allahabad) for December, (received on the 21st January), contains the following under the heading "The National Regeneration":—Can any nation make any progress, if it is confined in the cage of servitude with chains of slavery upon its hands and feet? When did the fall of India begin? If one were to go over the history of India attentively, he will find that our arts, literature and sciences began to decay since we lost all political power. No one is to blame for this. All the subject races have had to suffer and will continue to suffer the consequences of slavery. The nation which is grovelling in servitude is first of all concerned with the question of its maintenance, and if any leisure time is left after the satisfaction of this want, the condition of subjection deals such a blow to its thoughts and aspirations, that beyond living a degraded life it gives no consideration to its advancement. If the present degraded condition of India be studied, it can be ascertained how far the above statement is true. Not only India, but other countries in similar circumstances are labouring under these disadvantages, and there is no wonder if they endeavour to become independent, as they are stagnating in such a degraded condition. If the Indians are proud of being the descendants of their (glorious) ancestors and are desirous of restoring India to its pristine glory, they ought to awaken from their inert condition and reform themselves. . . . . Our greatest failing is that we have forgotten to achieve anything by ourselves, and look to others for support in every undertaking—a condition which is a great obstacle to our national regeneration. Independence is the first step in the ladder for giving scope to our physical and mental faculties. . . It is impossible that we should be able to make any progress, living in a state of distrust, fear and anxiety, like those who, being dependent upon others, have service as their sole means of subsistence. If they make any advancement under such circumstances it is only to the advantage of those who govern them. In such a case boycott is the one easy means of removing the condition of servitude. Through it is possible the extension of one's power, such seems to be the will of God, since patriotism is sprouting forth in the minds of the people and is gradually gaining in strength. Our youths never fail to take advantage of an opportunity to spread national spirit in the country. Their enthusiasm ard ardour promise well for the future of their country. It cannot but bear fruit sooner or later.

National Regeneration.

HINDI PRADIP, 21st January, 1908.

36. The *Swarájya* (Allahabad), of the 11th January, publishes an article of which the following is a literal translation :—

Parties in Congress.

SWARAJYA, 11th January, 1908.

"How daring must the thieves be
Who carry a lamp in their hands.
God knows, if these ill-mannered persons ever feel ashamed,
When they recklessly calumniate the innocent."

"The immortal Mazzini has characterised the Moderates of his time as morally degraded and dead. Judging from this point of view, the present Moderates of India can be said to have no better life than those of Italy. The unholy policy of Western education has destroyed all moral virtues they had in them. So far they had been labouring under a serious mistake of befooling the Government by their disgraceful policy, and have in this way lost all their courage and manliness, and defeated their own purposes. Failing to match their opponents in real work and controversy, they are now hopelessly disgracing what little goodness was left in them, by insidiously spreading misunderstandings about their adversaries.

In order to court the favour and win the smile of the foreigners they have forsaken their own countrymen at the critical moment, when it was urgently required of all Indians to join determinedly in boldly facing the tyranny and oppressions of the foreigners, and in bravely standing against all coming misfortunes, while working for the good of their brethren and the salvation of their motherland. Instead of looking with greedy eyes at the hollow titles and favours of the Government, instead moreover of trying to obtain them, like starving beggars ruthlessly trampling underfoot the rights and good of their brethren, without the least regard for the pious duty of defending the rights and privileges of their nation and instead of frequenting the tables of the officials to gratify their

own desires, they ought to have contemptuously spurned these advantages, and, undergoing all hardships and scorning all temptations, to have earnestly and sympathetically worked side by side with their virtuous and independent brethren for the good and progress of their dear country, and have smilingly said to the enemies of their nation that :—

> Their heart is (that of) a dauntless lion and cannot feel fear for the foreigners,
> It should not be taken for a covetous and greedy dog of the world.

But a hundred pities, rather a hundred thousand pities that these men, who acting on their policy had altogether lost their courage, manliness, patience and forbearance, have so lamentably failed in this trial. Afraid of the imaginary troubles and hardships they have shown their cowardice at the Surat Congress. Seeing a piece of bread in the hands of the officials, their mouth began to water, and, throwing off the lion's skin that they had put on, they like submissive dogs ran to get it, wagging their tails in recognition of the favour. The saying that " The Arabs beaten, the Turks tremble " exactly suits the case of these jackals in the skin of lions, when they saw some brave cubs (political offenders ?) being thrown into the cage (jail ?) and flogged by cruel officials. In order to save themselves from the grasp of the cruel officials these cowards lost even the courage of a jackal and crouchingly threw themselves prostrate to lick the feet of the oppressive officials.

In order to conceal their shameful conduct from the eyes of the public they have now resolved to blind their vision by raising the dust storm of insinuating misrepresentations. But it cannot last too long. Only one gust of healthy and unprejudiced wind (understanding) will suffice to clear away the thick storm of calumnies and false accusations and replace it by clear light.

Most of the readers of the *Swarájya* must be acquainted with the false rumours and misrepresentations spread by these traitors of the country, and those who have no knowledge of these things may satisfy their curiosity by perusing any of the Moderate journals. It will show the readers how the Moderates have falsely accused Mr. Tilak of forcibly occupying the presidential chair, the Nationalists of assaulting La'a Lajpat Rai and of picking quarrel in the Congress Pavilion. But those who know will tell them which party was at fault.

They will tell them how the followers of the Shah (Sir P. Mehta ?) in order to carry out his wishes, hired Muhammadan *goondas* to lay their hands on the gentlemen (Nationalists ?), did not allow the National Volunteers to serve in the pavilion, but replaced them by men of their own party who had neither the volunteer's uniform nor any other badge with the exception of a belt. The Nationalists with no other intention but simply to save the honour of mother Bharat (India) tried to the best of their power to win over the followers of the Shah (Sir P. Mehta?), but they would not come face to face and always kept aloof. A peace-loving man, like Lala Lajpat Rai tried his best to bring about reconciliation; but the Shah (Sir P. Mehta ?) and his followers were seeking to obtain the certificate of official favour, the good opinion of the Anglo-Indian Press and to protect the honour of their official titles of A. B. C. D., and would not listen to his persuasions. The Nationalists went even so far as to ask them that, if they had not the mind or courage to step forward, they should not at least, for the sake of the starving Indians and the children undergoing hardships in jails, retrace their steps, from the position that had been gained last year under the presidentship of the venerable Dadabhai Naoroji, the pride of India. But they were obstinate and would not listen to it. And how could they listen when they had already received instructions from Mr. Morley to separate themselves from the Nationalists, and resolved months before to drive out the Nationalists like flies from the Congress. They strongly believed that if the Nationalists were left in the Congress this year they will themselves be driven out by them from it next year. They were determined never to leave the Nationalists in the Congress even if the Congress itself was to be broken up and lost. It was for this reason that they tried to swell the number of their delegates by enlisting the names of each and everybody (*lit.* their cooks, khansamas, munshis and clerks) whom they could persuade to take their side. The door was wide open for the Bombay men in general, blank forms duly signed by Mr. Wacha were kept ready in store and anybody could sign his name upon them as a delegate provided that he promised to side with the Shah (Sir P. Mehta ?).

But with all this the number of the followers of the Shah (Moderates) could not rise to any considerable preponderance over the Nationalists. At the greatest computation they were in preponderance only by 50 or 60. It was on this account that the Moderates hesitated to settle the dispute by a majority of votes.

The easy device adopted to exclude the Nationalists from the Congress was to make some peculiar conditions, which will be dealt with in some subsequent issue binding for the delegateship of the Congress without which nobody on any account was to be admitted as a delegate. The followers of the Shah were perfectly conscious of the moral strength of the Nationalists and knew that no true and sincere Nationalists will ever yield to be bound by those conditions, and that they will consequently leave the Congress of their own accord. But perhaps they never thought that the Nationalists had the illustrious Mr Tilak on their side, and that a single trick devised by his exceptionally inventive brain would suffice to overthrow all their plans and cobwebs.

The Nationalists on the other hand planned that in case the Moderates could not be dissuaded from their mean device, and made to adhere to the resolutions passed at the last year's Congress, they will vehemently oppose the election of the President himself, so that in case of a defeat owing to the preponderance of votes in favour of the other side, they (Nationalists) could be under no obligation to agree to the resolutions passed by their opponents. This was accordingly done. But the followers of the Shah (Sir P. Mehta?) who prided themselves and relied upon the mercenary strength of the *goondas* and the police, could not withstand the brunt of such a terrible opposition. Their men began to offer insults to Mr. Tilak when he ascended the platform to oppose the election of the President and attempted to lay their polluted hands upon his holy person. One of the scoundrels intended to wield his chair as a weapon for the attack. But could the admirers of Mr. Tilak brook the sight of such meanness? No. Mr. Madhu Soodan Bhagat, a barrister espied this from the Panjab camp and crying 'Mr. Tilak in danger'! he instantly made to the place where the dauntless Mr. Tilak was standing alone amid hosts of his opponents. Mr. Bhagat was promptly followed by two youthful and enthusiastic Bengalis who were roused by his cry. Many others from the Bengal and the Panjab camps intended to go up for their help, but they were dissuaded from bringing their intention into action by some national leaders, who said that the Mahrattas could defend themselves very well without any auxiliaries. Mr. Khaparde was controlling the Madras and Central Provinces delegates and did not allow any one except some 14 or 15 men to quit their chairs. If the ominous incident had not been avoided in this way it would have despatched the Moderates if not in hundreds at least by twenties and fifties to the Surat Hospital for treatment; and for this kindness they should feel grateful to Mr. Khaparde and Babu Shiyam Sundar Chakravarti. But such delicacy of feeling can hardly be expected from the Moderates, for if they ever feel grateful to any one, they do so under compulsion without any sincerity of feelings and simply for the sake of show.

Readers, in view of these facts, is it not the duty of every one of you individually to show to your friends the falsity of the baseless rumours spread by the Moderates and help them in learning the real facts.

Not only this, but it must also be the duty of every one among you to impress your friends with the feelings of self-sacrifice and self-denial evinced by the Nationalists, so that they may realise some of the difficulties of their sincere and true well-wishers and of their dear country, and in this way frustrate the attempts made by their malicious antagonists to bring their names into disgrace.

May God soon remove the misapprehensions of our Moderate brethren so that they may realise their mistakes, and instead of wasting their means and energy in foolishly trying to please the officials and to discredit the Nationalists, that they may utilise them in the service of their nation and country.

Otherwise the day is not far off when all of us like Amelio Benderi and Italio Benderi, the dutiful sons of Italy, shall impeach those enemies of their country before the national court of their dear motherland, for having delayed for a longer period the attainment of *swaraj* by mother Bharat. Their names will be recorded in the history of the nation along with those of Jai Chandra, Mir Jafar and others, as traitors to their nation and enemies of their country.

Besides, the officials also are not so foolish as to consider them (Moderates) to be their sincere well-wishers and to put implicit confidence in them, but this much is certain that the Government will employ these brethren of Joseph as instruments in persecuting the National party.

But both these parties (the Government and the Moderates) must know that it is ridiculous and vain to stem the tide of time and to interfere with the will and working of Providence, things which are entirely beyond human control; that God is the source of justice, that He upholds the true and the righteous, protects the brave and the valorous, and hates eternally those who are grovelling sycophants and slavish by disposition. Consequently He will not let the Nationalists be totally destroyed, and the more they will be persecuted the more He will give them the power of patient suffering and forbearance, as it is true that God helps those who help themselves."

ANAND KADAMBINI, May to November 1907.

The Advisory Council of Notables.

37. Referring to the proposed formation of the Advisory Council of Notables the *Ánand Kádambini* (Mirzapur) in its combined issue for May to November, (received on the 22nd January) remarks that it will be a mere sham and cannot be expected to have any influence with the general public. Those who had formed very high hopes, adds the editor, on the hopeful words of Mr. Morley on the occasion of his budget speech have been too cruelly disappointed.

ANAND KADAMBINI, May to November, 1907.

The expansion of Legislative Councils.

38. The *Ánand Kádambini* (Mirzapur), in its combined issue for months from May to November, (received on the 22nd January) expresses its disappointment at the proposed extension of the Legislative Councils and wonders what good the Liberal Ministry could have in view in proposing such a hollow reform which will not add to the substantial rights of the people beyond increasing the number of their representatives on those councils which is no reform worth the name. The editor points out that the public is neither satisfied with such a reform nor feels grateful to the Government for it. He concludes with the remark that the class representation which is the chief feature of the reform, and which is intended to lay the Muhammadans under an obligation, will only possibly lead to alienate the sympathies of both Hindus and Muhammadans from the Government, if they come to believe that the measure is simply meant to sow discord between the two communities.

HINDUSTAN REVIEW, January, 1908.

The proposed reforms in India.

39. The *Hindustan Review* (Allahabad), for January, contains an article entitled "The proposed reforms in India" by S. H. Swinny. The writer states that the addition of a representative element to the India Council has long been regarded as one of the most popular concessions made to the Indians since the establishment of Imperial rule, and that few as are the elected members and slight as are their opportunities for influencing legislation, their presence at the Council Board is recognised as a sign that the people of the country are entitled to some voice in the management of its public affairs. It was, he says, expected that the enlargement of popular liberties in India, however slow, would be sure, that the English rulers of the country would follow the English precedent of ordered and well considered change in a definite direction, without wavering and without retrogression.

He writes that it is the wish of all those classes in India who take an interest in public affairs that any change made in the composition of the Legislative Councils should be in the direction of enlarging the elected element as represented by such men as Sir Pherozeshah Mehta or Mr. Gokhale.

He remarks an enlargement has indeed been proposed but that it is marked by certain restrictions which make the new reforms very far from being an extension of the old, and make it doubtful whether the proposals of the Government make for reform or retrogression. He expresses the opinion that the constitution of the Council as proposed by Government will not increase the representative character and efficiency of a deliberative assembly. He recognises that several of the ruling chiefs have shown themselves capable and enlightened administrators in their own dominions, but says that few of them will be inclined to give unpalatable advice at the risk of offending the Government, without whose goodwill their own task of administration would become very difficult. He remarks how important it is that a Government, and especially a despotic Government, should keep itself

informed of the wishes of the people, but disagrees with the contention that to take the case of Bengal, the people are better represented by a few territorial magnates than by all the other channels of information open to the Government, such as the elected members of the Provincial Legislative Council, or the widely circulating press, both English and vernacular. With regard to the representation of minorities, he expresses himself as doubtful whether it is to their benefit to be made independent of the goodwill of their fellow-countrymen, or whether a community gains in the end by finding that its position does not depend on the active exertions of their members.

He notes that the two greatest communities in India—the Muslims and the Hindus—in the end whatever their present attitude may be, must stand or fall together, and that, though special representation of the Muhammadans may for the moment be a disadvantage to the popular cause, still that cause in the fulness of time would unite all that was best and wisest in both communities in the love and service of their common country.

United Provinces Provincial Conference.

40. Referring to the coming United Provinces Provincial Conference the editor of the *Indian People* (Allahabad) writes in the issue of the 19th January as follows :— **INDIAN PEOPLE, 19th January, 1908.**

"The first Conference has been productive of good results as the attention of the Local Government has been directed to the *begar* system, and the civil administration of Kumaun is also under consideration. The election of delegates from the various districts should take place as early as possible so that the Reception and Working committees may make the necessary arrangements. The attempt that was made at Allahabad to introduce an element of discord into the Conference is not likely to be repeated at Lucknow where the smooth current of public feeling has not been disturbed by 'irresponsible politicians' from outside. The United Provinces Association may elect all its members as delegates and the number may be supplemented by others elected at public meetings which accept the creed of the National Convention."

Provincial Conference.

41. The *Hindustani* (Lucknow), of the 22nd January, reproduces the remarks of the *Advocate* (Lucknow), of the 16th January, on the 'Provincial Conference.' **HINDUSTANI, 22nd January, 1908.**

United Provinces Conference.

42. With reference to the United Provinces Provincial Conference which is to meet in Lucknow in February, the editor of the *Citizen* (Allahabad), of the 23rd January, writes as follows:— **CITIZEN, 23rd January, 1908.**

"We see an announcement that the second sitting of the so-called Provincial Conference would take place at Lucknow on the 29th February 1908 and the following days. The gentlemen who are responsible for this announcement have again unfortunately omitted to formulate a constitution for the Conference and a clear definition of its aims and objects. It is needless to say that the way in which the Congress had been carried on for the last twenty-three years has done but little good to the country. We are accustomed to such platitudes that twenty-three years were nothing in the lifetime of a nation, and that the expansion of the Legislative Councils and some other small modicums of reform were the achievements of the Congress. We have always held the view that the British Administration of India has always been a progressive administration in the past, and that the Congress and the way in which it had been carried on had rather retarded than accelerated the rate of progress. As was pointed out by the late lamented Kristo Das Paul of Calcutta in a series of brilliant and thoughtful articles that he wrote in answer to the speeches delivered by Mr. Surendra Nath Banerji when he inaugurated the so-called National fund of 1884, the system of agitation brought into vogue by a few educated Indians, who founded what was termed the Indian Association of Calcutta, had produced but little good. There have been a few measures during the last quarter of a century which showed the generous intentions of the Government towards the people, but there had been many such measures in the first three quarters of the last century before any agitation on the lines of the Congress had ever come into existence. As was remarked by that talented editor of the *Hindu Patriot*, whose statesmanlike grasp of Indian problems the agitators of the later period have not made the slightest effort to follow or imitate, the freedom of the press conferred by Lord Metcalfe,

the introduction of English education by Lord William Bentinck and Lord Macaulay, the extension of the jurisdiction of Civil Courts over European British subjects, the Charter Acts of 1833 and 1853, the Queen's Proclamation of 1858, the establishment of the new Legislative Councils by the Indian Council's Act of 1862, the appointment of Indian members to the High Court bench were all made by the British Indian Government long before the present system of agitation came into force or any Indians had crossed the seas to address the British public on Indian grievances. If these concessions to the Indians in the past had been made long before the birth of the Congress, and before those so-called leaders of public opinion, who have been making a little noise in the Presidency towns for the last quarter of a century, had ever entered what they are accustomed to call public life, why should the small measures of concession such as the further expansion of the Councils, the raising of the age for the Civil Service and the abolition of the Jury notification be claimed times *ad nauseum* among the achievements of the so-called Indian National Congress? The Congress had, during the 23 years that it existed, no constitution at all. Its angry speeches and its eloquent resolutions had no effect whatever on the Government of the country, and the annual picnics, where the greater part of the delegates went without any serious purpose whatsoever and merely to enjoy an annual holiday with people from other provinces, produced not the slightest influence on the counsels of the Government, which pursued its even tenor undisturbed by the noisy declamations of Indian agitators, which, in the language of a leading journal of Anglo-Indian opinion, added more to the gaiety of nations than had any good results whatsoever. The Congress is now dead with but a poor record of work done, and we should think that it would be better for all the parties concerned to let it go into deserved oblivion and not try to resuscitate it under another name. Those in the United Provinces who may desire to take a holiday trip to Lucknow are quite welcome to do so. If they want to talk and pass resolutions and gain a little notoriety for themselves, which would enable them to see their names and speeches in print in some journals which want their patronage, we do not grudge them this amusement and picnic, but let them not promulgate it, through such journals in the press as would do their bidding, that they are doing anything useful or that they are doing any good to the country. For all the attention that their resolutions would receive from the Government they might well save their breath and their money, their paper and their ink, for the Government knows it very well that all men who have a stake in the country, or who are really bent on doing solid good to their countrymen, not by writing and speaking frothy rhetoric, and by raising subscriptions which are spent at the discretion of those who raise them, would give the so-called United Provinces Conference a wide berth. Is it any good for just a few lawyers, who are importations from other provinces, some of whom are fond of acquiring what they consider an importance in the eyes of the public, to waste their time and money and then claim in paragraphs and articles written by themselves and published to order, that they have done great and abiding service to the country of their birth, fully knowing that the majority of their countrymen repudiate their representative character for one reason or another. Our advice to these tall talkers and this noisy set is to mind their own business, and, if they were unable to come to the help of their poorer countrymen in better ways than passing resolutions and abusing the Government, to keep quiet and allow that statesman who now presides over the Local administration to pursue his career of useful reforms and give him any assistance if they can in men and money and not to let their love of self-advertisement get the better of themselves."

ANAND KADAMBINI, May to November, 1907.

The present situation in India.

43. Reviewing the present situation in India, the *Ánand Kádambini* (Mirzapur), of the combined issue for May to November (received on the 22nd January), declares that although a very limited number of speakers and journalists at times indulge in wild talk and seditious writings (for which they are justly punished), yet the Anglo-Indian papers, on account of their abusive and inciting writings and the authorities on account of their ignoring the public opinion, are mainly responsible for the unrest in the country. The editor thinks that unless the Government adopts measures to restrain the Anglo-Indian press, which is so powerful for doing evil, the present unrest cannot subside. He further suggests that in

order to win the goodwill of the Indians, Government ought to administer justice without distinction of colour. It should pursue a policy of reconciliation rather than that of repression and coercion, which it has unfortunately been doing for the last few months.

HINDI PRADIP, December, 1907.

Unrest from peace.

44. The *Hindi Pradip* (Allahabad), for December (received on the 21st January), contains an article under the heading "Unrest from peace." The writer remarks that the English rulers of India boast of establishing peace in the country, which in his opinion has not been so much beneficial to the Indians as to those who have established it. The Indians became destitute in proportion as peace and comfort increased. India which in ancient times was full of prosperous cities and villages, now appears, with the exception of a few important cities, to be verging on extreme poverty, especially under the stress of the prevailing famine. It may accordingly be said without contradiction that the former state of disorder and confusion in India was much better for its inhabitants, inasmuch as they lived in affluent circumstances, not a single farthing of their money going out of the country and all the corn remaining in it to provide sufficient subsistence for them. On the contrary they are now left mere skeletons for want of sufficient food and clothing, and the country looks like one desolate plain on all sides. The writer asks if this is what is meant by peace, and says that if so, it is worse than the greatest disorder and confusion. Indians do not want such peace. It has done them no good, although it has certainly made England the richest country and the English one of the wealthiest nations. He goes on to say that side by side with this peace, was spread a kind of tempting net which prevented its being disturbed for long. But how long was this delusion to last ? The secret of the policy of the rulers was at last disclosed. Railways and other means of convenience and comfort were adopted not for the benefit of the Indians but of those who introduced them for the purpose of establishing peace. Realizing all this, the Indians are now fluttering like birds divested of their wings, unable to do anything. Even this does not satisfy them (the rulers ?)

"The swadeshi and the boycott movements which the Indians are adopting for their benefit is perturbing them and creating dissatisfaction, so that the peace is now assuming the form of unrest. The Indians have realized it after a very long time and at the cost of their all. This unrest is now daily on the increase and there is no hope of its being allayed."

SARASWATI, January, 1908.

The Indian situation.

45. The *Saraswati* (Allahabad) for January, says that it is highly desirable in the interests of both India and England that Mr. Morley should visit India and accord personal interviews to the leaders of this country, or that the latter themselves should see him in England, or that hostile English journalists should be invited to India to study the present situation.

RAHBAR, 21st January, 1908.

Unrest in India.

46. The *Rahbar* (Moradabad), of the 21st January, referring to the various steps taken by the Government to nip in the bud the unrest and discontent in India by persecuting journalists and others, remarks that the Government should note that it is only by a policy of conciliation that a government can retain its hold over its subjects, and that, however weak the oppressed party may be, patience has a limit, and when it gets infuriated the stronger party can only with great difficulty control it.

ADVOCATE, 23rd January, 1908.

Indian affairs.

47. The *Advocate* (Lucknow), of the 23rd January, reproduces from the *Reformer's Year Book* for 1908, Mr. Gokhale's article on Indian affairs in 1907.

HINDUSTAN REVIEW, January 1908.

State interference in England and India.

48. The *Hindustan Review* (Allahabad), for January, contains the second of the articles entitled "State interference in England and India" by Mr. N. N. Gupta, M.A., continued from the September number.

The writer states that the most important and at once the most complex aspect of State administration, lies in the administration of schools, that it may be premised once for all that education in this country is at a scandalously low ebb, and that though Government subsidises some schools and colleges, the grant per head is not to be compared to that in other countries.

He remarks that while Government interference in the matter of education is always to be looked upon with suspicion, primary education is one of those things which the State should freely subsidise, leaving the administration of such education in the hands of local governing bodies.

He writes that one of the benefits accruing from compulsory education is the raising of the status of the population, and that the illiteracy of the masses and of the manhood of a later generation is a crying shame under a democratic government, professedly the most enlightened in the world.

While in Great Britain higher education is the monoply of private enterprise, in a country like India, which is pre-eminently poor and under foreign hegemony he recognizes that higher education must perforce be undertaken initially by Government. He considers the continental system desirable, with a certain modification.

The writer says that recent legislative enactments, aiming practically a death-blow at higher education, have justly alarmed the public, and he advocates a system in India of State aid hand in hand with popular control.

He notes that the pressing need of the hour is industrial reform and consequently of technical education.

The question of indentured labour for foreign countries has of late years assumed increased importance, and, in view of the attitude adopted by self-governing colonies towards British Indian subjects, he expresses the hope that the Government of India will maintain its previous attitude, which he considers a correct one.

Adverting to the administration of justice, the writer remarks that the anomalous union of the Executive and Judicial imperils the whole legal fabric and vitiates the administration of the law.

While recognising that the real crux in the problem of the Governmental legislation lies in the sphere of taxation, he remarks that the party cry of no taxation without representation, is meaningless to Indians, although the desire for a voice and a larger share in the executive administration of the country is legitimate.

RIYAZ-I-FAIZ, 20th January, 1908.

England and India.

49. The *Riyáz-i-Faiz* (Pilibhit) of the 20th January, referring to the increasing attention that is being paid to Indian questions in England, remarks that it is the manifestations of the national spirit that have caught the eyes of the British people, and not the visits of Messrs. Keir Hardie and Nevinson or Reuter. The editor is of opinion that further progress is required in this direction.

HINDI PRADIP, December, 1907.

Intellectuality of the Hindus.

50. The editor of the *Hindi Pradip* (Allahabad), for December (received on the 21st January), commenting on the intellectual powers of the Hindus declares that they are superior to every nation in this respect, and that whatever department of life they turned their attention, they distinguished themselves in it above all others. They are now engaged in politics and in promoting their indigenous arts and industries, which has consequently made them an eyesore to the foreigners, who are throwing obstacles in their way with a view to retard their progress. He notes that but for their vigorous intellectual powers the foreigners would have crushed and have decimated them like the African negroes and the American Red Indians.

He expresses the hope that their talents will yet be rewarded and that they will attain *swaraj*.

SARASWATI, January, 1908.

Indians and politics.

51. A correspondent of the *Saraswati* (Allahabad), for January, notes with regret that Indians take very little interest in politics, and remarks that good government is the only panacea for the evils to which India at present is a victim. He accordingly urges the necessity of Indians devoting their energies to the study of politics and seeing that measures are carried out to reform the present system of administration in India.

ADVOCATE, 19th January, 1908.

The Decentralisation Commission.

52. Referring to the decision come to by the Decentralisation Commission to hear the evidence of the Government of India *in camera*, the editor of the *Advocate* (Lucknow) of the 19th January writes as follows :—"Is there something rotten in the state of Denmark, too rotten to stand the public gaze, or has Mr. Hobhouse yielded to the charm of Anglo-Indian exclusiveness?"

53. The *Oudh Akhbar* (Lucknow), of the 20th January, publishes a letter from a correspondent who, while referring to the present position of the educated Indians, remarks that they have made immense progress in the various departments of life and have reformed themselves to a great extent. Now the time is ripe for granting them substantial political privileges. The writer appeals to the English in the name of liberty, which they hold so dear, and asks them to do their duty to the people of India.

Educated Indians.

OUDH AKHBAR, 20th January, 1908.

54. The *Rahbar* (Moradabad), of the 21st January, referring to the refusal of the native troops in Indo-China to take up arms against their own countrymen, remarks that the spirit of nationality has at least asserted itself in Asia, and the people are beginning to distinguish between their own kith and kin and foreigners.

The spirit of Nationality in Asia.

RAHBAR, 21st January, 1908.

55. A Cawnpore correspondent writes to the *Citizen* (Allahabad) of the 23rd January as follows :—An audience of over 4,000 Indians filled the McWright Hall on Saturday evening to listen to Lala Lajpat Rai's lecture on "Swadeshi," which was delivered in Hindustani. Some 2,000 people, who were unable to find sitting room, stood outside. Although Lala Lajpat Rai's reception was wildly demonstrative, order was maintained. After the lecture the populace dragged his carriage through the city with shouts of "Bande Matram." Lala Lajpat Rai leaves on Sunday evening for Lahore, touching *en route* possibly at Delhi. His mission on behalf of the famine stricken in the Punjab, for whose relief he has collected a goodly sum of money, has been, he said, fairly successful, and he is now, on his return to the Punjab, about to organise relief parties to begin operations.

Lala Lajpat Rai at Cawnpore.

CITIZEN, 23rd January, 1908.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

56. Referring to Jam Ranjit Singhji, the editor of the *Indian People* (Allahabad) of the 23rd January, remarks that the absentee ruler did not make a very promising start in carrying out the reform which promised well in the beginning, and he supposes that in Prince Ranjitsinghji's absence his state and people will look after themselves while the Prince will spend his money in England like a king.

Jam Ranjit Singh.

INDIAN PEOPLE, 23rd January, 1908.

Lord Curzon's circular about Native Princes absenting themselves without leave would hardly apply to "Ranji," for was he not a great cricketer before he became a small ruler, and many sins were forgiven to great cricketers.

He remarks that for his own sake Prince Ranjitsinghji ought to have maintained appearances by staying a little longer among the people who were providing him with funds.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

57. Referring to the appointment of Saiyid Karamat Husain as a Judge of the Allahabad High Court, the *Musáfir* (Agra), of the 15th January, regrets to point out that since the beginning of political agitation in India and the courting of official favour by Muhammadans, there have been four vacancies of judgeship in different High Courts in India which have invariably been filled up by Muhammadans.

Appointment of Saiyid Karamat Husain to the High Court Judgeship.

MUSAFIR, 15th January, 1908.

The editor says "Was there no Hindu vakil or barrister competent for the vacancy in the Allahabad High Court save Saiyid Karamat Husain ? This Fullerism of the Government is not derogatory to itself alone, but it puts a disgraceful blot on the character of the English as a nation."

58. Referring to the appointment of Mr. Karamat Husain to the High Court, the editor of the *Indian People* (Allahabad), of the 23rd January, remarks that Mr. Karamat Husain will not be entitled to a pension.

Mr. Justice Karamat Husain.

INDIAN PEOPLE 23rd January, 1908.

He asks whether in making situations from the Indian Bar, only such men are to be chosen as will not be entitled to a pension as it seems very unfair to the Indian Judges that the age limit should affect them alone.

INDIAN PEOPLE, 19th January, 1908.

The conviction of the *Yugantar*.

59. Referring to Mr. Kingsford's remarks about the *Yugantar* in his judgment, the *Indian People* (Allahabad) of the 19th January, contains the following remark :—

"This shows how well Mr. Kingsford has earned the handsome increment to his salary sanctioned by the Local Government. Surely the suppression of a newspaper ought not to prove a more difficult matter than the deportation without trial of an individual.

INDIAN PEOPLE, 19th January, 1908.

The conviction of the *Yugantar*.

60. Commenting on the conviction of the printer of *Yugantar*, the editor of the *Indian People* (Allahabad), remarks in the issue of the 19th January, that the case is an important one, and shows that if there is an organisation and determination to defy the law, the present machinery of justice is quite inadequate to suppress an offence. Mr. Kingsford himself said that the printer was merely a cat'spaw, and the real offenders were behind him, and there was no means of getting at them.

Would it not be much better, the editor asks, to make the printer a king's witness and offer him free pardon if he discloses the names of the real delinquents ? That would enable the law to reach the real culprits, and probably to put an end to the campaign of persistent calumny and sedition.

CITIZEN, 23rd January, 1908.

The conviction of the *Yugantar*.

61. Commenting on Mr. Kingsford's judgment in the case against the *Yugantar*, the editor of the *Citizen* (Allahabad) of the 23rd January, remarks that the judgment unfortunately contains remarks which a judgment should not do.

The considerations which had made Mr. Kingsford pass on the printer of the *Yugantar* the highest punishment which he could possibly award were not relevant for the purpose. But the part of the judgment which was most open to objection was that passage in which he lamented the impotence of Government to suppress the class of papers of which he calls the *Yugantar* one. A Magistrate while on the bench should not be a politician, and no observation of a political character should find a place in his judgment, whether these observations were in favour of or against the executive Government.

In this connection the editor takes strong exception to the suggestion made by the editor of the *Indian People* that the printer might have been made a king's witness in order that the real offender might be punished.

INDIAN DAILY TELEGRAPH, 18th January, 1908.

The Rawalpindi rape case.

62. The editor of the *Indian Daily Telegraph* (Lucknow), remarks in the issue of the 18th January that there does not appear to be any truth in the rumours which had been spread by certain Indian journals to the effect that the woman who was the complainant in the Rawalpindi rape case had committed suicide. She was certainly alive on the 14th of last month.

INDIAN PEOPLE, 23rd January, 1908.

The Rawalpindi judgment.

63. The editor of the *Indian People* (Allahabad), of the 23rd January, notes that he has received a disclaimer from the Punjab Government Advocate denying that any application is being made for the expunction of strictures on the conduct of the Punjab Police from the body of Mr. Martineau's judgment. He remarks that he is very pleased that the rumour is baseless.

NAJM-I-BAZIGH, 1st January, 1908.

Separation of the judicial and the executive functions.

64. The *Najm-i-Bazigh* (Moradabad), of the 1st January, notes with satisfaction that the proposal is again brought forward for separating the judicial from the executive, and hopes that it would be soon brought into effect.

ABHYUDAYA, 17th January, 1908.

The Dinajpur assault case.

65. Referring to the sentence of two years' rigorous imprisonment passed by the Sessions Judge of Bogra on Babu Durga Charan Sanyal in the case known as "the Dinajpur assault case," the *Abhyudaya* (Allahabad) of the 17th January, says that neither the Judge nor the prosecution could explain what motive the accused could possibly have in making the assault upon the complainants; while the plea of self-defence set up by the accused appealed even to ordinary common sense. The editor remarks that the Judge, disbelieving this plea, has awarded such a heavy sentence to

the accused who is an old and respectable man, and that it will cause grief and resentment to the entire public.

Prosecution of Sufi Amba Prasad.

66. While eulogising Mr. Martineau for his strong sense of justice and straightforwardness in the case of Sufi Amba Prasad prosecuted for sedition, the *Swarajya*, (Allahabad), of the 18th January, remarks :— SWARAJYA, 18th January, 1908.

"It is such just officials who maintain the honour of British Courts, otherwise officials of the type of Messrs. Boyd, Agnew, Maunt appear to have left nothing to undermine justice to its very root.

But alas ! the present tendency of the Government is to honour the latter class of officials and disregard the former.

But as virtue is its own reward, these just officials need not care for the opinion of their shortsighted superiors in office."

Limitation of mortgages.

67. The *Mashriq* (Gorakhpur), of the 21st January, notes with regret that the Government is showing undue favour to mortgagees at the expense of the poor debtors. MASHRIQ, 21st January, 1908.

The editor is of opinion that the mortgagees should not be allowed any grace for recovering their money from their debtors.

The Villapuram riot case.

68. While referring to the facts of the Villapuram riot case in connection with the religious procession of the Christians, and to the prosecution of some 23 local Hindus held responsible for the riot before a special Magistrate, the *Musafir* (Agra), of the 23rd January remarks :—" Is it true ! Is justice forsaking the British Government ! We wish the Anglo-Indian officials to be just and impartial in religious matters at least." MUSAFIR, 23rd January, 1908.

The editor hopes that Indians will take a lesson from this.

Conviction of a Bengali boy in East Bengal.

69. Briefly referring to the facts of the case against one Sudesh, a school boy, prosecuted for pushing Dr. Anderson, the Civil Surgeon of Chandpur in East Bengal, the *Musafir* (Agra), of the 23rd January, strongly condemns the entire disregard for justice on the part of the trying magistrate, in convicting the accused on the strength of only the evidence of the complainant, who could not identify the accused when he was shown to him for the first time, and on the presumption that a respectable European like Mr. Anderson will not tell a lie. MUSAFIR, 23rd January, 1908.

Famine and Government revenue in Hardoi.

70. While pointing out the deplorable and serious effect of famine in the United Provinces, as shown by the sudden and abnormal increase in the number of labourers on the famine relief works in the province from fifty-eight thousand to one lakh and fifty thousand during the last week, the *Musáfir* (Agra), of the 15th January, notes with regret that in some districts the poor zamindars are still being harassed to pay the Government revenue, and asks His Honour to look particularly into the condition and troubles of the zamindars in the Hardoi district. MUSAFIR, 15th January, 1908.

Naib Tahsildars.

71. The *Hindustani* (Lucknow), of the 22nd January, publishes a letter from a Naib Tahsildar of the Province of Agra, who complains that the pay of Naib Tahsildars is very small (Rs. 50 a month), that they have to spend Rs. 20 a month on a horse, and that very little is left to support themselves and their families. Besides this their duties are very onerous, and they are made to do all the hard work. HINDUSTANI, 22nd January, 1908.

He is of opinion that their work would be considerably lightened if some of their duties were delegated to the Sub-Registrars who have very little work, and he recommends that their pay should be raised and status improved.

(*b*).—*Police.*

Affairs at Mymensingh.

72. While denouncing the disgraceful and oppressive conduct of the police in Mymensingh, the *Musáfir* (Agra), of the 15th January, remarks that it shows that the place is not under the British administration. The news regarding Mymensingh has sent a thrill of horror throughout the country and seriously threatens the prestige of the British rule in India. MUSAFIR, 15th January, 1908.

ABHYUDAYA, 17th January, 1908.

Affairs at Mymensingh.

73. The *Abhyudaya* (Allahabad) of the 17th January, states that accounts received from Mymensingh show that complete anarchy is reigning there. Such a state of affairs under British rule reflects great discredit on the Government. It ought to take prompt steps to quell the disturbance and thus save itself from calumny and the people from suffering losses and insults. It is alleged that the police unable to find out the murderers of Mr. Allen by means of lawful methods are committing atrocities on the people in the hope that they may be frightened into giving information about the real culprits in the case. If it be a fact, it is needless to mention that such action is highly reprehensible. He notes that it is suspected that these atrocities are committed with a view to frighten the people so that they may not venture to commit further outrages like the Goalando incident. He writes that it is not yet proved that this sad incident was due to political causes or to the action of some secret organization while the public opinion condemns the incident in no uncertain terms, and for that reason he reproaches Government for not protecting respectable, innocent and helpless people from police oppression, and it is consequently suffering in public estimation. He advises the taking of prompt steps to check police violence, bearing in mind that seditious speeches produce their effect upon a very limited number of indiscreet and imprudent people, while the sight of such atrocities being committed upon their countrymen is calculated to estrange the sympathy and affection of millions from the Government.

SWARAJYA, 18th January, 1908.

Affairs at Mymensingh.

74. Referring to the search of the *Charu-mihir* press at Mymensingh, the *Swarájya* (Allahabad), of the 18th January, strongly denounces the alleged lawless and atrocious conduct of the police in destroying the type and other materials of the press and divesting it of articles of value and cash, which they could lay their hands upon.

The editor advises the Government to take measures to stop such high-handedness on the part of the police and to discourage this alleged destructive manner of conducting a search.

TAFRIH, 21st January, 1908.

Affairs at Mymensingh.

75. While referring to the state of affairs in Mymensingh, the *Tafrih* (Lucknow), of the 21st January, remarks that while taking proper measures to find out the real culprits who attempted the murder of Mr. Allen, the Government must also keep an eye on the conduct of the police so that they may not abuse the power entrusted to them.

SWARAJYA, 18th January, 1908.

Affairs at Mymensingh.

76. Referring to the alleged disgraceful conduct of the Mymensingh police in conducting the search of houses in connection with the case of attempt to murder Mr. Allen, the *Swarajya* (Allahabad) of the 18th January, deplores the unprotected condition of the Mymensingh people left to the mercy of the cruel police, and remarks that the proverb—a blind King, darkness in the city, exactly describes the situation.

MUSAFIR, 23rd January, 1908.

Affairs at Mymensingh.

77. Referring to the state of affairs in Mymensingh, to the alleged outrageous conduct of the European officers in taking the city by surprise at the dead of night with the help of the armed police, in breaking open the houses of the Hindus, divesting them of their valuables and intruding into their *zananas*, the *Musafir* (Agra), of the 23rd January, remarks:—"We are at a loss to understand if such shameful and outrageous conduct will add anything to the prestige and credit of the Government. It may be, who knows, save the officials."

SWARAJYA, 18th January, 1908.

White-washing the Rawalpindi police.

78. Referring to Mr. Martineau's remarks on the conduct of the police in the Rawalpindi case, the *Swarájya* (Allahabad), of the 18th January, strongly denounces the conduct of the Punjab Government in attempting to whitewash their shameful character, and remarks:—

"What rare justice! May God repay you for that! Why speak of bringing wrong-doers to justice when an attempt is being made to gloss over such misconduct! Will this ugly spot be left to blot Mr. Morley's Government for ever? Is this the justice of which the officials boast so much while they expect Indians to be faithful and loyal? It is hoped the Chief Court will not disgrace the name of justice by granting the appeal for mercy (made by the Punjab Government on behalf of the police.)

79. The *Tohfa-i-Hind* (Bijnor), of the 18th January, strongly condemns the conduct of the officials in attempting to justify the conduct of the police in connection with the Rawalpindi cases as such favour towards the police is likely to lead to deplorable consequences. TOHFA-I-HIND, 18th January, 1908.

White-washing the Rawalpindi police.

80. The *Agra Akhbar*, of the 21st January, complains that gambling is rife in Agra, and asks the local authorities to take measures to put a stop to it. AGRA AKHBAR, 21st January, 1908.

Gambling in Agra.

81. While eulogising the Sessions Judge of Mymensingh for his strong and impartial sense of justice in convicting Shaikh Alam for kidnapping and outraging the chastity of a young Hindu girl, the *Musáfir* (Agra), of the 23rd January, strongly condemns the prejudiced conduct of the Sub-Inspector of Police, a Muhammadan, in charge of Mymensingh police station, for not taking down the report of the relatives of the outraged girl and contemptuously driving them out of the thana. MUSAFIR, 23rd January, 1908.

Conviction of a Muhammadan for outraging a Hindu girl.

The editor further remarks that with all other disadvantages and the calamities in the shape of the plague, famines and starvations, the Hindus, after a long and despotic reign of the Muhammadans have been sincerely grateful to and contented with the English Government as it allowed the freedom of religion and protected the honour of their women which they prize above their life.

In conclusion he expresses a hope that the Government will not suffer the spotless fame of British justice to be soiled by allowing such outrageous and lawless actions, so that the Hindus may not lose their faith in its justice and live grateful and contented praying for the British Crown.

(c).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

82. Regretting the inconvenience experienced by the public owing to the delay and indifference of the Municipal Commissioners in granting applications for the construction of buildings, the *Zul-Qarnain* (Budaun) of the 21st January, notes with satisfaction the that the High Court has held as justified the action of a man in Cawnpore, who was prosecuted for building a house without waiting permission from the municipality. ZUL-QARNAIN, 21st January, 1908.

Municipalities.

The editor asks the municipal authorities to take a lesson from this precedent, and pay immediate attention to such applications in future, as delay and indifference in such matters causes much annoyance to the public.

83. The *Sulaimani Akhbar* (Benares), of the 21st January, suggests the advisability of recovering municipal taxes in four instalments, as it would be of much convenience to the poor people. The editor also suggests that Municipal Secretaries should issue distress warrants only when they have made proper enquiries, and not on the reports of their subordinates. SULAIMANI AKHBAR, 21st January, 1908.

Municipal taxation.

84. The editor of the *Citizen* (Allahabad), in the issue of the 23rd January, comments on the frequent changes in the post of Water Works Inspector in the Allahabad Municipality. He remarks that he is informed that the several incumbents have found it impossible to work with Mr. Wasdell, the Water-Works Engineer. CITIZEN, 23rd January, 1908.

The Water-Works Inspector of Allahabad.

(e).—*Education.*

85. Referring to the order prohibiting students from taking part in politics, the *Musafir* (Agra), of the 15th January, denounces it as an attempt to undermine the mental development of the coming generations of Indians, and advises his countrymen to spurn such a defective system of education, and to educate their children at the *Gurukul* institution. MUSAFIR, 15th January, 1908.

Students and politics.

86. The *Awaza-i-Khalq* (Benares), of the 16th January, complains that much corruption prevails in the Sanskrit College, Benares. The European Principal, it is alleged, takes very little interest in the college, and the Pandits do whatever they like. They refuse to admit members of the Arya Samaj and of lower castes into the institution, and distribute scholarships just as they like. AWAZA-I-KHALQ, 16th January, 1908.

Sanskrit College, Benares.

The writer asks the Government to make an inquiry into its working.

TOHFA-I-HIND, 18th January, 1908.

District Board schools.

87. While pointing out that the District Boards have sufficent income from *abwabs* (cesses), the *Tohfa-i-Hind* (Bijnor), of the 18th January, suggests that the educational authorities should increase the salaries of the teachers in the District Board schools, and also grant them pensions on retirement from the service.

HINDOSTHAN, 20th January, 1908.

Appointment of Mr. Earle as Director of Public Instruction, Bengal.

88. Referring to the appointment of Mr. Earle as Director of Public Instruction in Bengal, a correspondent of the *Hindosthan* (Kalakankar) of the 20th January, writes that at the time a cry of protest was raised at a member of the Indian Civil Service being introduced into the highest office of the Educational Department. However whatever objections there may have been in principle, the appointment had by the results fully justified itself.

AL-BASHIR, 21st January, 1908.

Musalmans and Government Scholarships.

89. *Al-Bashir* (Etawah) of the 21st January, complains that very few Musalman students are granted Government scholarships and have their fees remitted, although Headmasters are empowered to remit the fees of 4 per cent. of the students.

The editor requests the Secretary of the Muhammadan Educational Conference to bring this matter to the notice of the Educational Departments of different provinces.

RAHBAR, 21st January, 1908.

Primary education.

90. The *Rahbar* (Moradabad), of the 21st January, complains that the Government which could pass the Seditious Meetings Bill in such a short time has not as yet decided whether it could make primary education free, although small feudatory states are taking the lead in this matter.

HINDUSTANI, 22nd January, 1908.

Teachers in Government Model schools.

91. The *Hindustani* (Lucknow), of the 22nd January, publishes a letter from a correspondent who suggests the advisability of increasing the pay and prospects of teachers in Government Model Schools.

MUSAFIR, 23rd January, 1908.

Muhammadan Educational Conference in Calcutta.

92. Referring to the promise of Mr. Earle, the Director of Public Instruction, Bengal, at a recent conference of the Muhammadans held in Calcutta, to make some special arrangements to facilitate the spread of education among the Muhammadans, the *Musáfir* (Agra), of the 23rd January, remarks :—

"Are not the Government schools and colleges already existing sufficient to impart education to Muhammadans? The only drawback in the existing educational institutions is that they do not teach the Quran; and if it is only for this reason, we will advise the Government not to undergo the trouble and expense of making fresh and special arrangements for their education but to introduce a *mullás* (religious) class in schools and colleges.

Happily the teachings of the Quran are not so attractive, convincing and impressive as to change the religious convictions of the Hindu boys and (sarcastically?) moreover it will, as the proverb goes, kill two birds with one stone; also save us (the Arya Samajists?) the trouble of wandering about to show the real state (*lit.* photos) of God of the Quran."

(f).—Agriculture and questions affecting the land.

MUSAFIR, 15th January, 1908.

The famine and the respectable poor.

93. The *Musáfir* (Agra), of the 15th January, publishes an article entitled "The appeal of the *Safaid-posh* paupers" in which the editor, while describing the serious distress caused by the terrible famine prevalent in the country, deplores the lamentable condition of the respectable poor who can hardly manage to get even one plain and insufficient meal in twenty-four hours.

The editor while eulogising the Government for taking prompt measures against for the calamity, opening various relief works and for granting gratuitous relief allowances, regretfully points out that the heavy burden of various taxes imposed upon the people &c., is very harassing to the poor, especially in such hard times, and he makes a pathetic appeal to His Imperial Majesty on behalf of the respectable poor, and prays that they might be relieved from the unbearable burden of heavy taxation.

94. While pointing out the inadequacy of the relief works started by the Government, to arrange for the provision of so many starving millions, the *Musafir* (Agra), of the 23rd January, suggests the desirability of Government fixing rates for the sale of corn in the market.

The famine and cost of grain.

MUSAFIR, 23rd January, 1908.

95. The *Hind* (Lucknow), of the 23rd January, referring to the issuing of grain tickets to the poor people of Benares by Mr. Radice, the Collector of the district, suggests the advisability of opening grain shops in Lucknow where the holders of such tickets may obtain grain at concession rates.

Famine and grain tickets at Benares.

HIND, 23rd January, 1908.

96. Referring to the conduct of the Canal Commission in the Punjab, in refusing to have an interview with the zamindars, the *Swarajya* (Allahabad), of the 18th January, remarks:—"It is a rare sympathy! Is it on account of such conduct that the Government hopes to enlist the sympathies of the people? Is it for such treatment that the Government expects the people to offer their lives and be faithful to the British flag?

The Canal Commission.

SWARAJYA, 18th January, 1908.

No. It is vain and foolish to hope so. The unsympathetic attitude of the present day officials is fast shaking that confidence of the people which had been obtained by their predecessors in office, and the Government must be on its guard against these enemies of the British Crown."

97. The *Hindustani* (Lucknow), of the 22nd January, complains that the distribution of water from irrigation canals is very irregular. The requisite quantity of water is not allowed and the charges have now become exorbitant. Besides this the quantity of water allotted to villages is not distributed among all the cultivators, so the strongest appropriate most of it.

Irrigation in the United Provinces.

HINDUSTANI, 22nd January, 1908.

The writer is of opinion that enquiries like the one going on in the Punjab are needed in this Province also.

98. Referring to the report on the working of the Co-operative Credit Societies, the editor of the *Advocate* (Lucknow), of the 19th January, remarks that it is on the whole a record of welcome advancement in all three forms of societies—central, urban and rural.

The Co-operative Credit Societies.

ADVOCATE, 19th January, 1908.

The gradual increase of the societies proves, he considers, that the idea is filtering down to the lower strata and spreading itself out among all classes of society.

Adverting to the closing balance of Rs. 25,000 odd of the rural banks, he remarks that from the notice of the work done by banking institutions a large balance means more money in cash or kind lying idle, so that this is no reason to congratulate the manager of the societies. He considers the fact that the net profit from those 130 bodies resulted in Rs. 8,181, is not an indication of very efficient management, and expresses surprise that in the face of the progress of the *swadeshi* movement, public spirited men should fight shy of this branch of constructive work for the good of the people, and for the majority as India is in the main agricultural.

He notes that great advance may easily be made in this direction if a fair start be made considering the fact that the entire machinery of Government specially put up for this purpose, can be utilized without let or hinderance, and that therefore the *swadeshi* movement should materially help in this great work of co-operation.

(g).—General.

99. Referring to the retirement of Sir Denzil Ibbetson, the *Abhyudaya* (Allahabad), of the 17th January, declares that there is no doubt that almost all the European officials and Anglo-Indian papers will be grieved at His Honour's departure from India, but the Indians, particularly the Panjabis, will not be sorry for it although they may cordially sympathise with him for his illness.

Retirement of Sir Denzil Ibbetson.

ABHYUDAYA, 17th January, 1908.

SWARAJYA, 18th January, 1908.

Retirement of Sir Denzil Ibetson.

100. Referring to the resignation of Sir Denzil Ibbetson, the *Swarájya* (Allahabad) of the 18th January, remarks that although it is given out that the resignation has been tendered in consequence of His Honour's ill-health and medical advice, yet there are rumours afloat which give it a political significance. Some attribute it to the release of Lala Lajpat Rai, some to the discharge of the Rawalpindi lawyers in the riot case, while others base it on the refusal of the Chief Court to whitewash the conduct of the police in the Rawalpindi cases, as required by His Honour.

The editor further remarks that although these surmises may be entirely false and unfounded yet they sufficiently show the failure of His Honour's government in securing popularity, and consequently His Honour deserves the sympathy of the Indians in every way.

CITIZEN, 19th January, 1908.

Retirement of Sir Denzil Ibbetson.

101. The *Citizen* (Allahabad), of the 19th January, reproduces an article from the *Hindu* (Madras) entitled "Sir Denzil Ibbetson."

MUSAFIR, 23rd January, 1908.

Retirement of Sir Denzil Ibbetson.

102. Referring to the retirement of Sir Denzil Ibbetson, the *Musafir* (Agra) of the 23rd January, remarks :— "A cunning and skilful physician, in order to fill his purse and acquire fame in his profession, alarms the friends of a patient slightly indisposed with cold, by diagnosing the disease to be a serious case of pneumonia and then easily curing the slight disorder, makes his money, establishes his reputation and at the same time confers an obligation on the friends of the patient, who were entirely ignorant of the real state and extent of the disease. Exactly a similar trick of deception has been played by Sir Denzil Ibbetson. He alarmed Mr. Morley and Lord Minto by giving out the slight disorder in the Punjab to be a serious outbreak of rebellion, put them under deep obligation by easily suppressing the so-called rebellion, and established his reputation in the country."

In conclusion the editor remarks that although he has so skilfully befooled his ignorant superiors, yet his name will be regarded with hatred by all who know the real state of affairs.

ARYA MITRA, 24th January, 1908.

Retirement of Sir Denzil Ibbetson.

103. The *Arya Mitra* (Agra) of the 24th January, congratulates the Punjabis on the retirement of Sir Denzil Ibbetson, at the same time wishing a speedy recovery to him.

SWARAJYA, 18th January, 1908.

Handcuffing of journalists.

104. While strongly denouncing some Indians for expressing gratitude to Mr. Morley for exempting political prisoners from the use of handcuffs, the *Swarajya* (Allahabad) of the 18th January, remarks :—

"Political offences are no offences at all and therefore in our opinion it will be nothing short of oppression, even if Mr. Morley were to order to lead the political offenders in a procession to jail and then treat them with all the consideration of a guest. No just man will ever hold them responsible to any law based on justice, without an entire disregard of the principle of justice and without stifling his own conscience, and the law which allows him to do so is not worth the sacred name of law."

RAHBAR, 21st January, 1908.

Handcuffing of journalists.

105. The *Rahbar* (Moradabad), of the 21st January, referring to the abolition of the custom of handcuffing journalists, remarks that Mr. Morley is trying to win popularity by inaugurating little reforms, but he should remember that unless he reforms the greater evils, people of India will remain discontented.

OUDH AKHBAR, 22nd January, 1908.

Handcuffing of journalists.

106. The *Oudh Akhbar* (Lucknow), of the 22nd January, notes with satisfaction the abolition of the custom of handcuffing journalists. The editor is of opinion that they should never be sentenced to rigorous imprisonment, and, if a policy of conciliation is adopted, such occasions will never arise.

MUSAFIR, 15th January, 1908.

Women clerks in the Telegraph Department.

107. While pointing out that almost all the well-paid offices had already been monopolised by Europeans, the *Musáfir* (Agra) of the 15th January, expresses regret at the order of the Government sanctioning the employment of women in the Telegraph Department.

The editor also points out that the conditions laid down for the employés clearly show that the service has been reserved for European women only, as besides the want of education among the Indian women, they are not also prepared to remain unmarried to the age of thirty. It is a blessed characteristic of their European sisters only. In conclusion he remarks that by this policy it is evident that even the low-paid offices will, in course of time be monopolised by Europeans, and the only consolation for the Indians will then be that they will be entirely freed from the infamy and bondage of service.

Meeting of the local Telegraph employees, Allahabad.

108. The *Hindosthan* (Kalakankar), of the 24th January, publishes as follows:—"A well-attended and representative meeting was held at Allahabad on Sunday, the 19th instant, by the local Telegraph employés, to consider, among other points, the advisability of joining the new Union, called the "Telegraph Subordinate's Emergency Relief Fund," which has for its object the promotion of the Union and the protection of the interests of the staff. HINDOSTHAN, 24th January, 1908.

It was unanimously resolved, by all present to join the Subordinates' Relief Fund, and further to enlist all absentees in the same cause. All present also agreed to become whole or part subscribers to the *Recorder*, the organ of the subordinate establishment. The meeting was unanimously of opinion that the new system of watches, to be introduced on the recommendation of Mr. Newlands, the Traffic Expert, would be quite unsuitable for the department generally, and for the Allahabad office in particular, and that a general protest should be lodged by the staff against its introduction.

The best thanks of the meeting were conveyed to the General Secretary for the able way in which he represented the cause of the subordinates before the Director of Traffic in the recent deputation at Rangoon, and more particularly for his studious avoidance of personalities, as far as possible."

"Shall we remain slaves for ever?"

109. The *Hindi Pradip* (Allahabad) for December (received on the 21st January) contains an article under the marginally noted heading. The writer notes that all the customs and institutions of Hindus breathe the spirit of servitude, and remarks that unless they give up their love of servitude it is impossible that they should attain *swaraj*, the end of all national liberty, and be counted among the free nations. The Hindu youths express their intention to bring about the unification of all Indians into one nation, but they do not see on what a weak foundation they want to erect this superstructure. They do not see how rotten internally the Indians are and how the poison of slavery has permeated their whole system. They should bear in mind that they cannot develop strong political power unless their society is reformed, a task which is feasible only when men wedded to old ideas and customs by their innate conservatism no longer exist, and when education permeates through all the ranks of society. The writer is of opinion that patriotism cannot be expected to be awakened in the hearts of Indians who are taught servitude as a means of obtaining spiritual salvation, and who far from leading celibate lives in youth are burdened with marriage in their very infancy, and remarks that it is this deplorable state of society which makes him apprehend that Indians may remain slaves for ever. HINDI PRADIP, December, 1907.

Quarrel between Hindu and Muhammadan labourers in Calcutta.

110. Referring to the serious quarrel of the Muhammadans against the Hindus working in some English factory near Calcutta, the *Musáfir* (Agra) of the 15th January attributes it to the partiality and indulgence of the Government towards the Muhammadans, and remarks:—"Since the indulgence of the Bengal Government has spoilt the Muhammadans, the Hindus find it impossible to live in Bengal and are fast forgetting the oppressive time of Aurangzeb and Shaista Khan." MUSAFIR, 15th January, 1908.

Official favour towards Muhammadans at Panipat.

111. Referring to the prejudiced and partial conduct of the Deputy Commissioner of Panipat in renewing the license of a saltpetre factory to a Muhammadan and withholding the same from a Hindu on the ground that the factory of the latter was too near to the town and should be removed to some distance, the *Musafir* (Agra), of the 15th January, remarks:— MUSAFIR, 15th January, 1908.

"Will the Muhammadan factory have a different and more salubrious effect on the town? Alas! The officials have put an offensive blot on British justice by creating such racial distinctions in India."

AWAZA-I-KHALQ, 16th January, 1908.

112. The *Awaza-i-Khalq* (Benares), of the 16th January, referring to Count Okuma's speech, remarks that the people of India, are not in any way biased in favour of Japan. They know full well, how she has treated Korea and will boycott her manufactures just as those of Europe.

The attitude of Indians towards Indian Japan.

HINDOSTHAN, 18th January, 1908.

113. The editor of the *Hindosthan* (Kalakankar) of the 18th January reproduces an article from the *Advocate of India* in which the latter regrets the poor prospects of the Anglo-Indian and Eurasian youths in India, owing to the difficulty in obtaining suitable employment in Government service, due to Indian competition and the gradual closure of avenues which were open to them until a few years ago.

Anglo-Indians and Eurasians in Indian public service.

The writer suggests that the three associations which professed to represent domiciled interests should take this question up, and urges them to put forward at least one champion who should voice the modest desires of the community.

MASHRIQ, 21st January, 1908.

114. The *Mashriq* (Gorakhpur), of the 21st January, notes with satisfaction Sir J. Hewett's proposal of holding *darbars* at different centres in the Province at regular intervals, and thinks that these *darbars* will be very useful, inasmuch as they will serve as conferences between the Government officers and the people, and their usefulness can be still more enhanced if educated men are also invited to attend.

Darbars.

MUSAFIR, 23rd January, 1908.

115. Referring to Mr. Nevinson's remarks on the lamentable condition and absolute poverty of India, as published in the *Manchestor Guardian*, the *Musafir* (Agra) of the 23rd January, says that it ought to be a matter of shame to such Europeans as dream that India is still rich and prosperous.

Mr. Nevinson's remarks on Indian affairs.

ARYA MITRA, 24th January, 1908.

116. Referring to the suggestion of a correspondent of the *Times* regarding the control of Indian students in England so as to save them from falling into bad society, the *Arya Mitra* (Agra) of the 24th January, remarks that the real object of the correspondent in making such a proposal is only to restrict the liberty which the Indian students at present enjoy in England, and which produces a very healthy effect upon their minds.

Indian students in England.

V.—Legislation.

Nil.

VI.—Railway.

ADVOCATE, 19th January, 1908.

117. The editor of the *Advocate* (Lucknow), of the 19th January, publishes *in extenso* a list of the grievances of the Indian members of the Oudh and Rohilkhand Railway These grievances, he remarks, have often been brought to the notice of the higher officers of the Government, but they have not yet been removed.

Indian employees on the Oudh and Rohilkhand Railway.

Encouraged by the treatment given by the higher railway officials to the guards, and finding that the grievances of the latter are likely to be removed by combined representation, several members of the Indian Staff sent in printed memorials to the Manager through the District Traffic Superintendent, praying him to receive a deputation that would represent to him their grievances. The Indian Staff claimed the same considerate treatment which had been shown to the European and Eurasian guards.

But this has been refused. The District Traffic Superintendent returned the application with the remark "that such letters cannot be forwarded. If any of the staff have grievances they must write them out."

The story of the grievances of the Oudh and Rohilkhand Railway employés is long, and the best way to examine their seriousness is by discussion with the suffering people. While on the one hand the railway officials are ready to extend a helping hand to the guards, to receive deputations from them, on the other hand they cannot even encourage combination among the Indian employés for the purpose of making respectful representation.

He characterises the injustice of the situation as too patent to deceive anybody and enumerates the following as the points on which the Indian Staff wish to approach the higher authorities :—

(1) Pay and promotion.
(2) Hours of duty.
(3) Inadequate number of the menial staff.
(4) Punishment.
(5) The abolition of police prosecution until after a thorough departmental enquiry has been made.
(6) Transfers.
(7) Travelling and famine allowances.
(8) Uniform clothing.
(9) Loan in case of sickness, and medical treatment.

Grievances of the native employees of the Oudh and Rohilkhand Railway.

118. The *Hindustani* (Lucknow), of the 22nd January, referring to the memorial presented by the native employés of the Oudh and Rohilkhand Railway to the railway authorities, remarks that it is the duty of the Government to compel them to remove the grievances of their native employés just as they have done with those of the European guards and drivers.

HINDUSTANI, 22nd January, 1908.

Grievances of Indian staff on the Oudh and Rohilkhand Railway.

119. A correspondent, on behalf of the Oudh and Rohilkhand Railway Indian Station Staff, writes to the editor of the *Indian Daily Telegraph* (Lucknow), in its issue of the 23rd January, as follows :—

INDIAN DAILY TELEGRAPH, 23rd January, 1908.

"The Manager has not given a reply to the petition submitted by the Indian Station Staff. There appears no reason why their grievances should not be amicably settled, as was done in the case of the drivers and guards. The public will suffer if the staff adopt other means to gain their demands. I hope you will bring this matter, through the medium of your paper, to the attention of the Manager who, I trust, will redress the grievances of the Indian Station Staff, the only men now on this line who are left dissatisfied."

Railway accidents.

120. Referring to the serious railway accident at Ludhiana the *Jedd-o-Jehad* (Shahabad-Hardoi,) in its combined issue of the 6th and 13th January (received on the 21st January), asks the Government to take prompt and suitable measures to prevent such accidents, which of late have unfortunately become of common occurrence.

JEDD-O-JEHAD, 6th and 13th January, 1908.

Railway accidents.

121. The *Kayasth Hitkari* (Agra), of the 16th January, referring to the increase in the number of railway accidents, suggests the desirability of the construction of double tracks on all lines.

KAYASTH HITKARI, 16th January, 1908.

Alleged *fracas* on the A. B. Railway.

122. The *Citizen* (Allahabad), of the 19th January, has the following :—"Shahatali station on the A. B. Railway was, we hear, the scene of a great uproar on the 15th instant. It happened that when the passenger train reached the station at about 4 P.M. a good many passengers alighted from the train and the station became a vast ocean of human heads owing to the rush of the passengers. Immediately a noisy quarrel arose and there was a tumult. A quarrel arose between the railway ticket checker and some of the passengers. It is reported that the ticket checker suspected that some were travelling in the train without ticket. The quarrel soon assumed a gigantic proportion and high words began to pass between the irritated parties who from words came to blows. The ticket checker, we hear, administered the first *lathi* blow upon the head of passenger, who returned the same without delay by giving him a sound beating. Seeing this dreadful situation an unloaded gun was fired from the train towards the crowd probably by the T. I. of the railway to disperse them. In the meantime the train steamed away for Chandpur carrying two men from the crowd, of whom one is a boy, under arrest as the alleged assailants of the ticket checker."

CITIZEN, 19th January, 1908.

Railways.

123. The *Hind* (Lucknow), of the 23rd January, referring to the large dividends that the railway companies are paying to their shareholders, remarks that it is high time that they should make some substantial improvement in the method of the work, and makes the following suggestions which he hopes the Railway Board will note :—

HIND, 23rd January, 1908.

(1) The strength of the staff has been increased but nothing has been done to improve their prospects. The result is that they have become corrupt.

The shortage of staff is directly responsible for the frequency of accidents on railways.

(2) Fares and goods and luggage rates should be reduced, and attention should be paid to the comfort of third class passengers.

(3) To make arrangement for special trains for Hindu pilgrims.

(4) Ticket-collectors and guards should be mostly Indians.

VII.—Post Office.

HINDUSTANI, 22nd January, 1908.

Proposed extension of the Value Payable System to England.

124. The *Hindustani* (Lucknow), of the 22nd January, referring to the protests of the Anglo-Indian trading community against the extension of the Value Payable System, remarks that they are actuated by self-interest and are simply afraid of losing local patronage. The editor is of opinion that the Government should not pay any attention to their protests, but should simply have in view public good.

ADVOCATE, 23rd January, 1908.

Clerical appointments in Postmaster General's Office.

125. The *Advocate* (Lucknow), of the 23rd January, complains that outsiders have been given appointments in Postmaster General's Office, of Rs. 30 and Rs. 40 a month, while the claims of junior clerks have been passed over, and remarks that nobody can object to the bringing in of outsiders in a large office like the Postmaster General's, but consideration ought to be shown to the claims of men who have been long in service, or who have been working as unpaid apprentices in expectation of some day securing an appointment.

VIII.—Native Societies and Religious and Social Matters.

NAIYAR-I-AZAM, 19th January, 1908.

Wakfs and Maulvi Shibli Nomani.

126. The *Naiyar-i-Azam* (Moradabad), of the 19th January, reproduces Maulvi Shibli Nomani's letter to the press on the subject of wakfs in favour of one's own children.

AGRA AKHBAR, 21st January, 1908.

Wakfs and Maulvi Shibli Nomani.

127. The *Agra Akhbar* of the 21st January, publishes Shams-ul-Ulama Shibli Nomani's letter to the Press on the subject of wakfs and emphatically endorses it.

ZAMANA, December, 1907.

The Arya Samaj and politics.

128. The *Zamana* (Cawnpore) for December, (received on the 24th January), contains an article headed 'Arya Samaj and politics,' in which the writer defends the Arya Samaj from the charge of disloyalty, on the ground that the Samaj should not be held responsible for the actions of its individual members, however prominent they may be, and that, had it been a political body, it would have sought to conciliate other communities instead of offending them by making attacks on their religions.

The writer maintains that the chief aim of the Arya Samaj is to regenerate the Hindus, to purify their moral and religious life and to make them self-reliant. Its spirit is no doubt aggressive, but in no way inimical to the Government.

AL-ISLAM, 21st December, 1907.

The Ajmer *Dargah*.

129. *Al-Islam* (Aligarh), of the 21st December, (received on the 21st January), notes with deep regret the appointment of a Hindu as the Manager of the *dargah* (shrine) of the well-known Moslem Saint Khwaja Sahib of Ajmer.

The editor expresses the opinion that this is a great insult to the Musalmans, and that if a Musalman had been appointed manager of a Hindu temple, there would have arisen among the Hindus a tremendous agitation against the Government.

MUSAFIR, 23rd January, 1908.

The *Musafir* versus the *Shahna-i-Hind*.

130. The editor of the *Musáfir* (Agra), of the 23rd January, devotes eight columns to an article entitled "The Actor of Meerut" in which he enters into a religious controversy with the editor of the *Shahna-i-Hind* (Meerut). The whole controversy is full of vituperative repartee and sarcasm.

INDIAN PEOPLE, 23rd January, 1908.

***Bakr-Id* in Allahabad.**

131. The editor of the *Indian People* (Allahabad), of the 23rd January, comments adversely on the conduct of the Allahabad Police in not taking sufficient precaution beforehand for preventing a breach of the peace during the *Bakr-Id*. A cow was sacrificed this year at a place where it had never been allowed before, and in consequence an angry demonstration of a number of Hindus took place, and the tiles of the houses of the offending Muhammadans were broken.

132. Referring to the *Magh Mela*, the editor of the *Indian People* (Allahabad) of the 23rd January, notes with satisfaction the arrangement made this year by the authorities for the accommodation of pilgrims, and sanitation. He regrets the absence this year of the many shops in which articles of indigenous manufacture and curiosities were offered for sale, and suggests that both the public and the managing committee should do something to induce vendors to come to the Mela.

INDIAN PEOPLE, 23rd January, 1908.

The *Magh Mela*.

IX.—Miscellaneous.

133. Referring to the house question in Allahabad the editor of the *Indian People* (Allahabad) remarks in the issue of the 19th January, that he is gratified to note that his articles on the subject have drawn the attention of the Government and of the public to this most pressing need of Allahabad. If there is any *nazul* land available for the purposes of building houses, the Government can at once settle the matter notifying the fact. But if there be none the Government should acquire land and let it to the public at reasonable rates.

INDIAN PEOPLE, 19th January, 1908.

House question in Allahabad.

ALLAHABAD :
The 27th January, 1908.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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Nil.

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Indians in the Transvaal.

1. Referring to the sufferings of the Indians in the Transvaal owing to the enforcement of the obnoxious Registration Act, the *Sundar Shringar* (Muttra), of the 23rd January, expresses a hope that the Imperial Government will take early steps to protect the Indians from the oppressions to which they are subjected by the Transvaal Government.

SUNDAR SHRINGAR, 23rd January, 1908.

Indians in the Transvaal.

2. Referring to the Indian situation in the Transvaal, the *Abhyudaya* (Allahabad), of the 24th January, urges that if the Imperial Government and the Government of India cannot take any steps to protect British Indians in the Transvaal owing to its being a self-governing colony, they should at least interdict the entry of South Afrikanders and their goods into India, and that the Indians themselves should cease to have any dealings with the Transvaal and with other colonies where their countrymen are insulted and humiliated.

ABHYUDAYA, 24th January, 1908.

Mr. W. Churchill and the Transvaal Indians.

3. Referring to the advice of Mr. W. Churchill regarding the settlement of the Transvaal Indians in East Africa where their rights would be carefully protected, the *Abhyudaya* (Allahabad) of the 24th January, declares that this arrangement will not clear the situation in the Transvaal, inasmuch as the Transvaal Indians are fighting not for a place to live in but to preserve their self-respect. They are claiming the rights accorded to them by Queen Victoria's Proclamation which include equal treatment with other subjects of the British Empire. The editor says that Mr. Churchill's advice amounts to saying that if the English allow the Indians to live in their midst, the latter should regard it as a favour, and that they have no right to claim equal treatment with the former. He remarks that such advice only adds insult to injury and undermines the faith of the Indians in British justice and their power to protect their rights and privileges.

ABHYUDAYA, 24th January, 1908.

Indians in the Transvaal.

4. While giving a pathetic description of the sufferings of Indians in general, and of the Indians in the Transvaal in particular, the *Swarajya* (Allahabad) of the 25th January remarks as follows :—" Kind officials ! this is the woeful tale of the houseless Indians ! Owing to the vicissitudes of time and the envy and pride of your brethren these poor men do not find a corner in your vast kingdom to hide themselves in, nor bread to satisfy their hunger. These words of the Indians must surely be displeasing to you ; but they have already sacrificed all that they had and have now nothing left that they should fear their enemies. Place yourself for a moment in our position and place us into yours, then think of your treatment of us and say honestly if you can expect Indians to be faithful and devoted to you.

SWARAJYA, 25th January, 1908.

Only a few years ago these faithful Indians shed their blood like water to make you masters of the country, whence they are being now disgracefully kicked out by your brethren. Not long ago some of your greatest statesmen advised the declaration of war against the Boers simply because they ill-treated Indians. What better treatment is accorded to them now, and what good have these poor men derived from the war, and from making the Boer subject to the British Crown.

On the other hand the more the Indians become submissive and loyal, the more they are ill-treated. You look with disfavour on the Nationalists simply because they have the insolence to tell you of your weakness and shortcomings, and show the public the dark side of your government. They warn the public not to rely too much on the Government, and, believing in their own unassisted power, sacrifice their lives, property and all for the good of the country and of their brethren.

Now think a little of the desperate state of affairs when fifty thousand Transvaal Indians will, driven by the oppressive treatment of your despotic and

cruel brethren, come back to their homes in India. Be sure that you will never be able to tempt and persuade these victims of oppression to hang round your tables like your Honorables and K.C.S.I.'s. They are stricken with calamity and will not fear the chains. They are already inured to tyranny and will never be afraid of going to jail. They have lived in an independent country and must have naturally become more independent and fearless than the Extremists of India, who are as it were shut up in a cage.

Now think for a moment if the fire of revenge will not naturally be kindled in their breasts when they will so disgracefully be driven back to their homes from your colonies ?

Can you ever hope to live easy while they are burning with the fire of revenge within their breasts and seeking to take revenge upon you. We are not in a position to answer this question. You can better judge for yourself. In view of these facts will it not be better for you, if not for the sake of Indians at least for the sake of your own good and comfort, to restrain your Transvaal brethren from such oppressive and disgraceful actions, and if they neglect your advice, to ask the English Government to make them desist from such shameful conduct in order to save you from difficulties ? It is the only means in your power by which you can secure the confidence of disaffected Indians and make them submissive and loyal to you.

There is an old saying to the effect that you need not resort to harshness if you can do a thing with kindness.

It is the easiest way to drive all seditious feelings from the hearts of Indians and make them eternally grateful to you. . . . . It is better therefore that you take a lesson from the lives of Akhbar and Aurangzeb and forego your outrageous conduct, and try to win over Indians with love and kindness so that they may not be compelled to answer your Russian measures with a similar spirit and with insolence."

CITIZEN, 26th January, 1908.

Indians in the Transvaal.

5. Referring to the arrest of British Indians in the Transvaal, the editor of the *Citizen* (Allahabad) writes in the issue of the 26th January as follows:—"The last act of the painful drama of the humiliation of our countrymen is now being enacted with a shamelessness so barefaced and injustice so gross that it would fill any man with a spark of self-respect in him with indignation."

INDIAN PEOPLE, 26th January, 1908.

Indians in the Transvaal.

6. Referring to the position of British Indians in the Transvaal, the editor of the *Indian People* (Allahabad), remarks in the issue of the 26th January, that if the struggle be maintained in the present spirit and with unabated firmness it is difficult to say who will tire first, and that unless a wise intervention puts an end to a conflict in which all the honours belonged to the persecuted, it is likely to continue for long.

NASIM-I-AGRA, 27th January, 1908.

Indians in the Transvaal.

7. The *Nasim-i-Agra* of the 27th January, referring to the disabilities of the Transvaal Indians, remarks that as passive resistance has proved useless, they should pay the Boers in their own coin, by adopting force.

SULAIMANI AKHBAR, 28th January, 1908.

Indians in the Transvaal.

8. The *Sulaimani Akhbar* (Benares), of the 28th January, while expressing its regret at the disgraceful treatment of the Indians in the Transvaal, agrees with the opinion of the *Sultan-ul Akhbar* (Bombay), that all classes of Indian society should unite themselves to respectfully approach the Government and ask it to consider the troubles of their brethren in the Transvaal.

RAHBAR, 28th January, 1908.

Indians in the Transvaal.

9. The *Rahbar* (Moradabad) of the 28th January, referring to the persecutions of the Indians in the Transvaal, remarks that the dictates of conscience should compel the Imperial Government to stand by the Indians for they have no arms to protect themselves and because it is owing to sterling services that the British Empire has reached its present position.

ZUL-QARNAIN, 28th January, 1908.

Muhammadans in the Transvaal.

10. Referring to the meeting recently convened in Aligarh to express sympathy with the oppressed Muhammadans in the Transvaal, the *Zul-Qarnain* (Budaun) of the 28th January deplores their pitiable condition, and suggests the desirability of all the Muhammadans of India holding similar meetings throughout the country, and asking the Government to look into the lamentable condition of their unfortunate brethren.

11. Referring to the disgraceful treatment accorded to Indians in the Transvaal, the *Hind* (Lucknow) of the 20th January declares that such oppression will never cease unless the Indians similarly retaliate as iron can be best beaten with iron.

HIND, 20th January, 1908.

Indians in the Transvaal.

12. The editor of the *Indian People* (Allahabad), refers in his issue of the 30th January to the letter of a Bengali gentleman published in the *Bengalee* in which the writer enumerates the disabilities he would have to undergo if he were living in South Africa, and asks whether any one will venture to say that the Registration Act is not humiliating after hearing this.

INDIAN PEOPLE, 30th January, 1908.

Indians in the Transvaal.

In another column he remarks that the resolution passed at the Madras meeting to boycott all foreign and British goods best portrays how the treatment of Indians and Asiatics is affecting India, and that no other protest is left to the country.

He expresses the opinion that, if the Imperial Government will not step in to protect British Indian subjects, it will be the duty of all Indians to cease to trade with England, and that Lord Elgin could very easily have vetoed or modified the Registration Act, but he was unwilling to do so.

He noted that the Asiatic question involves China as well as India, and in both countries a violent anti-European feeling is likely to arise.

13. Referring to the position of the Indians in the Transvaal, the editor of the *Indian Daily Telegraph* (Lucknow), writes in the issue of the 30th January, that there was not the slightest doubt that the news of the indignities which are being heaped upon their countrymen in the Transvaal will excite an outburst of sympathy in this country, and unless the Imperial Government soon intervenes, compelling the Transvaal to treat British subjects with justice, it may be called on to face a much more serious position. The matter is one which can be dallied with no longer, and probably when Parliament meets the question of the treatment now being meted out to British Indians in the Transvaal by the Government of that Colony will be the first to be discussed. Until such time it would be wise for the people of India to be patient, but unless the situation is then relieved, the consequence as regards British administration, not only in this country, but in every country where there are British Asiatic citizens may be disastrous. It is a source of wonderment that the British Government was unable to see through the deception that it does not understand that this cry of a White South Africa, is in reality but a cry of a Dutch South Africa. The Dutch in the Transvaal resent the presence there of the British Indian just as they resent the appearance of the Britisher, and probably they resent the presence of Indians the more because they are Britishers than on any other account. It is quite true, however that there is fierce opposition also to the presence of British Indians in the Transvaal on the part of the Jews and Levantine Greeks, and such undesirables who have settled there, and who find the honest British Indian trader a great hindrance to them in their nefarious trading operations, and it is not to be denied that the great issue raised is that of the general relationship between the white and coloured races. It is in this aspect that the present in the Transvaal is of such vital interest from an Imperial point of view. All these years we have been telling Indians that they are citizens of the great British Empire, that all the benefits which accrue to a man who is a British citizen are theirs. Confident in these assurances, some of the more daring and resourceful have crossed the *kala pani* and founded now homes and contracted new ties in British dominions over the sea, and now, when they are beginning to look around to reap the rewards of years of patient industry, they are confronted with legislation of a most unbearable character, and informed that unless they submit to it, they must leave the land and sacrifice all they have striven and toiled for. What can be the result, but that, unless this great wrong is speedily righted, every Indian will accuse the British Government of having played the traitor, of having told him one thing and having meant another. If an Indian is a British subject he must be treated as such in whatever part of the Empire he visits, and in foreign countries also he must be accorded the full rights of British citizenship. There is no half way house, he cannot be a British citizen here and merely an Asiatic there, just as it pleases the whims and fancies of Colonial

INDIAN DAILY TELEGRAPH, 30th January, 1908.

Indians in the Transvaal.

legislators, and the sooner it is settled once for all whether it is to be affirmed, decisively, that he is to be treated as a British citizen, the better.

ADVOCATE, 30th January, 1908.

Indians in the Transvaal.

14. The editor of the *Advocate* (Lucknow), remarks in the issue of 30th January, that reports of meetings held all over the country to condemn the Transvaal measures and to express sympathy with the Indians there, continue to come in.

He expresses regret that at the Bombay meeting there was some discussion when a resolution was passed to boycott British goods among colonial goods.

ABHYUDAYA, 24th January, 1908.

Indians in British Colonies.

15. Referring to the ill-treatment of Indians in the Transvaal and to the recent order of the Canadian Government regarding the prohibition of Indian immigration to Canada, unless the intending immigrants can defray the charges of their direct passage from India, the *Abhyudaya* (Allahabad) of the 24th January, remarks that so long as Indians do not enhance their power and self-respect in their own country they will not be respected in foreign countries.

INDIAN PEOPLE, 26th January, 1908.

Indians in the Transvaal and the Colonies.

16. Discussing the prospects of self-government in India the editor of the *Indian People* (Allahabad), in the issue of the 26th January, writes as follows :—" The goal is either absolute self-government, or self-government like that of Australia, Canada and South Africa, but certainly not like that of the Crown Colony of Ceylon. The two goals are different, and the second does not necessarily lead to the first. Absolute self-government would of course simplify matters considerably, for it would leave us free as the birds of the air, with power over our own affairs and the world. The only doubt is whether such a goal can be constitutionally, or if another word is preferred, lawfully attained, for the business of law-making is in the hands of men who are likely to claim a hearing before clearing out of the country, and the claim may be urged with the compelling eloquence of the Maxim gun and the Magazine rifle. It is not by persuasion but by compulsion that the British rule in India can be brought to an end, and the entire resources of passive resistance do not include any resort to violence. Putting that vision on one side, self-government within the Empire is the next goal, though we are not likely to be helped to its attainment by the present Government. Let us, however, assume that the time will come when we shall be permitted to make arrangements for our own country and our own people, just as General Botha's government manages affairs in the Transvaal. How should we deal with the question of undesirable outsiders? The Transvaal, by process of chemical transmutation in which gunpowder was the most powerful solvent, has been converted into a white man's country, though originally intended for the Zulu. But India never will be a white man's country. The white man does fairly well for twenty or thirty years, but for permanent settlement India is not good for him. He deteriorates most unaccountably and his descendants are indistinguishable from the poor whites, or the dirty whites. It has been established that the white man can rule India, but he cannot colonise it. If there is self-government there must also be the right to legislate and pass measures like the Registration Act of the Transvaal, the reserving of local habitations and pathways for the people of the country as well as superior railway accommodation. Is not that a very fascinating prospect and a powerful incentive to eloquence? Will only Boers or all Europeans be required to register themselves by putting their thumb impressions on the register? Will they be held disqualified to open shops in fashionable quarters, or stalls in markets, and will they be compelled to travel third class on railways? It would be worth while for the more advanced people in this country to frame draft bills for the control of the white population in view of the self-government that is bound to come. It would be at any rate a more innocent occupation than abusing one another.

RAHBAR, 28th January, 1908.

Colonial Civil Service.

17. The *Rahbar* (Moradabad) of the 28th January, complains that Pandit Brij Lal Nehru, who passed the Colonial Civil Service examination, has not been as yet posted to any colony.

URDU-I-MUALLA, December 1907.

The Surat Congress.

18. The *Urdu-i-Mualla* (Aligarh) for December (received on 31st January), gives in detail the Extremist version of the Congress fiasco, holding the Moderates entirely responsible for the split and extenuates Mr. Tilak from all blame.

19. The *Mohini* (Kanauj), of the 20th January, reproduces the Extremist version of the Congress fiasco at Surat, and attempts to make out that the Moderates were the wreckers of the Congress, inasmuch as for fear of losing official favour they wanted to omit the *Swadeshi*, boycott, national education and *swaraj* resolutions which were adopted at the Calcutta Congress and which the Extremists insisted upon retaining in the Congress programme this year too. The editor further remarks that the conduct of the Moderates just before and during the abortive sittings of the Congress showed that they had already determined upon severing their connection from the Extremists, and when they were prevented by the good intentions of the latter, they wrecked the Congress itself.

The Surat Congress.

MOHINI, 20th January, 1908.

20. The *Rohilkhand Gazette* (Bareilly), of the 24th January, referring to the severe strictures passed by Dr. Ghose in his presidential speech on the Musalmans, remarks that this betrays the real feelings of the Hindus towards them, and that no self-respecting Musalman should in future attend the Congress.

Dr. Ghose's speech.

ROHILKHAND GAZETTE, 24th January, 1908.

21. Referring to the National Congress, the editor of the *Abhyudaya* (Allahabad), in the issue of the 24th January, says that it is some consolation to find that those who wrecked the last session of the Congress are now deploring the sad incident and are looking about to set things right. But it is to be regretted that they are still persisting in their obstinacy and endeavouring to fasten their guilt upon others who are innocent. He remarks that if there is any anxiety to counteract or at least to mitigate the effects of the Surat Congress fiasco upon the growing national unity, the parties should cease to indulge in personal vilification. The writings of Mr. Gokhale and Mr. Tilak make it quite clear which party has been responsible for the break up of the Congress, and it is no use adding to the bitter strife by charges and countercharges. The offending party should feel remorse for what it has done in the past, and should pledge that it will not prefer party interests to the National cause in future, if the Congress is to be revived and is to work harmoniously as heretofore.

The National Congress.

ABHYUDAYA, 24th January, 1908.

22. Referring to the National Congress, the editor of the *Indian People* (Allahabad), in the issue of the 26th January, remarks that no one believed for a moment that because the Congress has failed to meet for one session it therefore is dead, or that political activity in India is defunct.

The Congress split.

INDIAN PEOPLE, 26th January, 1908.

The only question that arises is whether the antagonism that has become so pronounced is likely to help the development of the common cause or retard it.

He writes that it is a mistake to say that there are only two parties, Moderates and Extremists, and that the Extremists can no more encompass the salvation of the nation than the Moderates can, for either the nation must stand together or it must be ready to be driven in a body by a few impetuous and impassioned spirits. He remarks that it is impossible to leave the Muhammadans out of account when the national well-being is in question, and that they do not as a body stand either with the Moderates or the Extremists, and will be neither led nor driven, but that as they will not relinquish their present position they may well be left alone.

The other two parties had parted after a physical struggle, behind which was a concentrated force of bitterness and personal resentment which time was not likely to heal.

The recent pronouncement of Sir Bhal Chandra Krishna, that the Moderates will on no account associate with the Extremists, may be taken as the final declaration of the Bombay Moderates, and in this the United Provinces, the Punjab, and the larger portion of Madras will acquiesce.

He remarks that the National Congress was weak before because of the non-allegiance of the Muhammadans as a community, but that even if it be weaker now because of the defection of the Extremists, it is still the organisation of the Moderate partywhether it be called Convention or Congress.

The Extremists, if they merely affirm the resolutions of the older body, will be looked upon as a part of it, but if they go ahead and declare for absolute *swaraj*, though it is certain that they never will, the authorities will pounce down on them with the greatest ease, for there is nothing easier than to attack and capture a house divided against itself.

OUDH AKHBAR, 27th January, 1908.

23. The *Oudh Akhbar* (Lucknow), of the 27th January, after reviewing the Surat Congress, makes the following proposals for its better working :—

The future of the Congress.

(1) To make colonial self-government its ideal.
(2) To co-operate with the Government in reforming the present methods of administration, and in removing the differences of opinion between the different sections of the people.
(3) To restrict the number of delegates attending the Congress, and to take guarantees from them that they would obey the orders of the President implicitly and will behave decently.

OUDH AKHBAR, 29th January, 1908.

24. While describing the aims of the Moderate and Extremist parties, the *Oudh Akhbar* (Lucknow) of the 29th January, remarks that the recent dissension between the parties in the Surat Congress is due to the fact that either party has misunderstood the aims and objects of the other. The editor further remarks that if this difference between the parties be not amicably squared it will greatly weaken the cause of the Congress as a whole.

Parties in the Congress.

ADVOCATE, 26th January, 1908.

25. The editor of the *Advocate* (Lucknow), comments in the issue of the 26th January, on Sir Charles Dilkes' views on the question of the reform in Indian administration.

Reform in India : Decentralization.

With regard to the position of and interference with ruling Princes, he expresses agreement with Sir Charles Dilkes that all restrictions upon them should be relaxed, and remarks that since Lord Curzon took up the reins of Government Indian ruling Princes had become mere figure-heads in their own territories, and that even their anxiety to take advantage of the experience gained by Indians in civil administration in British India was not looked upon with favour, as it was not long ago that a circular was issued that the permission of the Government of India was to be obtained for the employment of Indian Civilians after they had retired.

He writes that coming as it did after Mr. R. C. Dutt's appointment as Revenue Minister of Baroda, Indians read in it a fresh attempt to deny Indian Princes any opportunity to profit by the experience of enlightened people gained in British India, and that it is all the more regrettable when it is remembered that the Supreme Government, no less the Provincial, does not afford facilities to Indians to serve in posts of power and responsibility for which they are duly qualified, except on the High Court Bench.

Referring to the proposal to give more local freedom in large parts of India, he remarks that it was neither advisable much less possible, to reduce the whole of the vast territories directly under British control to one dead level.

He expressed the opinion that in Native States, where the rulers and the ruled belong to the people, hereditary or feudal authority might not be resented, but that it was out of place in British India, where the efficiency of administration in municipal and rural affairs is best secured by the general introduction of the local representative system.

Decentralization in the government of the country should, he states, proceed on these lines, and on no account end with investing local governments with more power without the compensating control of the popular voice with a view to prevent abuses of new powers.

ZUL-QARNAIN, 28th January, 1908.

26. The *Zul-Qarnain* (Budaun), of the 28th January, suggests the desirability of the Decentralizatian Commission investing Deputy Collectors with more powers in administrative work, because so far they have been treated as working machines and have been allowed little or no power in administrative matters independent of the sanction of District Magistrates.

The Decentralization Commission.

27. The *Zul-Qarnain* (Budaun), of the 28th January, publishes the translation of the letter written to the *Pioneer* of the 23rd January by a member of the Provincial Civil Service, entitled "Decentralization and Deputy Collectors." **ZUL-QARNAIN, 28th January, 1908.**

Decentralization and Deputy Collectors.

28. The *Zamana* (Cawnpore), for January, (received on the 31st January) contains an article written by Lala Lajpat Rai entitled the "Goal of Patriotism," of which the following is a literal translation :— **ZAMANA, January, 1908.**

The goal of Patriotism : an article by Lajpat Rai.

"From the transcendental beauty which Joseph had, I came to know that it was love which caused Zulaikha (Pharaoh's wife), to throw off the veil of chastity."

For the last two years the treatment that has been meted out to the people of India has produced a feeling of deep resentment and irritation in our countrymen. But if we take time to think over what the Government has done, we would see that it is not extraordinary. We are not prepared to admit that oppression (of the weak) and dishonesty are inherent in the nature of man, but still we learn from human experience that, when an individual or community usurps the rights and property of another individual or community, and derives benefit from it for a long time, it becomes very hard for it to surrender those rights when the governed community demands them.

We generally see that after a long period of usurpation a change is produced in the mental and moral condition of the usurping party, by which it regards the demands of the oppressed party as unnatural and frivolous, and it thinks it proper to retain its privileges and protect its sovereign rights by all the means available.

The oppressed party is not only told that its demands are worthless, but the efforts which it makes in claiming rights are met with harshness and cruelty.

When we see such incidents generally in our daily social life, it is not strange to see them in the world of politics. In one of our former writings we pointed out that we do not believe that the English have come to India for the good of its people, or that they govern the country in the interests of its people. The English nation derives immense benefit by holding India in subjugation. 'India is the brightest jewel in the crown of the king of Britain.' Besides fame, prestige and power, the English derive much material benefit from India. When such is the case, it is not unnatural that the body of Englishmen which governs India and holds in its hands the destinies of millions of Indians, should regard with disapproval the efforts which Indians are making for the reduction of their (Englishmen's) privileges and for the restoration of their own rights.

First of all they wanted to impress upon the people of India that their future welfare consists in the continuance of the present method of Government, and they (the English rulers of India) think it their duty to adopt repressive measures towards those who are not hypnotised by this magic spell.

Up to this time the Indians were fondly hoping that whenever they will claim their rights the English will concede them cheerfully. But the experience of the past two years has damped their hopes and has taught them that the English will never concede these rights, simply by being requested to do so. We are glad that we have all learnt that our idea was mistaken. We knew full well beforehand that as soon as the Indians would demand their rights and try to form themselves into a united and strong nation, the British rulers would become at once bitterly opposed to them and would not refrain from adopting repressive measures. And this is what has happened.

We were never astonished at these oppressive measures of the rulers nor are we now. In our heart we were quite ready for it and so we did not suffer much for we were prepared for this oppression. We want to impress it upon our countrymen very sincerely that the path of national service is not easy to traverse :

"Love is not a thing to be trifled with, for, O heart, it is necessary to lose one's life ; as the ball of love cannot be hit with the racquet of selfishness," which means that self-annihilation is necessary for those who wish to devote their lives to the service of their country.

Those who want to save their country should be prepared for hardships and oppression or they should not tread in this path. What the Government of India is doing now is only a repetition of what former Governments have done in the past.

The treatment that is being meted out to us now has been meted out to patriots of other countries also. So it would be wise and prudent for us to act with gravity and discretion, leaving aside bitterness and resentment. We should remember that we would be subjected to the same sufferings which have fallen to the lot of others, for without suffering it is impossible to progress. Complaints are vain and we should refrain from misusing our powers, for in this path there is little room for consideration of complaints or personal loss or gain.

"If you wish that the mysteries of love, (patriotism) should be revealed to you, you should ask it of the candle (? suffering patriots) and not of the breeze (? blatant politicians)."

"In the book of the Physician of Wisdom there is no chapter on love (there is no healing balm for love) O heart; become inured to pain and do not ask for medicines."

CAWNPORE GAZETTE, 15th and 23rd January, 1908.

Lala Lajpat Rai in Cawnpore.

29. The *Cawnpore Gazette* in its combined issue of the 15th and the 23rd January, notes the arrival of Lala Lajpat Rai at Cawnpore and the enthusiastic welcome accorded to him by the citizens of the place.

HINDOSTHAN, 25th January, 1908.

Lala Lajpat Rai in Calcutta.

30. Referring to the visit of Lala Lajpat Rai to Calcutta and the reception accorded to him, the editor of the *Hindosthan* (Kalakankar), of the 25th January, remarks that the Lala had done a great deal of useful and self-sacrificing work for which he might very well have been thanked long ago, or honoured in a way that might be considered fit. Still he did not see that there was now any occasion to give him a reception in Calcutta. Lajpat Rai was in Calcutta before, but no reception had then been accorded to him.

Something had happened which might justify an expression of sympathy with him if his deportation was considered unjust, but it was one thing to express sympathy with an innocent sufferer, and a very different thing to give a reception or othewise do honour to a heroic worker.

CITIZEN, 26th January 1908.

Intended visit of Lala Lajpat Rai to Allahabad.

31. The editor of the *Citizen* (Allahabad), in the issue of the 26th January, notes that Lala Lajpat Rai sent a telegram to Pandit Madan Mohan Malaviya stating his intention of breaking his journey to Lahore at Allahabad, but that Madan Mohan Malaviya apparently did not make the news public, which the editor characterises as objectionable, and expresses regret that Lajpat Rai was not offered a suitable welcome.

ADVOCATE, 26th January, 1908.

The expansion of councils.

32. The editor of the *Advocate* (Lucknow), quotes in the issue of the 26th January the opinions expressed to Government by the Hon'ble Munshi Madho Lal, the Hon'ble Raja Partab Bahadur, C.I.E., and Babu Gobind Das, on the subject of separate Muhammadan representation in the Legislative Council, and remarks as follows:—"This expression of opinion does not come from the class of so-called Hindu agitators, but from men who have the largest stake in the country. Will the Government not pay any heed to these warnings from a representative Taluqdar of Oudh, from a zamindar and banker in touch with all sections of the community, and from a scion of an old banking family, none of whom has ever been charged of harbouring any ill-feeling towards their Muhammadan fellow-subjects? They have been compelled to speak plainly in the general interest. It is for Government either to pay heed to these warnings or adopt a course which may for the time being be considered expedient, but which is sure to prove extremely dangerous to the best interest of the country."

HINDUSTANI, 29th January, 1908.

The expansion of Councils.

33. The *Hindustani* (Lucknow), of the 29th January, reproduces the comments of the *Advocate* (Lucknow), of the 20th of January on the expansion of Legislative Councils.

34. Referring to the proposed Bengal Provincial Conference at Pubna, the editor of the *Indian People* (Allahabad), remarks, in the issue of the 26th January, that no prophesying powers are needed to foretell disaster for the next Bengal Conference, as there has been no earnest effort to effect a reconciliation, nor the slightest attempt to sink personal differences in the common cause.

Bengal Provincial Conference at Pubna.

INDIAN PEOPLE, 26th January, 1908.

He notes that the Extremists think it their paramount duty to drive the Moderates out of the field, and that it is possible that the Moderates reciprocate that sentiment cordially.

He remarks that so long as this state of things continues it is useless to expect the two parties to meet and transact public business smoothly, and that whether the meeting be at Surat or at Pubna, the warning elements are the same, the same methods of imitation will be pursued, and the result will be the same.

35. In the *Advocate* (Lucknow), of 30th January, is reproduced the letter of an "Indian Nationalist" to the editor on the subject of "The genesis of Indian Loyalty," in which the writer declares that for some short time after the Mutiny there was undoubtedly some disloyalty and a desire to subvert the British rule, but that it had long ago ceased to exist, and that to-day there is no active disloyalty in the country except perhaps among a few hair-brained fanatics in Bengal.

The genesis of Indian loyalty.

ADVOCATE, 30th January, 1908.

He writes that the bulk of the people of India, including the educated classes, are loyal in the sense that they regard the present Government as the best possible government not only for their present comfort, but also for their future progress, but that it is another question whether they will remain loyal five hundred or even two hundred years hence, when they have become conscious of their capacity for independent government.

He expressed the opinion that if they are wise and true to themselves they probably will not.

He remarks that in spite of some foolish talk indulged in now and then, it is known that Englishmen have come to India not from philanthropic but from selfish motives, and that England continues the connection not for the sake of conscience and humanity, even though Mr. Morley may say so, but for the sake of certain stated advantages which accrue to her. So it was a case of enlightened self-interest on both sides, and the sooner the fact is made plain the better.

36. The *Hind* (Lucknow), of the 30th January, publishes a translation of "Alexander and the Robber," and remarks that while a despotic monarch like Alexander was magnanimous enough to reward a robber who expressed his opinion of him fearlessly, the British Government has thought it fit to gag the educated class which is always loyal to it, simply for criticising its measures.

The Government and the educated Indians.

HIND, 30th January, 1908.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

37. The *Nizám-ul-Mulk* (Moradabad), in its combined issue of the 16th and 24th January, makes the following proposals for the consideration of the Committee for redistribution of Judicial work in the United Provinces:—

Judicial Redistribution.

NIZAM-UL-MULK, 16th and 24th January, 1908.

(1) To have separate Sessions Judges for Budaun and Bijnor.
(2) To abolish the Nagina Munsifi, and transfer it to Najibabad or Dhampur.
(3) To empower the Munsifs of Bijnor and Chandausi to try cases up to Rs. 2,000.
(4) To appoint an Assistant Sessions Judge in Moradabad.

ABHYUDAYA, 24th January, 1908.

38. Referring to the recent conviction of the *Yugantar*, the *Abhyudaya* (Allahabad), of the 24th January fails to understand what harm the article on which the printer of the paper was convicted could do to the Government written as it was in Bengali, and could not consequently catch the ear of the Sikhs to whom it was addressed. Punishments being intended to have disciplinary effect, the editor objects to the conviction of the printer, on the ground that he was not the real culprit. It is not a right principle to punish an innocent man because some one must be punished for the crime committed.

The third conviction of the *Yugantar*.

He condemns the conduct of those editors who, as in the case of the *Yugantar*, work mischief behind the screen and sacrifice others when it comes to suffering its consequences.

AWAZA-I-KHALQ, 24th January, 1908.

39. Referring to the request of the Bengal Government asking the courts not to pass strictures on the conduct of the police in their judgments, and inform the Government confidentially if they have anything to say against the force, the *Awaza-i-Khalq* (Benares) of the 24t January congratulates the Bengal Police in having the Government on their side to help them in their exploits against the people.

Comments on the police in judgments.

ADVOCATE, 26th January, 1908.

40 Commenting on the proposal of the Government of Bengal to restrict the freedom of comment on the conduct of the police, at present enjoyed by courts, the editor of the *Advocate* (Lucknow), remarks in the issue of the 26th January that the reasons advanced in support of the proposal are so flimsy that one can scarcely believe that they emanate from a Lieutenant-Governor.

Comments on the police in judgments.

He thinks that the High Court Judges cannot have given a thought to it, much less have approved of it, and he suggests that perhaps the quondam President of the Police Commission who as such had many hard things to say of the police, means to atone for it by stultifying himself.

RAHBAR, 28th January, 1908.

41. The *Rahbar* (Moradabad) of the 28th January, referring to Sir A. Fraser's proposal that the Judges should not make any disparaging remarks on the police in their judgments, doubts whether this will in any way improve the situation and expresses the opinion that the police will become still more uncontrollable.

Comments on the police in judgments.

RIYAZ-UL-AKHBAR, 28th January, 1908.

42. The *Riyáz-ul-Akhbar* (Lucknow), of the 28th January, referring to the agitation carried on by some people against the recent ruling of the Privy Council on mortgages, remarks that the Government should take time to legislate on this, and that it should do something to preserve the properties of indebted zamindars.

Period of limitation for mortgages.

INDIAN PEOPLE, 30th January, 1908.

43. Referring to the result of the appeal of the Rawalpindi lawyers, the editor of the *Indian People* (Allahabad) writes in the issue of the 30th January as follows :—" The judgment of the Chief Court in the case rejecting the appeal of the men convicted by Mr. Martineu is quite worthy of the recent traditions of that court. When the Chief Judge and another could pass an unheard of judgment in refusing an application for bail, it is very little further for another judge to have taken to task Mr. Martineau for having damned the police. This in itself is an iniquity that so important an appeal should be tried by a single judge.....The entire tone of the judgment is objectionable. It finds fault with the special Magistrate without being able to assail his judgment at any part.....The Chief Court of Lahore is no longer a palladium of justice but the bulwark of the executive."

The Rawalpindi case.

INDIAN PEOPLE, 30th January, 1908.

44. Referring to the conviction of Maulvi Liakat Husain, the editor of the *Indian People* (Allahabad), remarks in the issue of the 30th January, that as the Maulvi has been sentenced to a long term of imprisonment, it would be wise to withdraw the two charges which are still pending against him so that the prosecution may not appear vindictive. The whole thing was a trumpery affair, for Liakat Husain never succeeded in doing much mischief and is in reality a harmless old man.

Conviction of Maulvi Liakat Husain.

(*b*).—*Police.*

45. The *Rohilkhand Gazette* (Bareilly), of the 24th January, complains that the police officers who investigate intricate and complicated cases and then bring the culprits to justice, do not receive any recompense for their trouble.

Police officers and rewards.

ROHILKHAND GAZETTE, 24th January, 1908.

The editor is of opinion that they are in need of encouragement in this respect.

46. The *Rahbar* (Moradabad), of the 28th January, complains that thefts have become very common in Moradabad owing to the paucity of the chaukidars, and that accidents are very often caused on public roads by marriage processions. The editor is of opinion that the former can be remedied by an increase in the number of policemen, and with regard to the second that the police should keep itself informed of processions, and control the traffic accordingly.

Thefts and accidents in Moradabad.

RAHBAR, 28th January, 1908.

47. The *Hindustani* (Lucknow), of the 29th January, publishes a letter from a zamindar, who complains that the zamindars as a class are put to much trouble by police officers, and is of opinion that in future officers of a higher standing than a Sub-Inspector should be deputed to investigate cases, in which a respectable zamindar is a party.

Zamindars and the police.

HINDUSTANI, 29th January, 1908.

48. The editor of the *Advocate* (Lucknow), of the 30th January, publishes an account of Mymensingh affairs based on Mr. Digby's article to the *Indian Daily News*, in which the latter had discovered that an undercurrent of the deepest suspicion existed between the Indians and the officials. Commenting on Mr. Digby's article he remarks that there was no gainsaying the fact that the situation in Mymensingh, as well as that throughout Eastern Bengal and to some extent in Bengal too, was brought about by a few influences of considerable importance, which were the partition and the Hindu Muhammadan disturbances, and that a sensible official should not read sinister motives behind the actions of the people.

Mymensingh disturbances.

ADVOCATE, 30th January, 1908.

He lays no stress on the record of Mr. Digby as to the attack on the police patrol and the arrests and searches that followed and expresses the opinion that what Mr. Digby had sought to establish and had succeeded in doing was that the officials acted as if a mammoth conspiracy existed behind every action on the part of any section of the people.

The editor recommends that a mixed commission be appointed to investigate the whole affair which should consist of an independent European, an experienced European official from B ngal, if not from a sister province, and an Indian from Eastern Bengal, all to be men who enjoy the confidence of both Indians and officials, and he hopes that Government will not be deterred from following such a course by considerations of prestige

(*c*).—*Finance and Taxation.*

Nil.

(*d*).—*Municipal and Cantonment Affairs.*

49. The editor of the *Agra Magazine* for December, refutes the charges made by certain local papers against Mr. Kannu Mal, M.A., Octroi and Refund Superintendent of the Agra municipality.

Mr. Kannu Mal, Octroi Superintendent, Agra.

AGRA MAGAZINE, December, 1907.

50. The *Awaza-i-Khalq* (Benares), of the 24th January, complains of the inconvenience to which the travelling public other than merchants are put owing to their being required to attend the head octori office if they carry dutiable goods worth Rs. 50 or more, and suggests the desirability of the procedure being abolished and of ordering the payment of all duties ordered at the octroi outposts without any restrictions.

Inconvenience to the travelling public through octroi rules at Benares.

AWAZA-I-KHALQ, 24th January, 1908.

The editor also objects to the provision of section 73B of the Municipal Account Code inasmuch as it disallows the refund of duties below one rupee within the limits of the Benares municipality, and remarks that there seems to be no reason why such an exception should be made in the case of the Benares municipality, when other municipalities have to make refunds even to the amount of two annas and when it levies duty even to the amount of a pie.

AWAZA-I-KHALQ, 24th January, 1908.

Suggestion to the District Boards.

51. The *Awaza-i-Khalq* (Benares), of the 24th January, suggests the desirability of a class being opened by all municipalities which have a health officer other than the Civil Surgeon, in which the health officer should once a month instruct his subordinates on matters relating to conservancy and sanitation of the town.

The editor likewise suggests the desirability of starting a class on week days in all District Board schools for the instruction of the teaching staff by the supervising officer.

SULAIMANI AKHBAR, 28th January, 1908.

Benares municipality.

52. Referring to his previous articles on the subject, the editor of the *Sulaimani Akhbar* (Benares), of the 28th January criticises the conduct of the Benares municipality in allowing dead animals to be dragged along the public roads. He further remarks that the disposing of dead bodies in this way is very troublesome to the people and injurious to public health, and suggests the desirability of the Benares municipality removing such carcases by means of carts specially made for the purpose.

ADVOCATE, 30th January, 1908.

Bengal Municipal and District Boards, report.

53. Commenting on the report of the working of Municipal and District Boards in Bengal, the editor of the *Advocate* (Lucknow), remarks in the issue of the 30th January: that the praises given by Sir Andrew Fraser to the former, would be more satisfactory were freedom given to municipalities in doing their work, and that the unwholesome effect of holding the leading strings in official hands in the management of local and district boards is very marked.

He notes that, covering an area wider than that of the municipalities, it is only natural that the income of district boards should be more than that of municipal boards, but he considers the sum of 72 lakhs is not as much as it should be.

(*e*).—*Education.*

AWAZA-I-KHALQ, 24th January, 1908.

Female education.

54. The editor of the *Awaza-i-Khalq* (Benares), of the 24th January, while describing the advantages of female education, points out that it is the surest way for raising a nation from its fallen condition.

He exhorts his countrymen and national leaders to devote themselves entirely to the cause of female education in this country, for unless it is done all their efforts to get *swaraj* will be futile and vain, a cry for the moon as Mr. Morley would call it.

SWARAJYA, 25th January, 1908.

Female education.

55. While pointing out the difficulties encountered by women in England in obtaining their rights, the *Swarajya* (Allahabad), of the 25th January, impresses upon the Indians the importance of female education, and remarks that if they are really anxious to throw off the yoke of foreign slavery they must first educate their women.

INDIAN PEOPLE, 26th January, 1908.

The Indian Educational service.

56. Referring to the Indian Educational service, the editor of the *Indian People* (Allahabad), remarks in the issue of the 26th January, that he has already called attention to the fact that Indians even though they may have taken first class honours at Oxford and Cambridge are refused admission to the Educational service, and that what makes the case worse is that the Secretary of State can no longer obtain the best Englishmen, as most of the Englishmen in the Educational Department leave India thoroughly dissatisfied with the service and with the treatment they are sometimes accorded by the Local Government.

He remarks that, when scholars like Mr. Gough and Mr. Lewis find themselves slighted and their opinions ignored by men who have neither scientific nor literary distinction and with no practical experience as teachers, it is natural that they should be discontented, and that the only remedy would be, as Mr. Gokhale suggested, to remove the control of education from the Local Governments and put it in the hands of the Government of India.

But there was not the slightest likelihood that this would be done, and Indians must look for a continued deterioration of the Educational service, and they must rely more and more on their own efforts.

In this connection the editor notes with satisfaction that Mr. Manohar Lal, who, notwithstanding a distinguished carer at Cambridge and the strongest recommendations from Professor Marshall, was refused a post in the Educational Department, has been appointed a lecturer by the Punjab University.

57. *Al-Bashir* (Etawah), of the 28th January complains that the Musalman boarders of the Government High School, Aligarh, are very unjustly treated. They have to pay a fee of Rs 2 per month while the others pay only annas 8 a month. Forty-four students have been accommodated in four rooms. The Superintendent of the Boarding House is a Hindu, which fact explains all these difficulties. Musalman students of this school are seldom exempted from paying fees, however poor and deserving they may be.

Government High School, Aligarh.

AL-BASHIR, 28th January, 1908.

58. The *Rahbar* (Moradabad), of the 28th January, referring to the success of the Bengal National College, urges the necessity of establishing a college on the same line in these provinces.

National Colleges.

RAHBAR, 28th January, 1908.

59. The editor of the *Advocate* (Lucknow of the 30th January) notes with pleasure that the proposed Rajput College and High School with Boarding Houses at Agra is to become a reality. He congratulates Raja Balwant Singh, C.I.E., of Awa and Raja Uday Partab Narayan Singh, C.S.I. of Bhinga, on their public spirit in making such munificent donations.

The proposed Rajput College at Agra.

ADVOCATE, 30th January, 1908.

60. The *Mashriq* (Gorakhpur), of the 28th January, makes the following remarks on the quinquennial report of the Educational Department :—

Education.

MASHRIQ, 28th January, 1908.

(1) The new rules which have been introduced into schools are very rigorous: they should be put into force gradually, otherwise they may retard the progress of education.

(2) The teachers in schools are very much underpaid, and therefore the tone of the schools is very low.

(3) The number of Indians in the higher appointments is very small, and at least half of the inspectors should be Indians.

(4) There has been an appreciable increase in the amount of money spent on education, but compared to European countries it is still very low.

(5) The introduction of manual instruction in schools must give universal satisfaction.

(6) Principals of colleges should not interfere in the management of boarding houses.

(7) The teaching of the English language is generally defective, and competent men should be appointed to teach English only, and they should not be made to do any other work.

(7) The growing attention paid by the Government to female education is highly commendable. Separate schools should be established for high class Hindu and Musalman girls, and Christian and other low caste girls should be excluded from them.

(8) Special attention should be paid to technical education, the physique of scholars and to the inculcation of the principles of morality.

61. While pointing out that the success of the competitors Sir Henry Campbell-Bannerman and Lord Curzon, for the office of the rectorship of the Glasgow University, depends entirely on the choice of the students, the *Hind* (Lucknow), of the 30th January notes with regret the different treatment accorded to students in England and India where they are entirely shut out from taking any share in politics.

Students and politics.

HIND, 30th January, 1908.

The editor wishes success to Sir Henry Campbell-Bannerman as hardly any good can be expected from the election of Lord Curzon.

(f).—Agriculture and questions affecting the land.

62. The *Kshatriya* (Meerut), for November and December (received on the 31st January) is of opinion that as the ever-recurring famines in India are not so much the result of failure of monsoons as of the enormous export of grain from India in exchange for foreign

Famine and the export of grain.

KSHATRIYA, November, and December 1908.

made goods, the adoption of simple habits and the development of industrial enterprize by Indians will go a good deal towards checking the exports of grain and thus prevent the occurrence of famines of a severe type.

RASTGO, 24th January, 1908.

The famine.

63. In continuation of his open letter (*vide* Selections No. 51, para. No. 58) the editor of the *Rastgo* (Allahabad), of the 24th January, again asks His Honour Sir J. Hewett to order the opening of grain shops to sell corn at concession rates, as it is the only possible way to save the *sufédposh* poor from the distress caused by the terrible famine.

RAHBAR, 28th January, 1908.

Forests.

64. Referring to the tendency of the Government to make the forests a means to fill its own treasury, the *Rahbar* (Moradabad) of the 28th January, remarks that, besides depriving many poor men of their means of livelihood and cattle of abundance of pasture land, this makes the country unhealthy and subject to malarious diseases. The editor suggests the desirability of Government preserving the forests while leaving them for the free use of the poor and cattle.

ADVOCATE, 30th January, 1908.

His Honour's speech at the inauguration of the famine fund in Lcknow.

65. Commenting on Sir John Hewett's speech at the public meeting held in Lucknow to inaugurate the famine fund, the editor of the *Advocate* (Lucknow), of the 30th January, remarks that it should cheer up sinking hearts, and prove a message of hope to the poor afflicted.

He expresses the hope that the officials in charge of famine operations will fully appreciate the spirit of His Honour's declaration, and that they will, without regard to percentages be ready to relieve every existing case of distress.

He remarks that one portion of Sir John Hewett's speech was open to argument, and very few of the Indian public would agree with him, which was the statement that within the last eleven years the condition of the masses had so improved and their power of resistance had so increased that they were now better able to face the famine.

He said that sufficient arguments could be adduced to refute this contention.

In the first place, unlike the past, the Government has not been taken unawares, as this time before the enemy had taken the field, Sir John Hewett was ready to combat him by the most timely distribution of *takavi*, which enabled the cultivators to plough and sow to the largest possible extent, and also the partial outturn of *kharij* enabled him to store grain for his own use till the next harvest.

He had the work nearer home, and therefore the agricultural labourer did not leave his village or join famine relief works.

Secondly, the weaver class, which formed a good number in certain districts and which had taken to agriculture, could easily find work at the hand looms, which they kept on working to meet the demand from Bengal and other places. Thirdly, eleven years is a short period, and cultivators who then joined famine relief works returned to their homes with the feeling that the works do not give a good return for labour and that a labourer could barely earn sufficient to live on after a full day's work.

Badly stricken as the Indian cultivator is, he is willing to pass a few months with half his belly full rather than join works where he cannot get sufficient wages.

He notes that cultivators have no doubt benefited by the high prices of grain, as he has stored some and has taken full advantage of the advance in prices, but that the zamindars and their dependents had suffered and will soon be reduced to poverty, and will at the next harvest attempt to take away from the cultivator the major portion of the outturn in order to maintain themselves and partly repay the loan secured for the payment of revenue in the past, and to meet the Government demand in May next.

While allowing that there are fewer waifs and strays in the poor houses, the editor contends that it is because the people themselves have begun to value the advantage of work on co-operative lines, and because agents of the several Arya Samaj orphanages are roaming all over the affected area in these provinces and taking charge of such waifs and strays as are found willing to go to the Punjab. He remarks that this organization is so complete, that there will be no excuse for any district officer to hand over even an Indian orphan to the Christian missionaries.

The reason that no rush of pilgrims from Rajputana is seen this year is, he says, that those parts are not badly affected.

He remarks that Indians are thankful for what the Government has done to combat the famine, but till such time as means are devised to keep sufficient store of grain in the country to prevent the sudden rise in prices at the very first approach of famine, and till such time as by means of artificial irrigation a large tract of land is not protected from the eccentricities of the monsoon, there will be no way to get rid of the spectre of famine, which has come to stay in the land.

At present the slightest failure of monsoon rain renders the people utterly helpless, and renders the lot of the middle classes, as they are men who do not ask for aid, but whose capacity for saving has not increased, very deplorable.

His Honour's speech at the inauguration of the Famine fund at Lucknow.

66. Referring to Sir John Hewett's speech at Lucknow on the occasion of the inauguration of the famine fund, the editor of the *Indian People* (Allahabad) remarks in the issue of the 30th January, that His Honour's contention as to the growing prosperity of the cultivator is open to argument and the frequency of famines is its strongest answer. **INDIAN PEOPLE, 30th January, 1908.**

In these provinces, he writes, actual emaciation or deaths from starvation are not yet reported, but were they so reported even when they did occur? In Orissa people were dead and dying of starvation, for which fact there is Mr. Nevinson's unimpeachable testimony, though this is not officially admitted. He remarks that this reluctance to recognise facts is the worst feature of the administration of relief.

He expresses the opinion that the expenditure of Rs. 50,000 received from the Indian People's Famine Trust on blankets was a most wise and welcome form of relief, and advises that in order to make the work of relief successful, local men of influence and energy should be freely associated with the committees.

(g).—General.

Handcuffing of political offenders.

67. Referring to the handcuffing of Maulvi Liakat Husain the *Swarajya* (Allahabad), of the 25th January, remarks that the order of Mr. Morley exempting political offenders from the use of handcuffs was simply nominal and never meant to be actually brought into force. **SWARAJYA, 25th January, 1908.**

Handcuffing of journalists.

68. The *Jedd-o-Jehad* (Shahabad-Hardoi), of the 27th January, notes with satisfaction the abolition of the practice of handcuffing journalists, and hopes that they will be exempted from rigorous imprisonment as well. **JEDD-O-JEHAD, 27th January, 1908.**

India and Ireland.

69. The *Rahbar* (Moradabad) of the 28th January, referring to the indulgent way in which Ireland is being treated, and the hard treatment that India is receiving at the hands of England, remarks that this partiality is due only to racial prejudice. **RAHBAR, 28th January, 1908.**

India and Ireland.

70. The *Hind* (Lucknow), of 30th January, referring to the murderous attack on a bailiff in Ireland, and to other outrages, remarks that if such things had happened in India the papers of the *Pioneer* fraternity would have at once proclaimed at the top of their voices, that India was on the verge of another mutiny. **HIND, 30th January, 1908.**

Government and editors.

71. The *Hindustani* (Lucknow), of the 29th January, referring to the proposal for taking sureties from editors of vernacular newspapers, remarks that by this means the number of such papers will be greatly reduced, and the expression of opinion checked. **HINDUSTANI, 29th January, 1908.**

Sir George Clarke and Bombay editors.

72. Referring to the second meeting between Sir George Clarke and the Bombay editors, the editor of the *Indian People* (Allahabad), writes in the issue of the 26th January:—"If we had another Viceroy like Lord Ripon, and Governors like Lord Reay and Sir George Clarke matters will mend quickly and the attempt to force the pace will be abandoned." **INDIAN PEOPLE, 26th January, 1908.**

Referring to Mr. Tilak's reply to the Governor's speech on this occasion, he remarks that it was almost a phonographic reproduction of Sir George Clarke's utterance, and that the exchange of ideas and friendly intercourse between the

people and the Government which is now advocated by Mr. Tilak is not perhaps in consonance with the ideal of colonial self-government, but that it certainly conflicts with the theory of complete aloofness from the Government which seemed to be one of the cardinal doctrines of the new political party of which Mr. Tilak is the professed leader.

"If there are platforms on which the Government and the people could meet, why should they not be raised, and if there are Governors like Sir George Clarke who were fully resolved to conciliate popular opinion why should they not be encouraged?"

He notes that Mr. Tilak was not always a stranger to Governors and high officials, and that, though he now thinks Indians in the Legislative Councils are useless, he was not of that opinion when he himself was a Member of the Bombay Legislative Council. He asks whether, if the Governor were to invite him to garden parties or "At Homes" Mr. Tilak would decline the invitation, and remarks that the new cult seemed a very independent and heroic one at the first glance, but it was probably due to the indifference and repressive policy of the present rulers.

RAHBAR, 28th January, 1908.

Liberty of the Press.

73. The *Rahbar* (Moradabad), of the 28th January, referring to the proposal to allow the Police to confiscate presses in which seditious newspapers are printed, remarks that this will give additional power to the police, which has failed to use justly what power has been already entrusted to it.

SWARAJYA, 25th January, 1908.

Lord Minto's Government.

74. While agreeing with the remark of *Capital* regarding Lord Minto's Government, the *Swarajya* (Allahabad), of the 25th January, strongly denounces the attitude of the Anglo-Indian journalists in extolling Lord Minto, and remarks that all their attempts to change the opinion of the Indians will be entirely vain and useless.

RAHBAR, 28th January, 1908.

Fresh orders of the Bengal Government.

75. Referring to the action of the Bengal Government in adding some fresh provisions to section 45, Criminal Procedure Code, and in making it binding on the *mukhias* and other headmen of villages to inform the nearest magistrate or police officer of all matters regarding which information is required by the aforesaid section, the *Rahbar* (Moradabad) of the 28th January remarks that instead of restoring peace and order in the country such orders and restrictions will only tend to make the people still more noisy and dissatisfied.

MASHRIQ, 28th January, 1908

Evil of intoxicants.

76. While eulogising some members of the Parliament, and specially Mr. Caine for their sincere efforts to restrict the use of intoxicants, the *Mashriq*, (Gorakhpur) of the 28th January notes with satisfaction the awakening of China in taking strenuous efforts to stop the use of opium among its people.

The editor further remarks that the use of intoxicants has greatly damaged the mental, moral and physical development of Indians, and asks the Government to take strong measures to put down the use of intoxicants in India, as mere enhancement in the taxation on intoxicating liquors and drugs cannot remove the evil entirely.

AL-BASHIR, 28th January, 1908.

Sir D. Ibbetson.

77. *Al-Bashir* (Etawah), of the 28th January, referring to the retirement of Sir D. Ibbetson, says that every one who is not a *Swarajist* will feel sorry at the retirement of such an able ruler, who kept the Punjab quiet in such stormy times.

SULAIMANI AKHBAR, 28th January, 1908.

Sir Louis Dane's appointment.

78. Referring to the retirement of Sir Denzil Ibbetson and the appointment of Sir Louis Dane, the *Sulaimani Akhbar* (Benares), of the 28th January, remarks that his appointment will prove most beneficial and satisfactory as he has personal experience of the Punjab Province.

AL-BASHIR, 28th January, 1908.

Atempted murder of Mr. B. C. Allen.

79. *Al-Bashir* (Etawah), of the 28th January, referring to the attempted murder of the Private Secretary of the Nawab of Dacca, remarks that this clearly shows that the attack on Mr. Allen was not merely malicious, but it had deeper root and that it was done by the same person or party.

80. The Hindi *Hindosthan* (Kalakankar), of the 28th January, notes with satisfaction the attempts made in Bengal by various District Boards to encourage the weaving industry there, by means of the increased employment of handlooms, and urges that similar efforts ought to be made in all the provinces so as to make India capable of supplying its local want, so far at least as piece goods are concerned.

Weaving industry in Bengal.

HINDOSTHAN, 28th January, 1908.

81. Referring to the injustice done to Pandit Brij Lal who lately passed the Colonial Civil Service examination, in ignoring his right for appointment in preference to his juniors on the list, the *Hind* (Lucknow) of the 30th January attributes it to his taking part in *swadeshi* meetings in England and to his being a nephew to Pandit Moti Lal Nehru, who takes interest in politics and other national movements.

The editor further remarks :—" Alas ! look how the rights of Indians are ignored and their prayer for redress is said to be a cry for the moon."

Injustice to Pandit Brij Lal.

HIND, 30th January, 1908.

82. Referring to the proposal of Mr. Bashir Husain to raise a statue in honour of Mr. Butler, late Deputy Commissioner of Lucknow, the *Hind* (Lucknow), of the 30th January, remarks that it will be a useless waste of money which may be better spent in helping orphanages and starting art schools in the country.

Proposed memorial to Mr. Butler.

HIND, 30th January, 1908.

83. Referring to the rumour that Sir Lancelot Hare may have to proceed home, the editor of the *Citizen*, (Allahabad), writes in the issue of the 30th January, as follows :—" We did not for a moment believe that we would so soon after Sir Denzil Ibbetson be called upon to express our sympathy with Sir Lancelot Hare, who has also been in an unsatisfactory state of health for some months past and for which, we are told, he will probably be compelled on medical advice to take leave home in the next spring. The ailment, we believe, must be of so very serious a nature as to be beyond the power of medical aid in India. But what strikes one is that, of late Anglo-Indian big officials one after another are being seized with a disease of such a type as to baffle the medical skill available in India. The nature of the malady with which Sir Lancelot Hare has been afflicted is not known as yet. We are afraid, his Gurkha rule has probably somewhat to account for bringing this misery about him. To indulge invariably in temper is to invite cankers into a healthy system. The remedy for such a derangement, we fear, rests entirely within oneself. If we are not mistaken in our diagnosis, Sir Lancelot, we hope, will not fail to appreciate our *recipe*. If not, a few months' hence, perhaps Sir Lancelot Hare will also be compelled to place his resignation with the Viceroy like Sir Denzil Ibbetson.

Rumoured leave of Sir Lancelot Hare.

CITIZEN, 30th January, 1908.

84. Referring to the "Dacca outrages", the editor of the *Indian People* (Allahabad), remarks in the issue of the 30th January, that the mystery of the attempted murder of Mr. Allen has not been solved, but that, in the absence of authentic information it is merely guesswork to call it a political crime. He notes however that if the recent doings at Mymensingh become common, the assassin's hand will become oftener visible, and political crimes will become the rule rather than the exception.

Dacca outrages.

INDIAN PEOPLE, 30th January, 1908.

85. Referring to the epidemic of small-pox raging in these provinces the editor of the *Indian Daily Telegraph* (Lucknow), writes in the issue of the 30th January, that there should be an earnest endeavour on the part of the authorities to do everything to lessen the ravages of the disease. It is little short of a scandal that Indian small-pox patients should be allowed to parade themselves in public thoroughfares whilst their bodies are covered with small-pox sores, and to mix freely with their relatives and friends, thus sowing the seeds of their complaint broadcast. Yet, he remarks, he has received trustworthy information that in Lucknow, at any rate, sights such as these have been witnessed, and an instance has been recorded of a sweeper going to the house of a European resident to perform his duties whilst his lower limbs were a mass of small-pox sores.

He suggests that some method of segregation should be introduced, or at least that it should be made a criminal offence for persons suffering from small-pox to appear in public.

Small-pox in the United Provinces.

INDIAN DAILY TELEGRAPH, 30th January, 1903.

V.—Legislation.

HINDUSTAN REVIEW, January, 1908.

Regulation III of 1818.

86. The *Hindustan Review* for January 1908 contains an article entitled "In the name of justice" by Mr. B. I. Wadia, M. A., barrister-at-law.

The writer, referring to Regulation III of 1818, remarks that the powers embodied in a regulation so repugnant to the British constitution and to every instinct of Liberalism might have been necessary in those days when British rule in India was still in its infancy, and when peace and order were in jeopardy, but that it was hoped by the public that, after nearly a century of British rule, when its foundations are so well and deeply laid, both in its own strength and in the loyalty and contentment of all classes and communities, except on very grave and urgent occasions, Government would never exercise those exceptional powers.

He notes that these hopes were first without any justification shattered in the case of the Natu Brothers ten years ago, and then again lately in the summary deportation of Lala Lajpat Rai and Sirdar Ajit Singh.

He expresses doubt, whether, if these two men had had an open trial the advertisement which the trial might have given to the objectionable matter would have been in any way inconvenient for the officials, and remarks that it would have been of great value to the cause of true progress under British rule in India to show its people that they could be governed without such arbitrary powers as are given by the Regulation of 1818, and that in the case of every British subject in India as elsewhere the elementary principles of justice are always jealously guarded and observed.

He characterises the Regulation in question as a standing menace to honest and independent citizenship, and advises Mr. Morley and the Government of India to remember that if civilization has any meaning at all, the arm or weapon for the suppression of native disorders should be framed with due regard to enlightened jurisprudence.

Here asks whether now that the situation has changed, it would be too much to suggest that the obnoxious Regulation should give place for special legislation of the kind to which other Governments have recourse whenever public interest may demand temporary suspension of laws in particular tracts, and says that deportation is an act of coercion and a violation of justice, which is bound to sap the moral basis of any Government, and that until such methods are given up, until the policy of latter day repression is withdrawn, and until the officials realize the force of the deeper currents of India's political life, Mr. Morley may go on appealing to the better mind of the people as long as he liked, but he will only appeal in vain.

HIND, 30th January, 1908.

Proposed amendment in the Indian Press Act.

87. While pointing out that the Government is intending to pass another law to impose restrictions on the freedom of the press and of editors, the *Hind* (Lucknow), of the 30th January, prays the Government not to make all editors suffer for the conduct of some imprudent and insolent editors.

VI.—Railway.

Nil.

VII.—Post Office.

NIZAM-UL-MULK, 16th and 24th January, 1908.

Revenue money-orders.

88. The *Nizám-ul-Mulk* (Moradabad) in its combined issue of the 16th and 24th January suggests the advisability of reducing the rates of revenue money-orders.

SAHIFA, 26th January, 1908.

The value payable parcel system between England and India.

89. While referring to the proposed introduction of the system of value payable parcels direct between England and India, and the objection of the Anglo-Indian merchants to it, the *Sahifa* (Bijnor), of the 26th January, strongly denounces the selfish policy of the

English, and remarks that if the Government is prepared to withhold this system of value payable parcels for the good of its countrymen, it should also be prepared to stop the export of grain from India for the sake of its Indian subjects.

90. Referring to the general complaints among the subscribers of newspapers about their non-receipt, the *Nasim-i-Agra* of the 27th January, remarks that it is possible that all such missing papers are retained by employés of the Postal department, and asks the Postal authorities to take proper measures to check this growing evil among their subordinates.

Complaints against Postal department.

NASIM-I-AGRA, 27th January, 1908.

VIII.—Native Societies and Religious and Social Matters.

91. In connection with the question of the construction of bungalows for Europeans on the Parasnath Hill, the *Jain Gazette* (Deoband), of the 24th January, notes with regret that stables and outhouses are already in process of construction there, and suggests that Jains should forcibly stop all that work even at the risk of their lives, and should boycott foreign goods as a protest against such action of the Government.

The Parasnath Hill.

JAIN GAZETTE, 24th January, 1908.

92. The *Hindosthan* (Kalakankar), of the 28th January, contains a eulogistic note of the work of the Rajput Shuddhi Sabha started at Aligarh under the presidency of Kunwar Udeybir Singh.

Rajput Suddhi.

HINDOSTHAN, 28th January, 1908.

The objects of the society are to help the work of reconversion as well as to secure all the rights and privileges of an ordinary Rajput to all who return to their original faith. Already useful work has been done. The first *suddhi* (purification) performed under the auspices of this Sabha was at Kapurpore, a village in the Mainpuri district. On this occasion a whole family of 26 persons were taken back into the fold of Hinduism, and the audience ate the food cooked by the women folk of this family the same evening.

Other similar meetings at which Muhammadan Rajputs were readmitted into the fold of Hinduism have been held in Muttra, at which applications for re-admission were received from Etah, Etawah and Unao.

93. The editor of the *Advocate* (Lucknow), of the 30th January, notes that parties of volunteers are being formed to help the authorities to regulate the traffic at the *Magh Mela* on Sunday, 2nd February, the big bathing day.

The *Magh Mela* and Volunteers.

ADVOCATE, 30th January, 1908.

94. The *Indian People* (Allahabad), of the 30th January, contains a letter in which the writer ('Indian') expresses doubt as to the utility of *pardah parties* as a means to the furtherance of social intercourse between the English and Indians. The following is an extract from his letter :—"When a European official does not think of inviting Indian gentlemen to his parties, and in some cases does not receive Indian visitors of education and position with much courtesy and politeness, little hope can be entertained that these Indian gentlemen will be willing to send their wives to the house of that official to cultivate friendly feelings with his wife. A wife will not go to a place where her husband does not receive the treatment which is his due."

Pardah parties.

INDIAN PEOPLE, 30th January, 1908.

The editor remarks that there is a great deal of force in the arguments of the writer, and that, while his sympathy and best wishes are accorded to the organisers of these parties, social amenities should begin with the male sex if they are to be successful. In India the prospect of men and women mixing freely is, he notes, a distant one, but if European and Indian ladies can meet on friendly terms, it is all the more necessary that gentlemen should do so. In Hyderabad for instance, there is free and intimate intercourse between English officials and the Nizam's officials and noblemen, though the *purdah* of the harem could not be lifted. He records that in British India there is absolutely no intercourse between Europeans

and Indians, and that the relations between them are merely official and not particularly pleasant. Indians who have some self-respect avoid calling on Europeans, and also European officials had got a settled notion that no Indian visited them except to ask for some favour. The editor asks how while this state of things lasts anything is to be gained from pardah parties, especially as the Indian gentlemen who send their ladies to such parties should have the assurance that they are also treated as gentlemen by European gentlemen. *Pardah* parties by themselves cannot, in his opinion, do much to promote social cordiality unless they be supplemented by parties outside the pardah where men may meet on friendly terms.

IX.—Miscellaneous.

Nil.

ALLAHABAD: } C. E. W. SANDS,
The 3rd February, 1908. } *Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.*

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Nil.

(b).—Home.

1. Referring to the position of Indians in the Transvaal, the editor of the *Indian Daily Telegraph* (Lucknow), remarks in the issue of the 29th January, that the statement issued by the leaders of the British Indians in the Transvaal should rouse a wave of indignation throughout India.

Indians in the Transvaal.

INDIAN DAILY TELEGRAPH, 29th January, 1908.

The gravity of the situation, he remarks, increases daily, and, with the continuance of the spirit of determined resistance now shown, it will continue to increase, until the Imperial Government will be forced either to intervene or to face a difficult situation not only in India, but in every part of the British Empire where there are coloured British subjects.

He expresses indignation at the language used by the *Pioneer* in publishing the news that some Indian soldiers had petitioned to be shot if their grievances were not redressed.

2. Referring to the ill-treatment of the Indians in the Transvaal, the *Sundar Shringar* (Muttra), of the 30th January, says that Indians being equally the subjects of the British Empire with the Boers and other colonists, the Imperial Government should espouse the cause of the former, and turn out the Transvaalers from and prohibit their entry into India, and that Indians themselves should boycott Transvaal goods.

Indians in the Transvaal.

SUNDAR SHRINGAR, 30th January, 1908.

3. Referring to the position of the Indians in the Transvaal, the *Abhyudaya* (Allahabad) of the 31st January, says that it was at the persuasion of Lord Milner and on his giving a distinct pledge that the Indian question in the Transvaal was finally settled, that Indians residing there agreed to have their permits renewed, giving their descriptive rolls and thumb impressions in 1903. But now this pledge likemany other pledges made by the English, is being broken and the Transvaalers are strenuously engaged in attempting to oust them from the Transvaal and confiscate their property, and the British Government though it calls itself a just one, is at one with the Boers in oppressing them.

Indians in the Transvaal.

ABHYUDAYA, 31st January, 1908.

Referring to Mr. Birrel's recent speech in justification of the action of the Transvaalers, the editor notes that it shows what the Indians may expect at the hands of the English, and as to how the Indians are being treated in accordance with the Proclamation of Queen Victoria, and remarks that Mr. Birrel's utterances should not offend the feelings of the Indians, for had they not been plainly told by Mr. Morley that as far as his imagination went he could not conceive their equality with the English! He goes on to point out that it is not certain that the Transvaalers had framed the Asiatic Registration Act only to restrict Indian immigration into their territory, but that it may be, as Mr. Cox has shown in the *Times*, that it was only a trick to take advantage of the trade connections built up by the British Indians. Commenting further upon Mr. Birrel's speech, he asks what the British Government would do if the English were to be turned out from any country, and whether it is not a fact that they have readily shed blood in various parts of the world when it was threatened to drive out their missionaries from other countries.

In view of England's policy of the open door and of free trade, he remarks that no Englishman should say that the colonies or England itself should be a forbidden ground to the Indians, and that if the Transvaal Indians energetically maintain their passive resistance they may rest assured that they will gain the victory in the end.

4. Referring to the position of the Indians in the Transvaal, the *Arya Mitra* (Agra), of the 1st February, deplores the indifference of the Government of India in the matter. The editor points out that had the Indians been independent they would never have been ill-treated in such a manner, nor would the British Government itself

Indians in the Transvaal.

ARYA MITRA, 1st February, 1908.

have allowed them to be humiliated in this way in the territories of any other Power, for that would have been an indirect insult to itself, but it is the misfortune of the Indians that they are not protected from the oppressions of the colonists. The editor however expresses the hope that the Imperial Government will intervene even now and see that they are not illtreated in the Transvaal, keeping in view the pledges made by Queen Victoria in her Proclamation of 1858.

SWARAJYA, 1st February, 1908.

Indians in the Transvaal.

5. While deploring the lamentable condition of the Indians in the Transvaal, the *Swarajya* (Allahabad) of the 1st February, strongly condemns the conduct of the British Government in not listening to their grievances.

The editor exhorts his countrymen that as their cries have failed to obtain redress at the hands of their rulers, they should unanimously take a firm vow to boycott all foreign goods and particularly those from England, as it is vain to pray for mercy.

He also warns the Government to mend the matter before it has grown too serious so that the people may not rise in open rebellion.

ADVOCATE, 2nd February, 1908.

Indians in the Transvaal.

6. The *Advocate* (Lucknow), of the 2nd February, has a long leading article on the Transvaal Indian question at the close of which the following passage occurs :—" Lord Elgin, who was Viceroy of India, has tampered with one of the links in the chain that binds India to England ; he has sown the seeds of the revolutionary spirit in the Indian, who by his training and traditions never forms a congenial soil for such a spirit to thrive—so much the better for England ; he has put an undue strain on Indian loyalty. When Lobenguela paid a visit to Queen Victoria, Her Majesty presented him with a Bible, for the Bible represented the spirit of *Pax Britannica*. Lord Elgin has substituted the bayonet for the Bible. To the Indian the struggle is a process of purification—a process that will fit him for a nobler and higher national life."

INDIAN DAILY TELEGRAPH, 2nd February, 1908.

Settlement of the Indian situation in the Transvaal.

7. Referring to the settlement of the question of registration of Indians in the Transvaal, the *Indian Daily Telegraph* (Lucknow), of the 2nd February, has the following :—" It may be in one sense but a fair compromise, as Mr. Gandhi says, but in another and a wider sense it is certainly a victory. It demonstrates the fact that it is no longer possible for white British subjects to act unjustly towards coloured British subjects, that each have equal rights, and that these are recognized by the Imperial Government. On this sure basis the British Empire was built and on this it will stand—for justice and freedom, and, should it ever give up this high standard for a lower one, the Empire will fall.

HIND, 6th February, 1908.

Indians in the Transvaal.

8. While expressing its regret at the sufferings of the Indians in the Transvaal and the enormous loss incurred by them, the *Hind* (Lucknow), of the 6th February, remarks that it is very disgraceful that neither any Asiatic nor any European Power takes any notice of their deplorable condition. It is all the more lamentable in that the British Government, which was so much distressed at the persecution of missionaries in China, has entirely neglected to save its Indian subjects from calamities.

The editor advises his countrymen that, as it is a cause common to all Indians alike, the leaders of every community should unite and respectfully approach the Government asking them to save the Transvaal Indians from oppression.

In conclusion he remarks that in order to revenge themselves upon the Transvaalers, Indians and the Government should both act upon the resolution passed by Mr. J. Subramanca Aiyer, in a meeting held at Madras to express sympathy with the Transvaal Indians, and boycott all trade with the colonies.

HIND, 6th February, 1908.

Indians in the Transvaal.

9. Referring to the concession made by the Transvaal Government of accepting signatures of Indians instead of taking thumb impressions, the *Hind* (Lucknow), of the 6th February says that the passive resistance of the oppressed Indians have at last achieved a triumph.

INDIAN PEOPLE, 6th February, 1908.

Indians in the Transvaal.

10. With reference to the question of British Indians in the Transvaal, the editor of the *Indian People* (Allahabad), in the issue of the 6th February, remarks that in the Transvaal the rule for the taking of finger impressions was invented to emphasise the inferiority of the Asiatic races.

He remarks that Mr. Smuts thought that by threatening Mr. Gandhi and others, he would cow down the rest; and that he never thought that even the average Indian in the colony must have some grit in him and some force of character, while even General Botha is now constrained to admit that the Asiatic question should be considered from the Imperial, and not from the Boer point of view.

The editor expresses the opinion that the Imperial Government itself never realised the gravity of the situation, and that the compromise is a distinct victory for the Asiatics in the colony, whose successful opposition was the first example in the history of the world of an Asiatic combination for a common purpose.

He notes that in this case Indians and Chinese having been drawn together by a common persecution have stood shoulder to shoulder through the prolonged conflict, which was the more remarkable because it was a passive resistance, and that this may be the beginning of a great Pan-Asiatic movement for self-protection and self-defence.

The instinct of self-preservation alone should, he says, bring the Asiatic races together, and it will be a great gain if the Indians and Chinese immigrants in the Transvaal, on their return home, strive to promote goodwill and friendliness between the two countries, and the two races, and to impress upon them the imperative need of concerted action.

Indians in the Transvaal.

11. While expressing its regret at the sufferings of the Indians in the Transvaal, the *Tafrih* (Lucknow), of the 7th February, advises Indians to go on agitating until their brethren in the Transvaal and all other Asiatics have been granted all rights equal to the colonists as mere compromises and concessions will be of little or no use.

TAFRIH, 7th February, 1908.

India and the Transvaal.

12. The *Indian Daily Telegraph* (Lucknow) for 7th February, in referring to the remarks of the *Pioneer* in support of the action of the Transvaal Government, that the Indians in the Transvaal had no real grievance in the matter of religious susceptibilities, maintains that the contrary is the case and that their susceptibilities were grievously wounded. It was not, the writer remarked, a question of caste, but one of religious hatred and intolerance.

INDIAN DAILY TELEGRAPH, 7th February, 1908.

The National Congress.

13. While pointing out that, notwithstanding the efforts of representative Lucknow like Dr. Rash Behari Ghose and others, the Congress has proved a failure, the *Mahávidyálaya Samáchár* (Hardwar), of the 23rd January, remarks that the chief cause of its failure is that its advocates are insincere and ostentatious.

MAHAVIDYALAYA SAMACHAR, 23rd January, 1908.

The editor expesses the opinion that the easiest way to compass the salvation of India is to do away with all such bodies as the Congress, and to silently work with sincerity and earnestness to spread education in art and science among the masses, which will gradually put an end to the enormous drain of wealth from India.

He expresses disapproval of Arya Samajists taking interest in these movements, and advises them to confine themselves to their religious mission of spreading the spiritual light of the Vedas not only in India, but in the whole world, which will be far better and nobler than seek to improve the material prosperity of the people.

The Surat Congress.

14. The *Mohini* (Kanauj) of the 28th January, has a long article on the Surat Congress in which the editor attempts to prove that the Moderates were responsible for the break-up of the Congress. He remarks that it is still not too late for them to make up for their past mistake by joining the Extremists who are ready for reconciliation.

MOHINI, 28th January, 1908.

The Surat Congress.

15. A correspondent in the *Abhyudaya* (Allahabad), of the 31st January, says that it is not the time for Extremists and Moderates to indulge in personal recriminations and thereby lose sight of the good of the country in looking to party interests. He points out that if the leaders of both the parties will not make up for their mistake at the

ABHYUDAYA, 31st January, 1908

Surat Congress, the consequences will be simply disastrous to the cause of the country. He warns them against organizing two separate political institutions inasmuch as that will deal a heavy blow to national unity, indefinitely postpone the date of India's salvation and involve waste of energy and time in mutual recrimination. He sees no reason why the two parties should not be able to work together when their goal is the same.

SWARAJYA, 1st February, 1908.

16. The *Swarájya* (Allahabad), of the 1st February, publishes a translation of an article entitled "Who was in the wrong?" from the *Mahratta* (Poona) written in refutation of the charges against the Nationalists regarding their conduct in the Surat Congress.

The Surat Congress.

SHAHNA-I-HIND, 1st February, 1908.

17. The *Shahna-i-Hind* (Meerut), of the 1st February, referring to the split in the Congress, remarks that this is merely a ripple on the surface, and will pass off in the course of time. The Moderates and Extremists are at heart one and in the end will stand together. Some of the leaders were frightened by the repressive measures of the Government, and to this is due their reactionary policy. The editor however exhorts the people to have faith in their leaders, as it is vitally necessary for political progress.

The Surat Congress.

ADVOCATE, 2nd February, 1908.

18. The editor of the *Advocate* (Lucknow) in the issue of the 2nd February reproduces a letter written to him by 'I. N.' on the subject of the congress and its future.

The National Congress.

In this connection I. N. writes that the history of the last six or seven years of the Congress is a record of vague discontent with its working, that people felt that some change was necessary, but failed to appreciate the direction in which reform was necessary.

He remarks that all sorts of motives were attributed to some of the Congress leaders, till a section of the Congress men began to become actively hostile, and a deliberate attempt has for the last two or three years been made to thwart them at every step.

While the view of the so-called autocrats has consistently been that the old scheme for regularly carrying out the work of the Congress, as laid down by Mr. Hume and others in the beginning, had to a certain extent failed not because of any serious defect in the scheme itself, but because people were so apathetic that no regular work could be carried on by the different Standing Congress Committees in the districts, the activity of the delegates who used to attend the annual sessions of the Congress ceased with its sittings.

He notes the policy of the old leaders seems to have been that, till more interest is evinced in political matters, it is wiser to keep the Congress constitution elastic and flexible, but that there are indications now that that time is fast approaching owing to the reactionary policy of the Government during the last ten years.

He expresses the opinion that since Lord Curzon's resignation no bold and genuine attempt has been made to conciliate the public, and that therefore people are beginning to realise more and more the necessity for self-help, and the truth of the saying that nations are made by themselves.

Some of the responsible leaders, while desiring that people should be stirred to activity for love of their country, unfortunately bring too much to the forefront the doctrine of hate, with the result that men gifted with energy and enthusiasm feel very much attracted by such doctrines, and are fast losing that balanced sense of their rights and responsibilities, without which political freedom is hard to attain and impossible to preserve.

He remarks that at present there is great confusion in the minds of the public as regards the function of the Congress and the scope of its work, and also as to the lines on which the work should proceed, and that as a great deal of bitterness has arisen on account of this confusion, it has become absolutely necessary to define the creed of the Congress, and lay down a constitution for it, not so much with the object of excluding any particular person or class of persons as to remove the present class. He expresses the hope that by inculcating a similar enthusiasm as the *swadeshi* movement has aroused, they will be able to make the rank and file work more strenuously and in a more systematic and organised form.

19. The *Advocate* (Lucknow), of the 2nd February publishes a letter from the official in charge of the internal arrangements for the Surat pandal in which he says that there were several attempts at incendiarism and therefore it was necessary to keep a large staff of *khulasis* always ready in case of fire. He notes that the Extremists call these men hired *goondas*. **ADVOCATE, 2nd February, 1908.**

The Surat Congress.

20. The *Bharat Jiwan* (Benares), of the 3rd February, condemns the personal recrimiuations which are still being made in the press in connection with the incidents of the Surat Congress, and points out that they are only calculated to widen the gulf and lead to very undesirable consequences, and he advises the Congress leaders to sink their personal differences and unite cordially for future work. **BHARAT JIWAN, 3rd February, 1908.**

The Surat Congress.

21. The *Oudh Akhbar* (Lucknow), of the 8th February, referring to the comments of the *Times* (London) on the Congress fiasco, remarks that the criticism of the *Times* is not given in a friendly spirit as it regards the Congress as hostile to the British Empire, and that it would be glad if the Congress is not revived. **OUDH AKHBAR, 8th February, 1908**

The *Times* and the Congress.

22. The *Sundar Shringar* (Muttra), of the 30th January, questions the advisability of the Decentralization Commission taking the evidence of the officers of the Government of India within closed doors, and asks if their opinion is such as cannot be made public. **SUNDAR SHRINGAR, 30th January, 1908.**

The Decentralization Commission.

23. A correspondent in the *Hindustani* (Lucknow), of the 5th February, has the following objections to the policy of the Government conferring the powers of an Honorary Magistrate on *raises* within the local area of their residence :— **HINDUSTANI, 5th February, 1908.**

The Decentralization Commission and Honorary Magistrates.

(1) They generally use these powers to satisfy their grudges against their enemies of whom they generally have many.

(2) The majorty of them are illiterate or semi-literate and can hardly be expected to understand the law properly.

(3) They make friends of the police and with their assistance carry on the work of persecuting the people.

He suggests the desirability of the Decentralization Commission considering the following points in connection with the post of Honorary Magistrate :—

(1) They should be educated men and have also some knowledge of law.

(2) They should never be allowed the power of accepting complaints directly but that such should always be made over to them by Magistrates.

(3) They should never be allowed to exercise their powers of a Magistrate within the local areas where they reside.

(4) If any party to a suit before an Honorary Magistrate prays for transfer of the case the petition should be at once granted.

(5) They should never be allowed to try a case singly. There must always be a bench of at least three such Magistrates.

(6) The Honorary Magistrates like the Municipal Commissioners, should always be elected by voters.

24. The *Oudh Akhbar* (Lucknow), of the 8th February, notes with regret that the separation of the judicial from the executive has not been included in the programme of the Decentralization Commission, as it is still being considered by the Secretary of State. The editor is of opinion that so long as the District Magistrate is the supreme Judicial authority in the district, the Subordinate Judicial officers can never have the courage of their convictions, and their judgments will never be unbiased. **OUDH AKHBAR, 8th February, 1908.**

Decentralization and the separation of the Judicial and the Executive.

25. The *Modern Review* (Allahabad), for January, contains an article entitled "Lord Roberts on the efficiency of the Native army," in which the writer quotes Lord Roberts' views that the efficiency of the army would be increased by substituting men of the more warlike and hardy races for the Hindustani sepoys of Bengal, the Tamils and Telegus, and the so-called Mahrattas of Bombay, and remarks that his Lordship cast **MODERN REVIEW, January, 1908**

Lord Roberts on the efficiency of the Native Army.

an unmerited slur on the races of the Bombay and Madras Presidencies which furnished soldiers to the East India Company's army, and with whose help the English were enabled for at least one century to fight all their battles in India.

With regard to Lord Roberts' opinion that Indian soldiers did not possess the qualities that go to make leaders of men, and that native officers in this respect can never take the place of British officers, he asks how Lord Roberts could have ventured in the face of historical facts to so libel Asiatics.

He notes that the Japanese who beat the Russians were officered by Asiatics, and that Sivaji, Haider Ali and the Sikhs at Chillianwalla were Indians, and that he fails to understand Lord Roberts' opposition to the scheme for establishing an institution on the model of Sandhurst in India.

He remarks that at present, the native officers rise from the ranks and they are men of no education and social position, and moreover they can have no ambition to show their ability, when they know that they have to be subordinate even to the youngest subaltern. The Government of India has, he says, committed a great mistake in increasing the number of British officers without at the same time doing anything to improve the position and prospects of native officers.

Of Lord Roberts he writes as follows:—"It should be remembered that Lord Roberts never had any pretension to wide culture or even any high education—a fact which his Lordship has himself admitted in the preface to his work from which an extract has been made above. Again, his scrupulous regard for veracity was exhibited in the despatches he wrote in 1900 from the Transvaal. In his 'Forty-One Years in India,' he should have mentioned the arrangements of which he was the author for gratifying the lust of those soldiers who are his co-religionists and compatriots. He appointed procuresses whose duty it was to procure good looking women as prostitutes for the Christian while soldiers in India. He at first denied the existence of such an arrangement. But his denial was proved to be a lie by some American ladies. He has also omitted to state in his work that he opposed the establishment of an institution in this country on the method of Sandhurst for the training of native officers. These remarks of ours are neither irrelevant nor spiteful, but are meant to show that he is not a truthful and unbiased judge and critic."

MODERN REVIEW, February, 1908.

Foreign mercenaries in the Indian Army.

26. The *Modern Review* (Allahabad), for February, contains an article entitled 'Foreign Mercenaries in the Indian Army' in which, after an introduction pointing out that the Indian Army, both European and Indian, is composed of mercenary troops, the writer remarks that the East India Company issued circular letters on the 21st May and 16th June 1858, putting certain questions to leading civil and military officials of the day.

One of the questions is described as calling for opinions as to the advisability of raising regiments from other parts of the empire for service in India. Quotations are made by the editor from the replies said to have been given to these questions by the various officers.

MODERN REVIEW, February, 1908.

Alfred Russel Wallace on the Indian Crisis.

27. The *Modern Review* (Allahabad), for February, has a short article entitled 'Alfred Russel Wallace on the Indian Crisis.' It purports to be an account of an interview of Dr. A. R. Wallace by Mr. John Page Hopps, in which the former is recorded as expressing his sympathy with the aspirations of Indians for self-government. Dr. Wallace is also described to have advocated the restoration of village communities as self-governing bodies, the restoration to the people of their land, making it inalienable, the remission of the land assessment for some years, and, as the last measure for repairing the fortunes of the cultivator, the establishment of free irrigation throughout the country.

ADVOCATE. 2nd February, 1908.

Discontent in India: Its cause and cure.

28. The editor of the *Advocate* publishes in the issue of 2nd February a letter entitled "Discontent in India: Its cause and cure" written by 'an Indian Nationalist,' in which the writer ascribes the present discontent in India to three causes :—

(1) The failure of the Government to give the people a larger share in the administration of the country.

(2) The omission to rectify and remove grave injustices under which Indians suffered both in India and in British colonies.

(3) The shameful treatment of Indian gentlemen by Englishmen on railway platforms and in railway trains, and the hostile attitude of the Anglo-Indian Press.

Dealing with the first cause, he remarks that Indians believe that the British administration in spite of its defects is a progressive one, and that the British democracy in whose hands ultimately the destinies of India are placed is honest, enlightened, and to some extent even generous, and that anything tending to undermine this belief is liable to also undermine their loyalty.

He notes that Western education and the spread of Western modes of thought have imbued Indians with the idea of progress, and that the Indian National Congress was started by men who were permeated with these political ideas which have made England what it is. He remarks that two ideas formed and do still form the basis of the agitation carried on by the Indian National Congress, one of which is that the British Government by its enlightened and progressive policy, is fitting Indians for a larger share in the administration of this country, and is consequently creating in their minds new aspirations, and the other is that the British people are willing to fulfil the hopes which the policy of the British rulers and the plighted words of their sovereign had created in Indian minds.

The British rulers themselves have, he says, acknowledged the correctness of these two ideas; but difficulty arises when they are asked to put their profession into practice, and either refuse to do so or try to dilute them beyond recognition.

The Congress aims at the association of the people more and more with the Government, and also to bring about certain administrative reforms, chief of which is the separation of the executive and judicial functions.

He notes that in both these matters for many reasons the action of the Government has been exasperating the people, and that Indians are treated shamefully in the British colonies, while the British Government acknowledged itself unable to dictate to the Colonial Governments.

He asks if it is a matter for surprise that the people come to the conclusion that the empire is not only based on injustice, but that it is also growing weak and imbecile.

He expresses the opinion as regards self-government that certain misconceptions in connection with it ought to be removed, that with the sober and thoughtful leaders of the people *Swaraj* means the colonial form of self-government within the empire, and that what the leaders want is that this goal should be steadily kept in view and that the Government should advance towards it honestly and courageously, which can only be done by giving more and more heed to the voice of the people, and by associating their leaders with the administration.

He contrasts the action of Lord Curzon with this policy, and remarks that he insulted the people of India publicly in his Convocation speech, tried to contort the words of the Queen's proclamation and inflicted a cruel and wanton wrong on the people of Bengal.

He remarks that since his time Government, instead of advancing on the right path and giving more and more heed to the voice of the people, is deliberately taking retrograde steps.

He quotes as additional causes of discontent the insults offered to Indians by Englishmen on railway platforms and in railway trains, the failure of justice in British courts of law in cases in which one of the parties is a European, and the abusive tone of a considerable section of the Anglo-Indian Press, and it is no exaggeration to say that the British subalterns who insult Indian gentlemen in railway trains and the British civilians who treat their Indian visitors with ill-concealed disdain do more to embitter the feelings of the Indians against the British rule than perhaps half a dozen acts of Legislation.

He expresses the opinion that it is not the Moderates but the Government alone which can remove the present discontent by a conciliatory and honestly progressive policy.

With regard to the proposed Council of Notables he remarks that the scheme is more spectacular than real, and that, such as it is, it has lost all its grace and more than half its efficiency by being delayed so long, and that it is such a faint echo of the hope raised in Indian minds, that many of them almost believe that the Government is mocking them. He writes that before the present unrest can be removed, the belief in the honesty of rulers must be re-established by courageous acts of conciliatory statesmanship, and that if a false notion of prestige is allowed to stand between the people and their rulers, if obvious cases of injustice are allowed to occur like the oppressions of the Police in India and the tyranny of the Boers in the Transvaal, if public opinion continues to be flouted and strangled, and the Anglo-Indian Press be allowed to sow poison broadcast, then there can be no hope of peace in the near future without which there can be no progress.

He denies that the Moderate leaders are urging on the Extremists, and says that it is the Government which is doing it by its exasperating measures, and that nobody deplores the present state of affairs more than the Moderate leaders.

In conclusion he remarks that the future of India is very dark and gloomy, but that there is one thing which sustains the people and that is their trust in the sense of honesty and justice of the great British democracy and their hope that a way will be found out of the present political labyrinth.

ADVOCATE, 2nd February, 1908.

A serious situation.

29. The *Advocate* (Lucknow), of the 2nd February, has the following:—"Sir Louis Dane's sudden departure for England on two months' leave, Lord Ripon's statement in the House of Lords about threatened relations between England and Turkey and the silence of the Amir of Kabul about the terms of the Anglo-Russian Convention are significant indeed. Who knows these signs may not lead to some serious development?"

OUDH AKHBAR, 5th February, 1908.

Discontent in India.

30. The *Oudh Akhbar* (Lucknow), of the 5th February, referring to the discontent in India, remarks that it is not due to disloyalty, but it is only a desire for justice to their just claims, nothing more or less, that India belongs to England, and the people of India do not want to wrest it from the English but simply desire that their claims should not be ignored and that they should be treated as British citizens wherever they may be.

CAWNPORE GAZETTE, 1st February, 1908.

West *versus* East.

31. A correspondent who signs himself as H. L. Varma *Faryard*, contributes a letter entitled "West *versus* East" to the *Cawnpore Gazette*, of the 1st February, in which he describes the influence of the West over the East in adopting its manners, customs and dress, and thereby shows that the East is entirely dependent on the West and cannot do without it.

INDIAN PEOPLE, 2nd February, 1908.

Struggle between East and West.

32. Referring to the struggle between East and West, the editor of the *Indian People* (Allahabad) in the issue of the 2nd February remarks that the antipathy of the West to the East has become more marked since the epoch-making victory of Japan over Russia, and that except in European countries, there is now a general movement noticeable in all colonies and new kingdoms of the white races to exclude the Asiatic races rigorously, while on the other hand there is an unparelleled national awakening throughout the East.

The experience of America and Australia is not, he says, likely to be repeated in Asia, and that Asiatic races will not become so easily extinct as the Red Indians or the Maoris

He deduces, as the lesson of this struggle, that the decadence of Europe, or at least of its outlying offshoots, has commenced and will proceed steadily.

33. The January number of the *Modern Review* (Allahabad), contains an article entitled "A Plea for Unity" written by 'an Indian Nationalist,' in which the writer surveys the points of difference between the Moderates and Extremists and concludes that they are not at variance on material points, as both have at heart the good of the country, though they cannot agree as to the means whereby it is to be attained. He urges them to sink their differences and to work in unison to obtain those reforms on which both are agreed.

MODERN REVIEW, January, 1908.

A plea for unity.

He specifies the following objects as being those on which both parties can agree and adopt as a congress programme:—

(1) The appointment of Indians as members of the Executive Councils, the expansion and reform of the Legislative Councils, the extension of local self-government by enlargement of the powers of municipal and local bodies, and the creation of District Advisory Councils, as being the first steps in the direction of self-government.

(2) The holding of examinations for the Civil Service simultaneously in England and in India, the creation of a separate Judicial Service which should be recruited mostly from among Indian lawyers which involves the separation of judicial and executive functions, and generally obtaining equality of treatment for Indians and Europeans in the matter of appointments in the public service.

(3) The reduction of Home Charges and Military expenditure and the increase of expenditure on education in all its branches, in sanitation in urban and rural areas, in medical relief and in irrigation.

(4) The reduction of land revenue and of other taxes which press unduly on the mass of the population.

(5) The improvement of the status of Indian settlers in British colonies.

(6) The *swadeshi* movement, comprising the production as well as consumption of indigenous wares.

(7) National education.

(8) The popularising of arbitration courts for settlement of disputes instead of resort to litigation.

The writer remarks that if the new party are not prepared to combine with the older party, still there is nothing to prevent them from cordially co-operating with the latter to this extent, and from working independently of them in matters in which their views are at variance.

34. In an article entitled "Airy Nothings" published in the *Citizen* (Allahabad), of the 2nd February, the editor remarks that Indians talk of their *rights*, of *constitutional agitation*, and of *going to the country with a programme*, and that these high-sounding phrases have a sort of fascination for them, in consequence of which they never stop to consider that they are a laughing stock for those who are conversant with the actual conditions of Indian life.

CITIZEN, 2nd February, 1908.

The rights of Indians.

He writes that the Netherlanders, even in the worst days of Spanish tyranny, had rights which their Spanish masters repealed, that the Roman slaves had rights, but that Indians have none. He asks if they have won any rights by force, whether they have got any such as the Flemish burglars bought from their masters and with their money, and whether in fact they had even got a country, to speak of or to appeal to.

He remarks that when they speak as if there were a living country at their back, participating in their ideas, feelings, thoughts and aspirations they merely deceived themselves and remained satisfied with airy nothings. He asked whether when they talk of programme, the leaders have any programme at all, as they have not even imitated with any real earnestness, the political methods of their English teachers, whose phrases are always on their lips.

Their services had never taken any tangible form, and there was no political association except that which was ushered into life last year, and it was stillborn.

He remarked that in Bengal, in Bombay, in the Punjab some attempts though feeble and spasmodic, have been made from time to time to reach the heart of the country, but that there has been none in these provinces and that no attempt has been made to explain to the masses by the dissemination of pamphlets, what is the object that is to be attained and how to obtain it.

The writer in conclusion advises the leaders to discard the borrowed clothes which had made their whole lives a tissue of dreams and which imparted a hollow and unreal ring to their activities, as the morbid habit of indulging in things that were entirely foreign to them has eaten into their vitals and sapped their strength.

INDIAN PEOPLE, th February, 1908.

Panic.

35. The *Indian People* (Allahabad), of the 6th February, has the following:—"Mr. Keene in his "A Servant of John Company" relates an incident which has a striking resemblance to the Etawah case. It was during the time of the Mutiny, and he was at Dehra Dun when an informer came to him and denounced a certain *munshi* as being in correspondence with a rebel Nawab. We give the rest of the story in Mr. Keene's own words: 'When the *munshi* was arrested and brought into Court next day, the informer stuck to his tale, producing documents which he professed to have found in the *sarai* at Dehra concealed in the shoe of the accused. One was a draft letter to the Nawab, another purported to be the Nawab's answer. The evidence looked thin; on the other hand was the testimony of Major Wriford, to the effect that the *munshi* was a faithful and loyal servant; and on a more careful scrutiny, the draft letter and the supposed answer appeared to be in one and the same handwriting, and to contain a common error of orthography. As this consisted of a misspelling of the prisoner's own name, my first very natural impulse was to discharge the man at once, but there were some suspicious circumstances brought forward; and on the whole I decided to let the case go before the sessions. It may serve to show the heated state of feeling among the Christian inhabitants when I add that on this foundation a charge of lukewarmness was framed against me, and the censure of the Government of India invoked because I had not hanged this man straight off—I, to whom powers of life and death had never been intrusted. Lord Canning ordered an inquiry, which, of course, ended in my complete justification; and when the case came for trial before Mr. Spankie, the Judge, and a bench of assessors, the accused was absolutely and unhesitatingly acquitted.' It is not a pleasant spectacle to see a whole community clamouring for the death of an innocent man. We wish we could believe that such incidents belonged entirely to the past. Unfortunately the events of last year show that the Anglo-Indians of to-day have as little of the judicial temper as their predecessors. With a few honourable exceptions, they applauded when Lala Lajpat Rai was imprisoned without trial. They knew of no evidence against him: for that matter, none has ever been given. The mere fact that he was accused was in their opinion sufficient to prove his guilt. Any rumour however absurd was believed. The Indian soldiers in their thousands were ready to rise and mutiny at the summons of Lala Lajpat Rai. Now there have been many mutinies in history, but we never yet heard of a mutiny being led by a lawyer. The English, however, were as terrified as if the peaceful reformer had been a Napoleon escaped from Elba. Surely, as a matter of policy, this readiness to be frightened at shadows is not wise. We put aside all questions of justice and humanity as of minor importance, and ask Anglo-Indians to consider whether they add to the prestige of a ruling class by exhibitions of unreasoning panic."

CITIZEN, 6th February, 1908.

Lala Lajpat Rai's visit to Allahabad.

36. The *Citizen* (Allahabad), of the 6th February, publishes the following letter from Lala Lajpat Rai:—"My attention has been drawn to a paragraph in your issue of the 26th January making certain adverse comments upon the Hon'ble Madan Mohan Malaviya which to me appears to be based upon wrong information and wholly unjust. The facts are that during my stay at Calcutta I received a telegraphic message from the Hon'ble Pandit asking me to let him know by wire the date of my arrival at Allahabad. In reply I informed him of the date and time *but begged of him to keep it strictly private and to let nobody know of it.* I added that I would be going straight and could not stay at Allahabad. Consequently the Honorable

Pandit came to see me and the only two companions he had with him were his two sons who had very kindly brought food for me. Under the circumstances you will see how unmerited your remarks were and will, I trust, gladly withdraw the same. Pardon my presumption in adding that if there ever was a time when Indians stood in particular need of being more charitable towards one another than they generally are, it is the present."

An Indian in the Viceregal Executive Council.

37. Referring to the suggestion for the appointment of an Indian member in the Executive Council of the Viceroy, the *Hind* (Lucknow), of the 6th February, sarcastically remarks that the services of a member will be very useful to the country provided the man appionted be of the type of Mr. Bilgrami or Mr. Gupta.

HIND, 6th February, 1908.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Bikanir State.

38. While pointing out that the payment of the salaries of the employés of the Bikanir State has been stopped on account of the terrible famine there, the *Union Gazette* (Bareilly) in the combined issue for the 21st and 28th January, (received on the 3rd February), complains of the extravagant expenditure of money on amusements, and asks the Maharaja to consider the miserable condition of his people.

UNION GAZETTE, 21st and 28th January, 1908.

The Maharaja of Kapurthala.

39. The *Awaza-i-Khalq* (Benares) of the 1st February, notes with regret the marriage of the Maharaja of Kapurthala to a Spanish lady, and is of opinion that this is a sign of the *Kali-yuga* (the Dark Age).

AWAZA-I-KHALQ, 1st February, 1908.

Marriage of the Maharaja of Kapurthala.

40. Referring to the recent marriage of the Maharaja of Kapurthala with a Spanish lady, the *Bhárat Jiwan* (Benares), of the 3rd February, expresses its surprise at His Highness taking a foreign lady as his wife in the very life-time of his first wife who is a very highly educated lady, and asks if this is the result which one should expect from foreign travels.

BHARAT JIWAN, 3rd February, 1908.

Marriage of the Maharaja of Kapurthala.

41. The *Hind* (Lucknow), of the 6th February, disapproves of the conduct of the Maharaja of Kapurthala in marrying a Spanish lady, especially when there is not a single instance of any respectable European official marrying an Indian lady.

HIND, 6th February, 1908.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

Comments on the police in judgments.

42. Referring to the suggestion of the Bengal Government as to the inadvisability of strictures being passed on the police in judgments by the judiciary, and proposing their separate communication to the Government, and to the acceptance of the same by the Calcutta High Court, the *Abhyudaya* (Allahabad), of 31st January, expresses its surprise at such a proposal being made at all, considering that the evil of the combination of the executive and judicial has been proved even to the satisfaction of Government, and remarks that the step is not an improvement but a disregard of justice. It is not to be expected that the Government will take proper notice of the conduct of the police at the mere instance of Sessions Judges, when it has failed to do so, even on being persistently urged by the entire public when they have become cognizant of police illegalities. He concludes with the remark that to give publicity to the crimes of the guilty is the best corrective of his conduct, while their concealment is only a further incentive to his indulgence in evil, "that violent writings and speeches do not produce such bad feeling among the people towards the administration as police oppression, and that the law-courts have hitherto been looked upon as independent pillars of justice, but now they will be regarded as willing subordinates and confederates of the executive."

ABHYUDAYA, 31st January, 1908.

INDIAN PEOPLE, 2nd February, 1908.

Comments on the police in judgments.

43. In an article entitled "Police and the Powers" published in the *Indian People* (Allahabad), of the 2nd February, the editor comments on the action of the Bengal and Punjab Governments in seeking to restrict unfavourable comments on the police from being embodied in judgments.

In the Punjab, he remarks, the Chief court has tried to shield the Rawalpindi police at the expense of Mr. Martineau, one of the most distinguished Judges of the province, and in so doing it has serously affected the confidence and veneration with which the people of this country regard the highest courts of justice in the land, and that if this is the state of things in the Punjab, the action of the Bengal Government is likely to produce worse results in that province.

He notes that certain judgments in recent cases have given rise to all this trouble, and asks whether it can be maintained that police high-handedness was not really laid bare in these cases, and why if private persons can be charged with perjury, public officers should not put up with a little verbal castigation.

He considers the action of Sir Andrew Fraser all the more surprising when it is considered that when he was President of the Police Commission he emphatically recorded his concurrence in Sir John Woodburn's condemnation of the police.

The fund of independence of the subordinate judiciary is not unlimited.

In conclusion he remarks that as British fairness and impartiality, at least in the judicial courts, are among the mainstays of British rule in India, any line of policy, which can even faintly be tinged with the idea that the Government will work for the curtailment of judicial independence in any way, is always liable to be viewed with suspicion.

INDIAN PEOPLE, 2nd February, 1908.

Comments on the police in judgments.

44. Referring to the acceptance by the Calcutta High Court of the suggestion of the Bengal Government about strictures on police officers in judgments, the editor of the *Indian People* (Allahabad), in the issue of the 2nd February, remarks that the Calcutta High Court could scarcely have forgotten the case in which a Judge of that court, presiding over the Sessions, sent a copy of his judgment with a long covering letter to the Local Government for action, and in which the Local Government only reviewed the judgment and the letter of the Judge, and declined to take action on the ground that it was not satisfied as regards the finding of the Judge.

With this experience fresh in their minds the learned Judges of the Calcutta High Court have, he writes, delivered over the judiciary, bound hand and foot, to the executive authorities.

HINDUSTANI, 5th February, 1908.

Comments on the police in judgments.

45. The *Hindustani* (Lucknow), of the 5th February, reproduces an article entitled the "Police and the Power" from the *Advocate* without any comments of its own.

HINDOSTHAN, 30th January, 1908.

The Rawalpindi riot case.

46. Referring to Mr. Justice Robertson's judgment in the Rawalpindi riot case, the *Hindosthan* (Kalakankar) of the 30th January, is sceptical as to the advisability of such strictures as were passed on Mr. Martineau's method of dealing with this intricate case.

ABHYUDAYA, 31st January, 1908.

The Rawalpindi case.

47. Referring to Mr. Justice Robertson's judgment in the Rawalpindi appeal case, the *Abhyudaya* (Allahabad), of the 31st January, notes that it is merely a strong criticism of Mr. Martineau's judgment, and remarks that the latter had with difficulty removed the bad feeling occasioned among the people by the case arising from the Rawalpindi riots, but that now Mr. Robertson has attempted to revive it.

ADVOCATE, 2nd February, 1908.

The Rawalpindi riot case.

48. The *Advocate* (Lucknow), of the 2nd February, condemns Mr. Justice Robertson's criticism of the judgment of Mr. Martineau, the Special Magistrate, dealing with the Rawalpindi case.

SWARAJYA, 1st February, 1908.

Conviction of Liakat Husain.

49. While expressing deep regret at the conviction of Maulvi Liakat Husain and Dr. Abdul Ghafur, the *Swarájya* (Allahabad), of the 1st February remarks:—"May these good men after partaking of the British hospitality, come out of the jail with renewed vigour and spirit and defyingly say :—"Not to speak of one, we will sacrifice a thousand lives. We are of India and we shall die for her

50. Referring to the conviction of Maulvi Liakat Husain, the *Abhyudaya* (Allahabad) of the 1st February, remarks. that, if the Bengal Government is not satisfied with the award of three years' rigorous imprisonment to the accused, who is an old man over sixty and cannot be expected to come alive out of the jail, and still proceeds with the two cases pending against him, it will be thought that it loves vengeance more than justice.

Conviction of Liakat Husain.

ABHYUDAYA, 1st February, 1908.

51. The *Allahabad Law Journal* of the 16th January contains the following on the Judicial reorganization scheme : —

Judicial Reorganization.

ALLAHABAD LAW JOURNAL, 16th January, 1908.

"The appointment of the Committee to reconsider and report upon questions relating to the redistribution of the work of the courts and the increase of the judicial establishment in these provinces has caused general satisfaction.

Anybody who knows anything about the courts in the United Provinces cannot but be aware that one of the factors which in many places has been detracting from their efficiency, is congestion of work.

It has been suggested that the time of officers might be economised without danger of impairing the public confidence, if they were invested with summary powers. The wisdom of this policy is very much to be doubted. It may be that in other countries there is not so much reason to value the right of appeal as there is in this country, but there can be no question that public confidence would be very much shaken, if junior and inexperienced officers were entrusted more largely with summary powers.

What is absolutely essential is that the litigating public should have no reason to complain that they are not getting proper value for the court-fee which they have paid.

The proper way of setting about the thing is to determine the amount of work that may be disposed of in a satisfactory manner by a Subordinate Judge and a munsif. Excluding Sundays and holidays there are about two hundred and fifty working days in the year. The usual practice now is to devote Saturday to execution and miscellaneous judicial work. Considering the important and complicated nature of many an execution case, it may be doubted if the time actually allotted to such work is sufficient.

The High Court has remarked on more than one occasion that judicial officers do not give sufficient attention to execution work. It is clear therefore more time should be allotted to miscellaneous (*mut/arriqa*) work.

Taking the present practice as it stands and deducting Saturdays, there were only about two hundred days left for trying original suits.

After a Munsif has disposed of office reports, cases fixed for settlement of issues, uncontested cases, &c., &c., and even examined six witnesses in a contested case the hour of the rising of the court, 4 P.M., will have passed. It is clear that he cannot in a satisfactory manner try more than one contested suit *per diem*.

For a Munsif therefore, the fair amount of work in a year will be two hundred contested suits, one thousand uncontested and a corresponding number of execution and miscellaneous cases.

Considering the value and importance of original suits in a court presided over by a Subordinate Judge, he cannot be expected, if the work is to be properly done, to try more than seventy-five contested suits in the course of a year, and this, if he is not saddled with additional work in the shape of appeals, &c.

The evil to be remedied is congestion of work, and this evil can be remedied not by giving them all an equal amount of work to do, but by giving each no more than the amount that he can do.

Judging by the figures of cases tried last year, and applying the scale indicated above, the work was quite sufficient for nearly double the number of officers actually employed. The average of 1,200 (including 1,000 uncontested suits) suggest d for a Munsif is in no way too low.

In making additional appointments, however, one consideration that should be attended to above all others is that the strengthening ought to come from the top.

It is desirable to have a larger number of officers who by reason of being invested with higher powers, and being possessed presumably of riper experience, may be expected to be generally more useful in the disposal of the multifarious duties that may be imposed upon them. It will be found more useful to appoint some Small Cause Court Judges instead of some more Munsifs, as the former will be able to deal more quickly and effectively with ordinary money claims, and their ranks being recruited from those of Subordinate Judges they will be in a position if need be, to try heavy and intricate suits of high valuation also.

A Small Cause Court Judge will also be able to hear and decide appeals, and thus he will be in a position to relieve not only the Munsif and the Subordinote Judge, but also the District Judge.

Such a combination of advantages cannot be secured if one or more Munsifs were added to a heavily congested district.

An objection has been taken in some quarters that the old landmarks should not be disturbed, but these were not based on sufficient grounds. As districts grow in importance they are bound to attract good men and since in many important cases even at the present day lawyers of eminence are requisitioned from outside no practical inconvenience will be found to arise by reason of Subordinate Judges being posted in the mufasil.

Some people think that litigation should be made costlier, but in an impoverished country like India, the suggestion does not deserve serious consideration.

To suit the litigating public courts ought to be so situated as to be readily accessible to them. If tahsils or other local areas were so redistributed with reference to their respective situations, their relative importance, and to the means of communication and conveyance as they exist at present some arrangement might be arrived at which would secure at once a more equal distribution of the work and greater convenience to that large section of the public which finds itself under a necessity to resort to the courts of law.

For instance a Subordinate Judge might be conveniently posted at Muzaffarnagar. In a similar manner Aligarh might be split up into two or more districts for purposes of judicial work. Again the headquarters of the Hamirpur Munsifi might be fixed at Mahoba. As a general principle it will probably be desirable to place a civil court within a radius of about twenty miles from the furthermost tahsil or pargana or village that likely suitors may inhabit, and if this cannot in every case be managed, Munsifs or Subordinate Judges may if need be go on circuit.

It is clear that if a Munsif be appointed for Garhwal as people desire, he will have to be empowered to go on tour.

In Oudh there is a Subordinate Judge in each district, and there is surely no reason why thirty-three districts in the Province of Agra should only have nineteen Subordinate Judges.

In a district like Mirzapur the Subordinate Judge may be invested with Small Cause Court powers up to Rs. 500.

But where the work is heavy as in Benares, it is not desirable to have the same officer do the work both of the Subordinate Judge and the Small Cause Court Judge.

In the recent past an endeavour has sometimes been made to reinforce the hard-worked judiciary of a district by appointing temporarily Assistant Judges. As Assistant Judges are generally invested with the powers of an Additional Judge to enable them to render assistance on the civil side too, it is clear that officers should be chosen for this purpose from among men who have already acquired sufficient experience of civil work. They should be recruited from the ranks of the higher grades of Subordinate Judges and successful barristers and vakils of over five years' standing. Public confidence can be secured only by having in responsible positions, men of ripe experience and undoubted ability."

ALLAHABAD LAW JOURNAL, 1st February, 1908.

Mr. Karamat Husain.

52. The editor of the *Allahabad Law Journal* in the issue of the 1st February, expressed in strong terms approval of the selection of Siayid Karamat Husain as Judge of the Allahabad High Court.

53. With reference to the Muharram holidays, the *Allahabad Law Journal* of the 1st February, suggests a reversion to the old practice of closing the High Court for the entire period as being welcome not only to the Muhammadan section of the Bar, but to the entire body of practitioners, as also to the public at large.

The Muharram holidays in the Allahabad High Court.

ALLAHABAD LAW JOURNAL, 1st February, 1908.

54. Referring to the decision of the case against Dr. Kemp in connection with the Cocanada riot, the *Swarajya* (Allahabad) of the 1st February, strongly denounces the conduct of the Madras Government in being unduly partial to the accused, and remarks that had such a case been against any Indian he would have been awarded an exemplary punishment.

Cocanada riot case.

SWARAJYA, 1st February, 1908.

55. The *Advocate* (Lucknow), of the 2nd February, reproduces an article from the *Indian Daily News* severely criticising Mr. Justice Rampini and remarking on the tendency of the Bench and of officials to consider the Press as always wrong.

The Press and the powers.

ADVOCATE, 2nd February, 1908.

56. The *Sulaimani Akhbar* (Benares), of the 4th February, referring to whipping sentences passed on juvenile and other offenders, remarks that great discretion ought to be exercised in passing such sentences, as they have a very demoralizing influence on the criminal, that juvenile offenders should be sent to Reformatory Schools, and that such sentences should be passed after due consideration, as the offender has no opportunity of appealing to a higher court.

Whipping.

SULAIMANI AKHBAR, 4th February, 1908.

57. Referring to the remarks of the Chief Justice Sir Francis Maclean on the partition of the Calcutta High Court, the *Hindustani* (Lucknow), of the 5th February, remarks that as on account of the loss to the European merchants, the officials excite them to oppose the partition of the High Court, the Bengalis should not be blamed for opposing the partition of Bengal.

Partition of the Calcutta High Court.

HINDUSTANI, 5th February, 1908.

58. The *Citizen* (Allahabad), of the 6th February, has the following:—

"The seating arrangements in the Criminal Courts at Allahabad are simply scandalous. When any important case is on and a large number of counsels is engaged on either side it is painful to see how barristers, vakils, pleaders, mukhtars, parties to the case, etc., etc. are huddled together one over the other in the narrow semi-circular bench, the only one in the Joint Magistrate's Court, and hardly sufficient to accommodate more than ten persons with comfort. The provision for seating is worse in the Deputy Magistrate's Courts. In some there are half-broken tables with a couple of benches the canework of which had given way long ago, in others the luxury of a small table is even denied. Very often respectable people have to attend these Courts as witnesses or complainants, and it is very annoying for them to be standing behind the prisoner's boxes or trying to keep their balance sitting on the hundredth part of a bench already groaning under the load of a host of persons. Surely this state of affairs can be remedied at a very small expenditure."

Want of accommodation in the Criminal Courts at Allahabad.

CITIZEN, 6th February, 1908.

59. Referring to the alleged murder of an Indian woman at the hand of a European in Calcutta and to the request of the accused that he may be tried as a British subject, the *Hind* (Lucknow), of the 6th February, strongly condemns the racial distinctions allowed by the law, and remarks that law should be universal and applicable to all alike without any distinction of race, colour or nationality.

Racial prejudice in Law-Courts.

HIND, 6th February, 1908.

60. The *Oudh Akhbar* (Lucknow), of the 6th February, reproduces Mr. Kelkar's article on *Punchayats* in the *Indian Review* (Madras), and expresses the hope that they will be revived.

Punchayat.

OUDH AKHBAR, 6th February, 1908.

(*b*).—*Police.*

61. The *Abhyudaya* (Allahabad), of the 31st January, adversely comments on the leniency shown by the Government to the police officers concerned in the Calcutta riots in charging them only for neglect of duty, and not of partaking in the riots and plunder

The Calcutta riot and the police.

ABHYUDAYA, 31st January, 1908.

and remarks that, had the Government treated the people with one-fourth of the leniency with which it has judged the conduct of the police, it would have been next to impossible that there should be so much discontent in the country.

ABHYUDAYA, 31st January, 1908.

The Sirsa Police Station.

62. A correspondent in the *Abhyudaya* (Allahabad), of the 31st January, notes with regret the abolition of the Sirsa police station and its amalgamation with the Meja thana. He points out that the new arrangement is calculated to put the inhabitants of the town to serious trouble and heavy loss at the hands of burglars, robbers and dacoits, and expresses a hope that in view of the importance of the town and the interests involved the Government will reconsider its decision and allow the town to retain its police station,

ABHYUDAYA, 31st January, 1908.

The Mymensingh disturbances and the *Englishman*.

63. The *Abhyudaya* (Allahabad), of the 31st January, writes that there is no doubt that certain incidents in India during the last one or two years have occasioned needless anxiety to European officials of almost all grades, and that Anglo-Indian papers have added fuel to the fire by publishing baseless reports. Whatever incident has occurred they have attempted to connect it with political causes or sedition in the country with a view to cause alarm to the Government. He remarks that only recently the *Englishman* spread the report that in the search at Mymensingh two rifles and some ammunition were found, and that the search undertaken was in connection with the Goalando incident which report Mr. Craven, the District Magistrate of Mymensingh has now contradicted, when asked by the special correspondent of the *Bengalee* as to their correctness, the editor asks why Government does not punish the *Englishman* and other papers like it for attempting to create race-hatred by publishing such false reports, or whether those papers alone are the objects of its wrath, of which the editors are Indians.

CITIZEN, 2nd February, 1908.

Mymensingh affairs.

64. The *Citizen* (Allahabad) of the 2nd February publishes the following from one of its correspondents at Mymensingh :—

"The search of the *Charumihir* press took place on January 6th, three days after the police tour through the town and two days after the attack on the patrol.

Here again one is quite at a loss to understand the reason for the search, and certainly the method of carrying it out shows a disgraceful lack of discipline or worse among the policemen conducting the investigation.

I visited the office during my stay in the town, and it presented a very dilapidated appearance. The floor was covered with scattered types. All the 'cases' had been overturned and then thrown back pell-mell upon their stands. Some of the job matter standing had been broken. Almirahs had been forced open carelessly and smashed. Drawers had been ransacked and the documents not needed left scattered in hopeless confusion. The place looked as if a diminutive cyclone had struck it.

Now I wish to be perfectly fair to the police, so I will say at once that the damage, if done by them as alleged, appears to have been accomplished in a spirit of careless, unsystematic and callous mischief, not as a deliberate systematic and thoroughly organised plan of destruction.

It is as if the police conducting the search knew of the prejudice that existed in higher official circles against the journal and considered that nothing much would be done if they were careless in their work. They seem to have planned to 'make a mess of everything' rather than completely to wreck and gut the place.

The spirit was, I should say, one of wanton and contemptuous 'mischief.' That it was possible for them to show this spirit explains why the police are hated and despised with such venom and fury by all quiet law-abiding and respectable men.

If there had been anybody present at the time possessing any force of character he would have been quite justified in ordering these men out of the premises directly they began to overturn the case and scatter the type. If they did not go he would have been justified in turning them out, though the consequences might have entailed personal loss of liberty and a recurrence of the panic cry that Eastern Bengal is bubbling over with sedition.

But instead of a prompt punishment of the men committing this mischief and a proof to those who should have restrained them, the proprietors of the press found that the authorites were rather more than half inclined to disbelieve their account of the matter.

Subsequently, I understand, Mr. Garlic investigated the case, and the day before I visited the press I heard that some of the witnesses of the search had been called to the thana, probably to make their statements. So it looks as though some reparation might ultimately be done.

It is to be hoped that the authorities, in dealing with the matter, will not be misled into treating it as a minor affair, merely because the damage done was small. The fact that such a situation could at all arise is one that calls for report and punishment from the local Government.

As regards direct damage, I do not think it could exceed one or two hundred rupees. But that is a very rough estimate. The main losses in matters of this character are the consequent ones owing to inability to fulfil orders, the costs of setting job work already in hand, and the loss of profits in the *Charumihir*, which has not been issued since the occurrence. Of these it is impossible, of course, for an outsider to make any estimate.

One of the witnesses to the search, Babu Surendranath Chowdhary, a pleader of the Judge's Court, told me that he was summoned about nine o'clock that Monday morning by a constable to go at once to the *Charumihir* office as one of the official witnesses of the search. At first he demurred, but ultimately went and found the operations in the hands of Inspector Gopal and six other police inspectors and sub-inspectors together with forty constables and military police. He remained in the verandah and saw the constables upsetting the type cases and scattering the type on the floor. An almirah was thrown on to the floor and a cash box broken open. Inspector Saratsasi and others were then looking over the papers. When the cash box was opened he saw a bag taken out, and he exclaimed: 'Is this a search: it is down-right looting!' He admits, however, that this observation was made generally, and that he did not summon up sufficient courage personally to remonstrate with the Inspectors to keep their men under control. He also said that whenever there was too much uproar an Inspector would turn round and say to the man 'Dont do that.' But he also alleged that the overturning of the cases began immediately after another Inspector had exclaimed 'carry out your orders.' This may however, be coincidence. I think myself it was, since the damage appears to have been done spontaneously rather than on any preconceived plan. The Manager of the press was present and appears to have remonstrated, but the editor was not in the town at the time.

The official case, so far as I could gather relies largely upon the fact that Mr. Craven actually passed the premises while the search was proceeding and saw the Manager in the verandah, but no complaint was made. It is also urged that Military Police could not have been present, since the United Provinces men had not been on duty in the town since the evening of the 4th. Considerable reliance is placed upon the fact that the *Charumihir* was searched last August or September by the same officers who conducted it on the recent occasion and that no damage was then complained of.

These arguments are hardly very powerful ones. Let us take the first. The absence of direct complaint. It is one that is continually being urged by officials to discount the evidence given of police *zulum* in Mymensingh.

The explanation is really very simple. So far as the ill-educated people are concerned they are too timid to approach the Magistrate direct, and they allege they were turned away at the thanas. With respect to educated people they have discovered that while the District Magistrate is almost unapproachable save through the intermediary of insolent servants, they can give their statements easily and without friction to the correspondents of Bengali newspapers, and that this non-insulting method of making known their complaints is quite as efficacious as the more difficult and galling one.

A sentiment has grown up that a District Magistrate is hard of approach save to one who will comport himself with sufficient humility to the menials. Also that he is quite unnecessarily cold and suspicious. There is little wonder

therefore that the newspaper steps in to do what the district official, through inability to recognise a legitimate grievance, have allowed to pass out of their hands.

As regards the argument that because a place is searched once properly it will always be searched properly . . . Well. Let us leave it there. Comment is altogether too obvious.

In the case of the *Charumihir*, as in most of the other instances, quite half the bitterness aroused would have been avoided if an unfortunate impression had not sprung up that the superior officials had taken upon themselves the position of counsel for the defence rather than judges impartially considering the allegations brought before them."

HINDUSTANI, 5th February, 1908.

State of affairs in Mymensingh.

65. The *Hindustani* (Lucknow), of the 5th February, reproduces the remarks of the *Advocate* regarding the state of affairs in Mymensingh.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

NIZAM-UL-MULK, 31st January, 1908.

Moradabad Municipality.

66. While complaining of the bad condition of the roads in Moradabad and of the increase of octroi duty on most articles, the *Nizam-ul-Mulk* (Moradabad), of the 31st January also complains of the negligence of the sanitary officer in allowing the dirt carriages to be driven along public roads at all hours of the day, which puts the public to great inconvenience.

NASIM-I-AGRA, 31st January, 1908.

The post of Octroi Superintendent in Agra.

67. Referring to the resignation of the Octroi Superintendent of Agra, and to the various rumours that are afloat as to the appointment, the *Nasim-i-Agra* of the 31st January suggests that some capable, experienced and hard working man should be appointed to the post.

NASIM-I-AGRA, 3rd February, 1908.

The post of Octroi Superintendent in Agra.

68. While referring to the acceptance of the resignation of B. Kannumal, Octroi Superintendent, Agra, the *Nasim-i-Agra*, of the 3rd February, suggests the desirability of appointing two superintendents on the same pay, one to look after the office work, and the other for the traffic work and outposts.

BHARAT JIWAN, 3rd February, 1908.

Roads in Benares.

69. The *Bhárat Jiwan* (Benares), of the 3rd February, complains of some of the roads in Benares being in a very bad state of repair, which causes serious inconvenience to the traffic, especially after rain, and asks the municipality to repair them early.

RIYAZ-I-FAIZ, 4th February, 1908.

Rat destruction in Pilibhit.

70. The *Riyaz-i-Faiz* (Pilibhit), of the 4th February, referring to the rat killing campaign, suggests that the men should not be employed on this work so that the people may see them for fear of occasioning a panic.

CITIZEN, 6th February, 1908.

The octroi tax.

71. Referring to the octroi tax, the editor of the *Citizen* (Allahabad), in the issue of the 6th February, remarks that he has lately noticed at the railway station and at the octroi office with what severity the imposition of the tax operates upon poor pilgrims.

He describes the tax as iniquitous, as it furnishes officers with a terrible engine for oppressing the poor, the rich generally escaping. It is, he remarks, the poor people who are subjected to delay, harassment, and inconvenience, which increase ten fold on such occasions as the *Magh Mela*. The tax transgresses all sound canons of taxation, as the return is by no means in proportion to the hardship it entails, and he recommends its abolition so far at least as pilgrims and the personal luggage of passengers are concerned.

In this connection he attacks the policy of political leaders in India, saying that they are led astray, by high sounding phrases of English political life, which have no meaning in connection with the political conditions of India, while they ignore the real needs of the people and suggests that they should draw attention to the hardship of this tax.

72. The editor of the *Nasim-i-Agra*, in the issue of the 7th February, expresses the suspicion that the list of voters for the election of the Municipal Commissioners in Agra has not been carefully revised and honestly drawn up; and asks that the Magistrate of Agra will give due consideration to this matter.

Municipal voters in Agra.

NASIM-I-AGRA, 7th February, 1908.

(*e*).—*Education.*

73. The *Baranwál Sahayak* (Moradabad), for December 1907 (received on the 5th February), regrets the absolute want of education among Indian women, and exhorts Indians to educate them, as it is the only sure way to their salvation.

Female education.

BARANWAL SAHAYAK, December, 1907.

74. The *Awaza-i-Khalq* (Benares), of the 1st February, notes with satisfaction the efforts by the Government to promote education during the last five years in these Provinces.

Education in the United Provinces.

AWAZA-I-KHALQ, 1st February, 1908.

75. The *Advocate* (Lucknow), of the 2nd February, publishes a letter appealing for funds for the upkeep of a home for Indian students in Tokio. The appeal is subscribed by forty-three stndents, only one of whom gives his residence as of these provinces.

Japan students.

ADVOCATE, 2nd February, 1908.

76. The *Advocate* (Lucknow), of the 2nd February, reproduces a letter addressed to the editor of the *Panjabi* from R. K. Khanna, an Indian in New York, advising Indian students not to come to America owing to the depression, and to the existing racial prejudice, which makes it difficult for them to live.

Indian students in America.

ADVOCATE, 2nd February, 1908.

77. The *Bhárat Jiwan* (Benares) of the 3rd February complains of partiality having been shown by the Punjab syndicate in distributing the recent grant made by the Government to colleges in the Punjab, and asks why other colleges besides the Khalsa College have not been shown the same favour as the Missionary and Muhammadan colleges.

Government grants to colleges in the Punjab.

BHARAT JIWAN, 3rd February, 1908.

78. *Al-Bashir* (Etawah) of the 4th February, referring to the series of Urdu Reading Books that have been lately introduced into the schools of the United Provinces, remarks that the language in which these books have been written is neither Urdu nor Hindi. The Government only wished that the school books should be free from obscure Arabic, Persian and Sanskrit words, and not that the words of these languages which have found general currency should be eliminated.

He remarks that the inclusion of these books in the school curriculum is a deliberate attempt on the part of its compilers to tamper with the pure Urdu language spoken by Musalman boys, and also that the language in which these books have been written is neither chaste nor correct, and the style is puerile. The stories in the books are, he says, chiefly from Hindi scriptures, by which the reader gets an idea that the Hindus have a monopoly of bravery, nobleness and fellow-feeling.

The editor urges the necessity of revising these books at once.

Urdu School Books.

AL-BASHIR, 4th February, 1908.

79. The *Riyáz-i-Faiz* (Pilibhit), of the 4th February, comparing the former and present methods of education in India, remarks that the former produced a spirit of self-sacrifice while the latter developes only selfishness and greed.

Education.

RIYAZ-I-FAIZ, 4th February, 1908.

80. Referring to the destruction of two maps by students in the Calcutta Presidency College and the consequent cancellation of the annual sports, and the rustication for six months of a student of the Muir Central College for having written an essay on the present unrest, the editor of the *Indian People* (Allahabad), of the 6th February, remarks that whether these disciplinary measures will have a wholesome effect or the reverse is an open question. So long as gentler measures answer the purpose nothing is gained by driving young men too hard, and by making them confirmed malcontents. It is doubtful whether drastic measures will make young Indian men better or more amenable to discipline, while they will certainly make them more indignant and resentful.

Stendents and politics.

INDIAN PEOPLE, 6th February, 1908.

(f).—Agriculture and questions affecting the land.

MAHA VIDYALAYA SAMACHAR, 23rd December, 1907.

Causes of famine.

81. A correspondent in the *Maha Vidyalaya Samáchár* (Hardwar), of the 23rd December, while expressing his regret at the distress caused by the prevailing famine in the country, points out that the recrudescence of this terrible calamity is due to the want of useful education among the people, to the excess of litigation and to the consequent poverty of the masses.

He advises his countrymen to curtail litigation, and to spend the money, thus wasted on national institutions for imparting useful education to the masses, which will be remunerative.

AWAZA-I-KHALQ, 1st February, 1908.

Famine relief in Azamgarh.

82. The *Awaza-i-Khalq* (Benares) of the 1st February, complains that no arrangements for famine relief have been made in the Azamgarh district, and the reason is perhaps that the local gentry are not forthcoming to help the Government. The editor suggests the advisability of carrying on famine relief operations through the agency of Government servants.

AWAZA-I-KHALQ, 1st February, 1908.

Famine allowance for Government Servants drawing Rs. 30.

83. The *Awaza-i-Khalq* (Benares), of the 1st February, notes with satisfaction the order of the Bengal Government about the granting of famine allowances to Government servants getting not more than Rs. 30 a month, and hopes that this will be followed by the Government of these Provinces too.

MASHRIQ, 4th February, 1908.

Causes of famine.

84. The *Mashriq* (Gorakhpur), of the 4th February, points out that the chief causes of scarcity of grain and of famine in this country are the disregard and indifference of its people towards the improved scientific methods of agriculture, the exhaustion of the productive power of the soil and the enormons export of grain from the country, and remarks that a removal of these causes will surely be conducive to restore prosperity in the land.

INDIAN DAILY TELEGRAPH, 29th January, 1908.

Co-operative Credit Societies.

85. Commenting on the report on the work of Co-operative Credit Societies in the United Provinces, the editor of the *Indian Daily Telegraph* (Lucknow), remarks in the issue of the 29th January, that it shows a most encouraging sign proving that the people are awakening to the importance of helping one another—of helping the agriculturist who is a chronic debtor to improve his position, and to live in ease and comfort.

He notices with interest the society in Unao, and the Benares Silk Weavers' association.

ADVOCATE, 2nd February, 1908.

Irrigation at Lakhimpur.

86. The editor of the *Advocate* (Lucknow), publishes in the issue of the 2nd February, a letter from Sita Rama, Vakil, High Court, in which the latter mentions a very important service to the cause of irrigation in Kheri which has been rendered by Pandit Mata Din, Brahmin Bhatt of Kheri.

Pandit Mata Din in making a channel from Chahmalpur to Shahpur in connection with the river Ul which flows through Kheri has, he says, performed not only an important service, but has bestowed incalculable benefit to Kheri cultivators. The writer closes his letter with a hope that the meritorious services of Pandit Mata Din will be properly noticed by the Government.

(g).—General.

ARYA MITRA, 1st February, 1908.

The *Swadeshi* movement.

87. A correspondent in the *Arya Mitra* (Agra), of the 1st February, while deploring the backwardness of the United Provinces in regard to the *Swadeshi* movement, urges upon its inhabitants the desirability of their devoting all their energies in this direction at such an opportune time, when His Honour Sir John Hewett, the most ardent friend and advocate of the *Swadeshi* movement, is at the head of the administration.

ZAMINDAR-WA-KASHTKAR, December, 1907.

Government printing work and local presses.

88. The *Zamindar-wa-Kashtkar* (Bijnor), for December (received on the 5th February), complains of the United Provinces Government taking away the printing of all official forms etc. from the local presses and entrusting it to the Government Press where their printing is comparatively more expensive, as reflecting the disfavour of Government towards the local presses. The editor suggests the desirability of all such printing work being entrusted to the local presses as usual.

89. The *Anand* (Lucknow), of the 30th January, commends the tactful manner in which His Excellency the Governor of Bombay is fostering peaceful administration in his presidency by holding conferences with Indian journalists, which is said to have produced some effect even upon the most ardent advocates of boycott. The editor expresses a hope that this mild policy of the Government will have a very desirable effect upon those editors who for the sake of increasing the circulation of their papers often indulge in wild talk.

Sir George Clarke and the Bombay editors.

ANAND, 30th January, 1908.

90. The *Sulaimani Akhbar* (Benares) of the 4th February, condemns the proposals of taking declarations from newspaper editors, and for confiscating the presses in which seditious papers are printed, urging that these measures are likely to retard the progress of journalism in India.

Government and Journalism.

SULAIMANI AKHBAR, 4th February, 1908.

91. Referring to the expression of deep regret at the premature retirement of Sir Denzil Ibbetson by the *Civil and Military Gazette* and by the *Pioneer*, the *Abhyudaya* (Allahabad), of the 31st January, asks if these hard-hearted Anglo-Indian papers felt any grief when Sir Denzil Ibbetson hurled the thunderbolt of his injustice upon Lala Lajpat Rai. The editor expresses disapproval of their spirit, in exulting over Indian patriots coming to trouble, but while sympathising with His Honour for his physical sufferings, states that he is inclined to attribute his retirement to other causes. "Eminently virtuous or evil deeds bear fruit in this world itself within three years, months, fortnights or days."

Retirement of Sir Denzil Ibbetson.

ABHYUDAYA, 31st January, 1908.

92. Referring to the retirement of Sir Denzil Ibbetson, the *Arya Mitra* (Agra), of the 1st February, remarks that not only the *Punjabis*, but all the Indians will remember for ever His Honour's administration, for it was during his incumbency that the Rawalpindi and Lahore sedition cases, the deportation of Lala Lajpat Rai and Ajit Singh and similar incidents took place.

Retirement of Sir Denzil Ibbetson.

ARYA MITRA, 1st February, 1908.

93. The *Maha Vidyalaya Samachar* (Hardwar), of the 8th December, regrets that the cocaine habit is on the increase in Delhi, Dehra Dun, and Aligarh, and desires the police and the excise officers to take special care to stop its import and use in these places.

Illicit sale of cocaine.

MAHA VIDYALAYA SAMACHAR, 8th December, 1907.

94. The *Anand* (Lucknow), of the 30th January, says that Mr. Tilak is reported to have recently thanked the Government, and to have pledged his support to its plague measures, which has caused a stir in the Extremist circles, who declare this report to be baseless. The editor further states that the Moderates who hold the Extremists to be hostile to the Government are exulting over this incident and read in it a defeat of Mr. Tilak, and remarks that this is not the real truth since, with all their failings, the Extremists are never opposed to the Government but only to its evils.

Mr. Tilak and the Government.

ANAND, 30th January, 1908.

95. The *Rohilkhand Gazette* (Bareilly), of the 1st February, referring to the complaints in the Registration Department, remarks that this can be easily removed if competent men of good family are appointed as Sub-Registrars.

Registration.

ROHILKHAND GAZETTE, 1st February, 1908.

96. The editor of the *Indian People* (Allahabad) in the issue of the 2nd February refers to a serious accident which took place in the City Road on Tuesday morning, the 28th January, when a young boy walking along the City Road was struck by a bullet and had the bone of his leg shattered.

He remarks that though nothing has been found out yet, there ought to be no difficulty in finding out the owner of the gun, and that he should be punished since he has not had the courage of owning to the accident.

A shooting accident at Allahabad.

INDIAN PEOPLE, 2nd February, 1908.

97. The *Riyaz-i-Faiz* (Pilibhit), of the 4th February, referring to the frequent outrages on Hindu women, remarks that the Hindus welcomed the British rule simply because it protected their lives and honour, but now it is becoming lax in performing its duties.

The editor is of opinion that the Government should pay special attention to this.

Outrages on Hindu women.

RIYAZ-I-FAIZ, 4th February, 1908.

HIND, 6th February, 1908.

A dakaiti on the railway near Calcutta.

98. Referring to a dakaiti recently committed on a railway pay clerk at Dalhod involving a loss of Rs. 27,000 cash, the *Hind* (Lucknow), of the 6th February, remarks that it is a shameful thing in a country that has to pay so richly for military protection.

V.—Legislation.

ABHYUDAYA, 31st January, 1908.

Proposed amendments in the Press Act.

99. The *Abhyudaya* (Allahabad), of the 31st January, referring on the authority of the *Statesman* to the proposed amendments in the Press Act regarding the registration of the names of editors, the taking of sureties from them and the confiscation of any press publishing seditious matter, says that the first of these provisions although in no way harmful, is uncalled for, since in almost all the recent newspaper prosecutions except in the *Bande Mataram* case, for which there were special reasons, the editors have not shirked their responsibility, and since semi-educated printers are prepared to go to jail, educated editors will never hesitate to do so for their convictions. As to the last two provisions the editor urges that they ought to be opposed, and remarks that, had the Government employed the same means which it is adopting to suppress unrest in the country, to the removal of its causes, it would have been far more successful in its object : but as it is, its repressive policy is producing results quite the reverse of its expectations, and is further aggravating the unrest which it seeks to suppress, by such strong and rigorous measures.

HINDOSTHAN, 7th February, 1908.

Legislation against mendicancy.

100. The Hindi *Hindosthan* (Kalakankar) of the 7th February, suggests the desirability of legislation being undertaken to penalize begging by able-bodied men, as it encourages idleness in the people.

VI.—Railway.

ROHILKHAND, GAZETTE, 1st February, 1908.

Oudh and Rohilkhand Railway.

101. The *Rohilkhand Gazette* (Bareilly), of the 1st February, notes with regret the grievances of the Indian employés of the Oudh and Rohilkhand Railway, and hopes that they will be removed early.

ADVOCATE, 2nd February, 1908.

Grievances of the Indian guards on the Oudh and Rohilkhand Railway.

102. Referring to the grievances of the Indian guards of the Oudh and Rohilkhand Railway, the editor of the *Advocate* (Lucknow), in the issue of the 2nd February, remarks that when he drew the attention of the Railway Administration to the partiality of their treatment of the European subordinates as compared with their treatment of Indians, he did not for a moment suspect that the administration was capable of improving the prospects of its European employés at the cost of the poorly paid Indian staff, but that his fears have been more than confirmed by the perusal of circular No. 2 of 1908.

According to this he sees that Class C of Guards has been abolished, and in Class B there has been no improvement, these two classes being the only ones open to the native of the soil, so that the pay of Indians instead of being increased has been decreased.

He remarks that in increasing the scale of pay of the European and Eurasian guards and reducing that of Indian guards, no regard has been paid to the clear orders of Government that Indian employés should get two-thirds of the pay of the European employés of the same grade and that the injustice done to the Indian guard is so palpable that it is not necessary to dilate. Finally he expresses the opinion that the discontent on the part of the Indian guards can prove as injurious to the Railway Administration as the threatened discontent among European guards was likely to be, and he hopes that the Railway Board will see that there is no cause of discontent left in any section of the Oudh and Rohilkhand Railway employés, particularly any based on class consideration.

HINDUSTANI, 5th February, 1908.

Complaints of Indian guards of the Oudh and Rohilkhand Railway.

103. The *Hindustani* (Lucknow), of the 5th February, while referring to the sanction of the increase of pay and allowances of the European and Eurasian guards, reproduces the views regarding the complaints of the Indian guards on the Oudh and Rohilkhand Railway from the *Advocate*.

104. The *Mukhbir-i-Alam* (Moradabad), of the 8th February, notes with commendation the services of Mr. P. Rainier to the Oudh and Rohilkhand Railway, and hopes that he may be retained for sometime in charge of the line, and that if this is not done the title of C. I. E. may be conferred upon him, as on Mr. Pope, his predecessor.

Mr. Rainier.

MUKHBIR-I-ALAM, 8th February, 1908.

105. The *Nizám-ul-Mulk* (Moradabad), of the 31st January, complains of the great inconvenience felt by *pardah-nashin* women for want of a female waiting-room at the Moradabad railway station, and asks the railway authorities to supply the deficiency.

Female waiting-room at Moradabad station.

NIZAM-UL-MULK, 31st January, 1908.

106. A correspondent in the *Hind* (Lucknow), of the 6th February, while expressing his regret at the outrageous conduct of Europeans towards Indian women travelling in railways, objects to reserving intermediate compartments for Indian females in the same carriage in which some compartments are reserved for Europeans or Eurasains and asks the Railway Board to keep Indian female compartments apart from those of the Europeans.

Female compartments in railways.

HIND, 6th February, 1908.

VII.—Post Office.

107. The *Hindosthan* (Kalakankar), of the 1st February, deprecates the introduction of the V.-P. P. system between England and India on the ground that the Customs staff would have to be increased and that the public would be inconvenienced.

The V.-P. P. system between England and India.

HINDOSTHAN, 1st February, 1908.

108. The *Indian Daily Telegraph* (Lucknow), of the 2nd February, deprecates the adoption of the V.-P. P. system between England and India.

The V.-P. P. system between England and India.

INDIAN DAILY TELEGRAPH, 2nd February, 1908.

109. The editor of the *Citizen* (Allahabad), of the 2nd February remarks that there must be something wanting in the present system of sorting in the Post Office at Allahabad, as letters meant for local delivery are always finding their way into the Railway Mail Service.

Defective sorting in the Allahabad Post Office.

CITIZEN, 2nd February, 1908.

VIII.—Native Societies and Religious and Social Matters.

110. The *Zamindar-wa-Kashtkar* (Bijnor), for December (received on the 5th February), while expressing its regret at the misuse of *wakf* property, asks the Government not to fail to reform this abuse simply because it is a question of religion.

The editor suggests that the Government should make some provision in section 539 of Civil Procedure Code to deal with all complaints received against the misuse of such property.

Wakf.

ZAMINDAR-WA-KASHTKAR, December, 1907.

111. The editor of *Al-Islam* (Aligarh), in the issue of the 20th December (received on the 5th February), enters into a religious controversy with the editor of the *Musáfir* (Agra), and refutes the charges brought by him against Muhammadanism.

***Al-Islam* versus the *Musafir*.**

AL-ISLAM, 20th December, 1907.

112. A correspondent in the *Jain Gazette* (Deoband), of the 1st February, proposes that the whole of the Jain community should refrain from dealing in foreign-made goods, and from exporting grain to England, so that the English merchants finding their interest at stake, may find it worth their while to bring pressure to bear upon the Indian Government, and thereby make it do justice to the Jains by giving up the intention to construct bungalows on their sacred Hill.

The Paras Nath Hill.

JAIN GAZETTE, 1st February, 1908.

113. The *Awaza-i-Khalq* (Benares), of the 1st February, complains that the persecution of the Arya Samajists was engineered by the Musalmans, who detest the Aryas as they attack their religion, and that they are helped by Anglo-Indian officers and newspapers.

Arya Samaj and the Musalmans.

AWAZA-I-KHALQ, 1st February, 1908.

114. Referring to the *Magh Mela*, the editor of the *Indian People* (Allahabad), in the issue of the 2nd February, remarks that his suggestions for the provision of temporary sheds for the shelter of pilgrims, and the supervision of foodstuffs have not been acted upon, and that there is another matter which should engage the attention of the authorities as well as of the public.

The *Magh Mela*.

INDIAN PEOPLE, 2nd February, 1908.

There should, he suggests, be an intelligence office opened on the *mela* grounds with a number of volunteers, who should be in a position to give all sorts of information to the public visiting the *mela*.

People have been seen wandering about not knowing the road to a particular *panda* or *ghat*. Young children are often separated from their mothers and go about disconsolately searching for them.

He remarks that on such occasions emigration agents, coolie recruiters and men of bad character take advantage of a large *mela* like this to decoy away people, specially young women, and ruin them. The establishment of an intelligence office where people can get correct information, and if necessary be helped to reach their destination would be of great assistance to poor ignorant pilgrims.

IX.—Miscellaneous.

HIND, 6th February, 1908.

Strike of telegraph peons in Calcutta.

115. Referring to the strike of the Telegraph peons in Calcutta, owing to the enforcement of new rules, the *Hind* (Lucknow), of the 6th February, remarks that it will be much better if before introducing any new system, the Government make proper enquiries to acquaint itself with the public opinion on that measure and thereby avoid such unpleasant occurrences.

ALLAHABAD: *The 10th February*, 1908.

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Criminal Investigation Department, United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

1. Referring to the ratification of the Anglo-Russian Convention and to the strong position of Afghanistan, the *Union Gazette* (Bareilly), of the 7th February, remarks that there appears to be no reason why the annual subsidy should still be paid to enrich the treasury of the Amir, especially when India stands in sad need of help owing to plague and famine.

The Anglo-Russian Convention and Amir's subsidy.

UNION GAZETTE, 7th February, 1908.

2. Referring to the various treatises concluded between different European Powers since the Russo-Japan war, the editor of the *Shahna-i-Hind* (Meerut), in the issue of the 8th February, alludes to the Anglo-Russian Convention, and remarks that, unless a convention be made between England and Turkey, the convention between Russia and England will not be of any good to Asiatic Powers.

The Sultan of Turkey may do his best to satisfy his Christian subjects, but he can never dissuade Europe from calling him a despotic and cruel ruler.

The Anglo-Russian Convention.

SHAHNA-I-HIND, 8th February, 1908.

3. Referring to Lord Ripon's remarks on the Anglo-Russian Convention the *Jedd-o-Jehad* (Shahabad, Hardoi) of the 10th February writes:—

"The Amir has maintained a strict silence with reference to this Convention. But for how long? If matters concerning the frontier grow complicated in connection with this convention, we feel no hesitation in saying that the Russian Government has played a successful trick, for Russia has long been considering the means whereby to weaken the Amir's power in order to benefit herself.

In view of these circumstances we advise the Government to act with sufficient foresight, as the entire responsibility of the situation rests upon its shoulders. The British Government should adopt such a policy as may make for peace without displeasing the Amir."

The Anglo-Russian Convention.

JEDD-O-JEHAD, 10th February, 1908.

4. Referring to the delay of the Amir in giving his assent to the terms of the Anglo-Russian Convention, the *Al-Bashir* (Etawah) of the 11th February, remarks that the British Government ought to have consulted the Amir before the terms of the convention were ratified.

Lord Curzon says that the ratification of the convention will be altogether a gain to Russia, and the editor therefore questions the good the British Government has accomplished in entering into this convention with Russia.

The Anglo-Russian Convention.

AL-BASHIR, 11th February, 1908.

5. Referring to the tension of feeling between Turkey and England regarding the administration of the former in Macedonia, the *Sipahi* (Cawnpore) for January, (received on the 14th February), expresses a hope that the British Government will not go to war with Turkey. The editor remarks that England should proceed most cautiously in the matter, and should not be hoodwinked by the tricks of other European Powers, for if it comes to fighting the Turks will fight to the bitter end, since they have often been hard pressed by European aggression.

Macedonia.

SIPAHI, January, 1908.

6. Referring to the oppressive treatment of the Muhammadans in Macedonia at the hands of Europeans, the *Jedd-o-Jehad* (Shahabad, Hardoi) of the 10th February prays the British Government to adopt a policy of conciliation.

Sufferings of Muhammadans in Macedonia.

JEDD-O-JEHAD, 10th February, 1908.

7. The *Hindustan Review* (Allahabad), for January, contains an article entitled "Egypt as I saw it" by Mr. Parmeshwar Lal, M.A., Barrister-at-law, in which the writer sketches the rise of British influence in Egypt in the following words:—"It was the royal spendthrift Ismail Pasha who, in his infatuation for things occidental, was led to pledge the credit of his country in the hands of the usurers of Europe . . . . . Under this incapable ruler the usurers of Europe had everything as they wanted. A commission of liquidation was appointed that claimed the control of the entire revenue of Egypt. A national party had arisen in the country

The Nationalist movement in Egypt.

HINDUSTAN REVIEW, January, 1908.

about this time. This party demanded the introduction of constitutional government. The demand for parliamentary institutions had at one time the support of England.

But the parliamentary party and the representatives of the European money-lenders divided on the control of finance. . . . . .

The doom of the Nationalist party was sealed . . . . .

Under the more liberal foreign policy that came in France after the fall of Gambetta the French nation could not be induced to take part in the enslavement of Egypt, but the British people were represented in Egypt by Sir Charles Malet, who was entirely in the hands of Sir Auckland Colvin, the financial controller. Colvin had great influence at that time on "honest" John Morley . . . . . .

Inflammatory articles inspired by Colvin appeared in honest John's paper, and warped the more honest nature of the then prime minister of England . . . . . The land hunger of the Anglo-Indian is well known, and Morley with his theories was made a tool of by the astute set that arose out of the combination of Anglo-Indianism and the English Foreign office. Morley in his turn victimised Gladstone, and this led to the bombardment of Alexandria, and the crushing out of Nationalist aspirations under so noted a radical and a lover of freedom as the late Mr. Gladstone was supposed to be . . . . . .

The English became virtual masters of the country. But the French were always jealous of English power and exercised a surveillance over the government that kept the British from going too far astray. The conclusion of *entente cordiale* between England and France has changed all this. The English are to have a free hand in Egypt on condition of the French being given equal freedom to rob the other North African kingdoms, but another instance of the international law of Europe being merely the code of honour among thieves . . . . . Before that period the English had no free hand in the country. Since then they have it. Denshawi and indictment of the Arabian language have followed."

SIPAHI, January, 1908.

The Chinese Railway in Manchuria.

8. Referring to the misunderstanding between Japan and China in connection with the Chinese claim to construct a railway in Manchuria, the *Sipahi* (Cawnpore), for January, (received on the 14th February), says that some European Power must have incited China to make such a demand because the Europeans are very much afraid of the influence of Japan over China affecting their interests.

SHAHNA-I-HIND, 8th February, 1908.

The Hedjaz Railway.

9. While reproducing from the *Watan* (Lahore), an article of the *Times* (London), entitled "From Damascus to Batook" in which the writer says that the Hedjaz Railway will endanger the English influence in Egypt, because Pan-Islamism has been established in opposition to England there, the *Shahna-i-Hind* (Meerut), of the 8th February, remarks that it is entirely a foolish fear, as the Sultan never intends to go to war against any power. He only means to strengthen his own position.

MUSAFIR, 8th February, 1908.

State of affairs in Morocco.

10. Referring to the onslaught and crusades which he says are carried on against the Christians by the Muhammadans in Morocco, the *Musáfir* (Agra), of the 8th February, remarks that the times are changed and that it is useless now to attempt to spread Islam by means of the sword. It remains yet to be seen whether the Muhammadans of India, who prefer the Christian Government to their own, will now help and sympathise with Christians or with their own brethren, the Muhammadans of Morocco.

SWARAJYA, 8th February, 1908.

The Lisbon tragedy.

11. The *Swarajya* (Allahabad), of the 8th February, referring to the murder of the King and the Crown Prince of Portugal, says that this is the result of oppression and tyranny wrought by the King on his people. He may not have been personally a bad man, but he supported an oppressive Government and failed to give satisfaction to his people, hence his miserable end. This cannot fail to have a salutary effect on all rulers who allow themselves to be dominated by unprincipled flatterers who oppress the people. It is as bad for a king to entrust the government of his country to persons who are bent on ruining it for their personal ends as being tyrannous himself. The editor concludes by saying that all the kings who have hitherto failed to satisfy their subjects, should take a hint from this, and treat their subjects like their own children and try to inspire in them feelings of loyalty.

12. Referring to the assassination of the King and the Crown Prince of Portugal, the *Mashriq* (Gorakhpur), of the 11th February, says that it is entirely foolish of rulers to be so fascinated with the charms of monarchy, seeing that they are always liable to assassination and other such dangers, especially when they can prevent such mishaps by adopting a republican government.

The Lisbon tragedy.

MASHRIQ, 11th February, 1908.

(b).—Home.

13. The *Mohini* (Kanauj), of the 4th February, declares that the Congress can be revived if the present difficulties can be overcome, and expresses the hope that the well wishers of the country will not be disheartened by any obstacles, and that they will not rest until they have again revived the Congress and made it a more practical institution than it has been hitherto.

Revival of the Congress.

MOHINI, 4th February, 1908.

14. Referring to the fiasco in the Surat Congress, the *Maha Vidyalaya Samachar* (Hardwar), of the 8th February, remarks that such painful incidents are mainly due to want of education in the country, and because there is no nationality in India, every community seeking after its own interests, and that unless the people are educated and form themselves into one nation it is entirely foolish to long for *Swaraj* and hope that the Government will grant them their rights.

The Surat Congress.

MAHA VIDYALAYA SAMACHAR, 8th February, 1908.

15. The *Arya Mitra* (Agra), of the 8th February, notes with regret that the controversy about the Surat Congress fiasco is still going on in the press and on the platform, which it apprehends, is not calculated to lead to beneficial results. The editor accordingly urges thei necessity of both the parties making up their differences and deciding on the future action, because unless the masses are won over to lend their support to the Congress, the progress of the country as a whole is impossible. He expresses the opinion that the leaders should carry on agitation and educate public opinion from village to village by means of the vernaculars of the country, and particularly Hindi which the masses understand ; that they should persuade wealthy men to buy up stores of food grain from cultivators and to sell it to poorer classes at cheaper rates in times of famine, that they should by all means in their power encourage the development of native arts and industries ; and lastly they should introduce healthy social reforms side by side with political ones.

The Surat Congress.

ARYA MITRA, 8th February, 1908.

16. In a contributed article in the *Indian People* (Allahabad), of the 13th February, entitled " The Future of the Congress," the writer urges the necessity of holding the adjourned session of the Congress at an early date, so that the Congress meeting to be held in December 1908 may be called correctly the twenty-fourth session of the Congress, and that the fiasco of the last year may be the sooner forgotten. He notes that the ideal of the Congress in the future should be that hitherto held, of self-government within the empire, and he expressed dissatisfaction with the proposed reforms and with the manner in which they are put forward.

The future of the Congress.

INDIAN PEOPLE, 13th February, 1908.

17. The *Oudh Akhbar* (Lucknow), of the 14th February, giving the Extremist's version of the fiasco in the Surat Congress, remarks that the selfishness of the Moderates has nipped in the bud the glorious career of the National Congress.

The Surat Congress.

OUDH AKHBAR, 14th February, 1908.

18. The *Anand* (Lucknow), of the 6th February, nctes with regret that the King-Emperor made no mention of the sufferings of the Indians in the Transvaal in his speech at the reopening of Parliament, and remarks that the Liberal government can best be compared with the effete rule of Muhammad Shah, in whose time all the provinces of India asserted their independence, while under the Liberal ministry the colonies are becoming its spoiled pets.

The King-Emperor's speech.

ANAND, 6th February, 1908.

SWARAJYA, 8th February, 1908.

The King-Emperor's speech.

19. The *Swarajya* (Allahabad), of the 8th February complains that the King-Emperor did not make in his speech to the Parliament any reference to the *Nadir Shahi* (oppressive) rule of his representatives in India, or to the deportation of innocent persons nor to the sufferings of the Indians in the Transvaal, and he remarks that a passing allusion to these incidents would have had a soothing effect on the people.

MOHINI, 4th February, 1908.

The United Provinces second Provincial conference.

20. The *Mohini* (Kanauj), of the 4th February, says that the United Provinces first Provincial Conference was not a success, owing to the fact that the so-called leaders disregarded public opinion and carried matters high-handedly. The editor points out that this year the conference is to be held in Lucknow which is not so politically advanced as Allahabad, and it is accordingly to be feared that the so-called leaders will have the upper hand in its affairs this time too. He remarks that, if the Conference is to be made a success, harmony must prevail and public opinion must not be entirely set at nought.

AWAZA-I-KHALQ, 8th February, 1908.

The ensuing Provincial Conference.

21. The *Awaza-i-Khalq* (Benares), of the 8th February, objects to Pandit Madan Mohan Malaviya presiding over the deliberations of the ensuing Provincial Conference to be held in Lucknow on the 29th February, and suggests that some *rais* of the United Provinces should be selected to preside.

ADVOCATE, 9th February, 1908.

The coming Provincial Conference.

22. The *Advocate* (Lucknow), of the 9th February, refers to the Provincial Conference which is timed to take place at the end of February at Lucknow, and asks the public to take a real interest in its deliberations.

The editor notes that it proposes to deal with the Government reform scheme in the hope that, though too late for the Local Government, the Government of India will consider its suggestions. It is also expected to give advice to the Decentralization Commission. He notes that an important subject will be taken up in connection with what is known as the *Amla* class in Government service.

HINDUSTANI, 12th February, 1908.

The Provincial Conference.

23. The *Hindustani* (Lucknow), of the 12th February, reproduces the views of the *Advocate* (Lucknow), of the 9th February about the coming Provincial Conference.

CITIZEN, 15th February, 1908.

The Provincial Conference.

24. The editor of the *Citizen* (Allahabad) notes in the issue of the 15th February that the Provincial Conference have omitted to include a *swadeshi* resolution in their programme, remarking that this was what caused the wreck of the Congress at Surat.

ALMORA AKHBAR, 31st January, 1908.

United Provinces Legislative Council reform scheme.

25. The *Almora Akhbar* of the 31st January (received on the 14th February), expresses a hope that the claims for representation of the Kumaun division will not be lost sight of in the reform scheme for the United Provinces Legislative Council.

ADVOCATE, 6th February, 1908.

The Proposed Reforms.

26. The *Advocate* (Lucknow), of 6th February, reproduces several extracts from the views expressed on the reform scheme by the Hon'ble Rai Nihal Chand Bahadur, and Raja Rampal Singh of Kori-Sidhauli. Of these gentlemen he remarks that they enjoy the confidence both of the Government and the people, that both are respected for their ability, sincerity of purpose and broadmindedness, and that neither of them can be accused of ever being against the Government.

Dealing with the evidence of the former, the editor states that the Hon'ble Rai Sahib's observations on the desire of the Government to keep the professional classes from the Councils ought to carry weight with the Government of India, and convince it that even the Moghal Emperors or the earlier British rulers have not been guilty of showing such prejudice as is now being exhibited.

Both gentlemen have, he says, dealt with the question of class representation at length, and both agree with the views of the other leaders of the Hindu community that election on class basis is likely to prove very mischievous.

The editor concludes by expressing the hope that Government will listen to these notes of warning, and not sanction a scheme which cannot but encourage racial feeling, and which on one hand cannot fully satisfy Muhammadan claims, because the number of seats to be reserved for Muhammadan minority in the Councils has not been definitely fixed, and on the other hand will create a feeling

of insecurity in the minds of the mass of the Hindu population, who have come to believe that the scheme aims at crushing their influence in the Councils of the empire.

27. The *Hindustani* (Lucknow), of the 12th February, reproduces the comments of the *Advocate* (Lucknow), of the 6th February, on the reform scheme.

The Reform Scheme.

HINDUSTANI, 12th February, 1908.

28. Alluding to the decoration of Sardar Ajit Singh in the Surat National Conference the editor of the *Shahna-i-Hind* (Meerut), in the issue of the 8th February remarks that it was not of the nature of a regal coronation, but simply an expression of the joy felt by the nation and of their respect for political offenders. He says that the officials need not be exercised about the event, which is nothing extraordinary.

Decoration of Ajit Singh.

SHAHNA-I-HIND, 8th February, 1908.

29. The *Cawnpore Gazette* of the 8th February, refers to Sardar Ajit Singh's coronation at the Surat Congress and publishes without any comments the speech he delivered acknowledging of the honour done to him.

Decoration of Ajit Singh.

CAWNPORE GAZETTE, 8th February, 1908.

30. The *Sipáhi* (Cawnpore), for January (received on the 14th February), notes with gratification the compromise arrived at in the Transvaal as regards the treatment of Indians residing there, and says that it was induced by the determined and persevering spirit displayed by them and the unity with which both Hindus and Muhammadans worked there. The editor remarks that union is strength and suggests that the Indians in this country should take a lesson in unity from Transvaal Indians.

Indians in the Transvaal.

SIPAHI, January, 1908.

31. While deploring the sufferings of the Indians in the Transvaal, the *Rástgo* (Allahabad), of the 7th February, expresses its satisfaction at the compromise made by the Transvaal Government. Although this compromise is no success as yet, it may serve as a step towards future success, and it is hoped that the Transvaal Indians will take similar steps to achieve success in all other matters also.

Indians in the Transvaal.

RASTGO, 7th February, 1908.

He advises Indians at home to profit by the example set by their brethren in the Transvaal, and, seeing what wonderful success their combined efforts have obtained, they should give up their quarrels and personal differences and make one united effort to obtain the salvation of their country.

32. The *Abhyudaya* (Allahabad), of the 7th February, says that the compromise arrived at in the Transvaal as regards the Indian situation there is a triumph for the fortitude, determination and self-respect of the Indian residents. The editor notes that the Indians are ill-treated in the colonies, particularly because the colonists know that the former have lost all self-respect and are ill-treated in their own country. If the British Government had regarded the Indians as equal to its other subjects of the empire, the colonists would never have ventured to subject them to humiliating indignities, nor would Indians have put up with them quietly. He remarks that, in order to protect their honour in other countries, Indians ought to make themselves respected in their own country by increasing their power through unity, spread of education and industrial development.

Indians in the Transvaal.

ABHYUDAYA, 7th February, 1908.

33. The *Riyáz-ul-Akhbar* (Lucknow), of the 8th February, expresses its satisfaction at the removal of the Asiatic disabilities in the Transvaal, and remarks that two important inferences can be drawn from this bitter controversy:—the growing consciousness of national unity and self-respect, and the willingness of the Imperial Government to recognise the rights of the people of India as citizens of the British Empire, and to give them those rights for which they have proved themselves fit.

Indians in the Transvaal.

RIYAZ-UL-AKHBAR, 8th February, 1908.

34. While commending the manliness of the Transvaal Indians in bravely encountering all difficulties, the *Musáfir* (Agra) of the 8th February, congratulates them on having obtained a compromise from the Transvaal Government. Their passive resistance has not only obtained success for them, but has also preserved the honour of India.

Indians in the Transvaal.

MUSAFIR, 8th February, 1908.

ADVOCATE, 9th February, 1908.

35. The *Advocate* (Lucknow), of the 9th February, expresses cordial approval of Lord Curzon's suggestion recently in the debate in the House of Lords about the position of the Transvaal Indians.

Indians in the Transvaal.

JEDD-O-JEHAD, 10th February, 1908.

36. Referring to the resolutions for boycotting all British goods passed at the meetings held in Bombay and Madras as a protest against the persecution of Indians in the Transvaal, the *Jedd-o-Jehad* (Shahabad, Hardoi) of the 10th February, deplores the utter indifference shown by the Imperial Government in this matter, and remarks that Indians can never prosper and make any progress until they unite and form one nationality.

Indians in the Transvaal.

HINDI HINDOSTHAN, 11th February, 1908.

37. The Hindi *Hindosthan* (Kalakánkar), of the 11th February, notes with satisfaction the settlement of the Indian question in the Transvaal, and remarks that it was the result of the firm determination and tolerant spirit shown by the British Indians residing there. The editor further remarks that the Transvaal Government, bearing in mind that Indians are by nature loyal and law-abiding and understand their rights as British subjects, ought always to treat Indians well and with justice.

Indians in the Transvaal.

HIND, 13th February, 1908.

38. The *Hind* (Lucknow), of the 13th February, devotes five columns to an article entitled "Indians in the Transvaal" in which the editor deplores the sufferings and miserable condition of his brethren at the hands of the Transvaalers, and asks the Government to consider the disgraceful treatment of Indians in the Transvaal as they depend entirely on its help.

Indians in the Transvaal.

SWARAJYA, 8th February, 1908.

39. The *Swarajya* (Allahabad) of the 8th February notes with satisfaction the success attained by the Transvaal Indians which it ascribes solely to passive resistance. The editor extols their patience and fortitude and hopes that the Indians will not fail to derive a useful lesson from this controversy, as they have seen that memorials, appeals, petitions and protests have all failed to have any effect on their apathetic Government. The partition of Bengal has been repeatedly pronounced a settled fact, notwithstanding the storm of criticism and indignation raised, which has not even yet subsided. Such grave incidents have, he says, compelled the people to adopt the most effective weapon in their armoury,—passive resistance, which is in no way unconstitutional. The editor in conclusion remarks that what has been done so successfully by a handful of men in a distant country can be done by the people of this country too and with great success.

Indians in the Transvaal.

INDIAN PEOPLE, 9th February, 1908.

40. Referring to the compromise effected in South Africa regarding the Indian question, the *Indian People* (Allahabad), of the 9th February has the following :—

"For the second time in about half a dozen years the Boers have been beaten, once in a physical struggle by the British. In that defeat the Boers retained all the honours of war as well as the admiration of the world. The second was a moral struggle and in this the Boers have been defeated by the much despised Asiatics. The honours this time rest with the winners."

The editor deduces a lesson from the successful issue that the Moderate system of constitutional agitation, which he says was that adopted by Mr. Gandhi in South Africa, has been vindicated.

Indians in the Transvaal.

INDIAN PEOPLE, 13th February, 1908.

41. The *Indian People* (Allahabad) of the 13th February, expresses condemnation of the few malcontents in the Transvaal who, after the compromise has been effected, have objected to accept the conditions and describes them as the Extremists of the Transvaal Indian party.

Lord Curzon in Parliament.

ANAND, 6th February, 1908.

42. Referring to the entry of Lord Curzon into the House of Lords, the *Anand* (Lucknow), of the 6th February, remarks that His Lordship left such a legacy in India that Indians and Europeans alike find themselves very hard pressed, and that it now remains to be seen what he will do in the House of Lords.

43. The *Swarajya* (Allahabad) of the 8th February, referring to the debate on India in Parliament, remarks that this farce is gone through merely to hoodwink the people of India and that it leads to nothing. **SWARAJYA, 8th February, 1908.**

India in Parliament.

44. The *Abhyudaya* (Allahabad), of the 14th February, says that the King-Emperor made no mention of Indian reforms in his speech at the opening of the Parliament. The editor remarks that perhaps His Majesty may be under a misapprehension that Mr. Morley's scheme of Indian reforms is adequate and will satisfy the Indians, and that that wrong impression ought to be removed by the criticism of the reform proposals by the Indian press, and by the speech of Dr. Rutherford made at moving his amendment. He suggests that Mr. Morley ought to overcome his misunderstanding and appreciate that what he calls reforms are looked upon by Indian leaders rather as retrogression. He points out that, although Mr. Morley and Lord Minto may claim that they fully understand the situation in India, yet the measures they have been adopting show that they are ignorant, and that they have not such a thorough grasp of the situation as Dr. Rutherford has, since their only sources of information are the officials, while Dr. Rutherford has made a personal study of the position on the spot, interviewing Indian leaders and going from village to village to ascertain facts. He urges that Mr. Morley should concede the largest measure of self-government to the Indians, as proposed by Dr. Rutherford, who has plainly told him that he should introduce substantial reforms in India or in the alternative he should be prepared to face the overthrow of the empire. **ABHYUDAYA, 14th February, 1908.**

India in Parliament.

45. One Vishnu Dutt Sharma contributes a poem to the *Abhyudaya* (Allahabad) of the 14th February, of which the following is a translation :— **ABHYUDAYA 14th February, 1908.**

Regeneration of India.

Regenerate yourselves even now, let the past bury its dead ; honour your country from the inmost recess of your heart ; henceforth make use of *swadeshi* goods, regardless of the fact that you used foreign-made goods so far ; love your countrymen even now, forgetting your vanity in the past ; retain your wealth and grain in your homes now. No matter what you gave away to foreigners hitherto ; study the papers, make your children lead celibate lives and protect the poor and the helpless. Wake up, give up your slumber ; it is now dawn, the *swadeshi* wind is blowing and you are resting in idleness ; the foreigners assume their superiority over you who were once several degrees in advance of them, while ignorance has possessed your minds ; you are locked in a deep slumber never to be aroused ; the English claim all that India possesses to be theirs ; your sages and kings were so venerated, while you are in such a degraded condition ; take advice and raise yourselves ; think of your country and be enlightened. Otherwise all will be dark, and India will soon be irrevocably doomed ; when all your wealth will have been drained to foreign countries, you will be wringing your hands, although you are at present quite indifferent to it ; the foreign sugar is robbing the Indians both of religion and money ; there is no good in quarrelling among yourselves ; join hands and, despising flattery, ponder over the present miserable plight of Indians.

46. The editor of the *Advocate* (Lucknow), refers in the issue of the 6th February, to the views expressed by Mr. M. S. Das of Cuttack at the annual meeting of the Indian Christian Association held recently in Calcutta, and remarks that he agrees with Mr. Das that the large Indian Christian community in India should now declare their policy in regard to politics, since Government proposes to make separate provision in the Legislative Councils for Hindus and Muhammadans, and also that Indian Christians should take a prominent part in the movement that is in progress in the interest of female education in India amongst Hindus and Muhammadans. **ADVOCATE, 6th February, 1908.**

Status of Indian Christians.

47. The *Advocate* (Lucknow), of 6th February, contains a summary of the views expressed by Sir Gurudas Banerji, the Hon'ble Babu Bhupendra Nath Bose, Babu Moti Lal Ghose and Babu Baikunth Nath Sen before the Decentralization Commission, regarding **ADVOCATE, 6th February, 1908.**

The Decentralization Commission.

which the editor remarks that they advocated a number of constructive reforms and questions, whether they will be adopted.

UNION GAZETTE, 7th February, 1908.

India, past and present.

48. The *Union Gazette* (Bareilly) of the 7th February, while describing the past greatness and prosperity of India during the Muhammadan rule, compares it with its present wretched and deplorable condition, when it has fallen a helpless prey to cholera, plague, small-pox, malarial diseases, earthquakes, scarcity, drought and famines.

He remarks that India has to labour under a countless number of laws, taxes the destruction of its arts and commerce and the increase of foreign trade in the country, and also to face still more formidable enemies in the shape of English education and the growing increase in the number of pleaders.

He notes that the country, which at one time stood first and foremost in the scale of civilisation in grandeur of buildings, richness of productions, and in abundance of wealth, is now the most degenerate of all civilised nations, and is left at the mercy of foreigners. It has, he says, no Alla-ud-din now to make lavish expenditure for public good.

"Although the English are now masters of more than half the countries on the globe, yet the corn that is left by English merchants is being sold at the rate of seven seers a rupee.

How can the rulers of so vast an empire have time to look to the starving subjects of India! It is only owing to some necessity or other reason that the English give Indians well paid and responsible offices carrying a salary of perhaps Rs. 400 or Rs. 500 a month, but they fail to maintain the responsibility of even these small charges."

The editor expresses doubt as to the foresight of the Government in entrusting the difficult charge of famine relief in the hands of inexperienced men, who are almost schoolboys, who can hardly realise the importance of their charge and of the responsibility that rests upon them.

SWARAJYA, 8th February, 1908.

The suffragettes and Indian politics.

49. The *Swarajya* (Allahabad), of the 8th February, referring to the severe sentences of imprisonment passed on suffragettes, remarks that it is foolish on the part of Indians to endeavour to obtain representative institutions from the English, when they treat their own kith and kin in this barbarous fashion.

AL-BASHIR, 11th February, 1908.

Muhammadans and politics.

50. A correspondent in *Al-Bashir* (Etawah), of the 11th February, refutes the views of the *Parkash* (Lahore), an Arya Samaj organ, as false and entirely baseless, that it was the policy of Sir Saiyid not to openly join the National Congress, but to remain at heart a sincere adviser, sympathiser and supporter of the movement, and that the Muhammadans have now felt the necessity of protecting their political interests and have begun to form political societies of their own.

HIND, 13th February, 1908.

Goal of patriotism.

51. The *Hind* (Lucknow), of the 13th February, publishes an article from Lala Lajpat Rai, entitled "The goal of patriotism," a literal translation of which has already been given from the *Zamana* (Cawnpore), *vide* Selections No. 5, paragraph 28.

CITIZEN, 13th February, 1908.

What is our goal?

52. The *Citizen* (Allahabad), of the 13th February has an article entitled "What is our goal?" in which the writer N. K. Ramasami Aiyar explains the problem of what he calls the unity of nature, and gives utterance to the conclusion that national autonomy is consistent with the highest teaching of religion, and urges its attainment by means of national education and material development.

II.—Afghanistan and Trans-Frontier.

SIPAHI, January, 1908.

Afghanistan.

53. Referring to the rumour that the inhabitants of Kabul are concerting certain measures against the Amir, the *Sipahi* (Cawnpore) for January (received on the 14th February), says that it is but natural that the Afghans cannot keep quiet when their neighbours, the Persians, have secured parliamentary institutions. He notes that they too desire that their government should be based on the will of the people, a lesson that has been taught to the whole of Asia by Europe, and it is not certain what changes it may bring about throughout the continent of Asia.

54. Referring to the Zakka Khel expedition, the editor of the *Advocate* (Lucknow), in the issue for 13th February, expresses regret at the necessity for a military expedition considering the widespread famine.

Zakka Khel expedition.

ADVOCATE, 13th February, 1908.

III.—Native States.

55. The *Rahbar* (Moradabad), of the 7th February, referring to a recent pronouncement of Sir C. Dilke that the Europeans should not be appointed to high posts in Native States, as it would lead to the stagnation of native administrative talent, remarks that this shows that there are at least some just and honest men in England.

Europeans in Native States.

RAHBAR, 7th February, 1908.

56. The *Rahbar* (Moradabad), of the 7th February, condemns in very strong terms the marriage of the Maharaja of Kapurthala with a Spanish lady.

Maharaja of Kapurthala's marriage.

RAHBAR, 7th February, 1908.

57. The *Swarajya* (Allahabad) of the 8th February, condemns the marriage of the Maharaja of Kapurthala with a Spanish lady and remarks that Indian Princes spend their time in luxury and debauchery. They have no aptitude for business and are entirely ignorant of the sufferings of their subjects. A ruler is the servant of his subjects and should do everything in his power to ameliorate their condition. A Government founded on injustice can never live long. The Maharaja's first wife is a highly accomplished Indian lady, who has visited almost all parts of the civilised world, but now she has been discarded in favour of a more fortunate foreign rival.

Maharaja of Kapurthala's marriage.

SWARAJYA, 8th February, 1908.

58. The *Musáfir* (Agra), of the 8th February, strongly condemns the action of the Maharaja of Kapurthala as irreligious and unjust, in marrying a Spanish lady in the life-time of his former Rani.

Maharaja Kapurathala's marriage.

MUSAFIR, 8th February, 1908.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

59. While describing in brief the facts which led to the conviction of Maulvi Liakat Husain and Abdul Ghafur, the heroes of Bengal, and the address of the Judge to the jury in this case, the *Musafir* (Agra), of the 8th February remarks :—

Conviction of Maulvi Liakat Husain.

MUSAFIR, 8th February, 1908.

"If the conviction and torturing of a few Indians can add something to the grandeur and prestige of the Government, there is no occasion for the least comment on this conviction, as it will not only be regarded as disaffection but even as downright rebellion against the Government."

60. Referring to the conviction of Maulvi Liakat Husain, the *Hind* (Lucknow), of the 13th February, prays the Government to consider his old age and forego his prosecution in other cases brought against him.

Conviction of Maulvi Liakat Husain.

HIND, 13th February, 1908.

61. The *Musáfir* (Agra) of the 8th February notes with regret the inadequate and nominal punishment awarded to Shaikh Moti Sutra(?) for outraging the chastity of a minor Hindu girl in Bengal, and remarks that those who are acquainted with the grave inhumanity of the offence can infer in what way justice is done even in case of the most outrageous and heinous crimes in Bengal.

Conviction of the Bengal rape case.

MUSAFIR, 8th February, 1908.

62. Referring to the conviction of the *Hari Kishore* (Central Provinces) under section 124, Indian Penal Code, and to the unique construction put upon the words "sedition" and "*swarajya*" by the learned Judicial Commissioner, the *Hind* (Lucknow), of the 1st February, remarks that the wording of the Government order has no fixed interpretation, and may differ according to the personal notion of the court.

Conviction of the *Hari Kishore*.

HIND, 1st February, 1908.

63. Referring to the judgment of the Sessions Judge (Moradabad) awarding capital punishment to five accused in a single murder case, the *Musáfir* (Agra), of the 8th February, sarcastically remarks that it is a curious characteristic of a government, which claims to be the most civilised of all governments, to hang five men for one murder.

Decision in a murder case.

MUSAFIR, 8th February, 1908.

MUSAFIR, 8th February, 1908.

64. The *Musáfir* (Agra), of the 8th February, quotes a number of precedents in which the judges have entirely disregarded the unanimous verdict of the jury even in cases of the most serious nature, and remarks that the sitting of the jury with a judge is nothing short of a farce and that it would be much better if the judges were left alone to do what they liked.

The judge and jury in India.

MUSAFIR, 8th February, 1908.

65. Referring on the authority of the *Citizen* (Allahabad), to the refusal of pleaders to take up the case of the editor of the *Khichri Samachar* (Mirzapur), who has charged the Superintendent of Police, the Sub-Inspector and some other public servants with libel, the editor of the *Musáfir* (Agra), of the 8th February remarks that these facts show that nowadays conditions in every district in India approximate to those in a Russian town, where people cannot breathe a word against State officials.

The libel case of the *Khichri Samachar*.

AWAZA-I-KHALQ, 8th February, 1908.

66. Referring to the rumour that on the retirement of Lala Baij Nath Sahai, the Small Cause Court Judge of Allahabad, the office will be filled in by Mr. Burkitt, the *Awaza-i-khalq* (Benares), of the 8th February, notes with regret that apparently this office also is going to be monopolised by Europeans to the great disadvantage of Indians.

Arrangement on the retirement of Babu Biaj Nath Sahai, Sahab.

ADVOCATE, 9th February, 1908.

67. The *Advocate* (Lucknow), of the 9th February, draws attention to Raja Prithvipal Singh's letter to the *Pioneer* regarding the proposed demand for revenue to be made from landowners and expresses agreement with the writer.

Famine and Government revenue.

INDIAN PEOPLE, 9th February, 1908.

68. Referring to the deputation which recently waited on the Chief Justice about the extension of the Moharram holidays, the editor of the *Indian People* (Allahabad), in the issue of the 9th February, expresses surprise that the authorities do not realise the injustice entailed in the curtailment of the holiday. He notes that in practice Muhammadan suitors, lawyers and Muhammadan employés are excused attendance during the ten days, while non-Muhammadans are only excused for four days, which he describes as an invidious distinction which should be avoided at all costs.

Moharram holiday in the Allahabad High Court.

HIND, 13th February, 1908.

69. Referring to the suits filed by Babu Brijindro Kishore against certain Government officers for the loss sustained by him in the late riots in Mymensingh, his request for transfer of his case to the High Court, and to the reply of the Local Government on the subject, the *Hind* (Lucknow) of the 13th February expresses regret at the disregard for law and the outrageous conduct of the officials in Eastern Bengal and at the indifference of Lord Minto.

Suits against Government officers for recovery of damages.

AL-ISLAM, 7th February, 1908.

70. A correspondent in *Al Islam* (Aligarh) of the 7th February, strongly objects to the existing system in which *batwara* (partition) is carried on in the Saharanpur district, and asks the Commissioner of Meerut and the Board of Revenue of the United Provinces to reform the system in vogue.

***Batwara* in the Saharanpur district.**

MASHRIQ, 11th February, 1908.

71. The *Mashriq* (Gorakhpur), of the 11th February, while pointing out that in some foreign countries such as Uganda and other parts of Africa, as well as in some Native States in India, the revenue to Government is paid not in cash but in kind, suggests that, considering the want of hard cash among the Indian peasantry it would be for the good of the people if the Government were to take produce instead of cash.

Government revenue.

(*b*).—*Police.*

MUSAFIR, 8th February, 1908.

72. The *Musáfir* (Agra), of the 8th February, strongly condemns the conduct of Justice Robertson in criticising the judgment of Mr. Martineau in the Rawalpindi riot case and that of the Bengal Government in ordering the courts not to make any adverse comments on the conduct of the police in their judgments.

Whitewashing the police.

(*c*).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

The Moradabad Municipality.

73. While pointing out that the Moradabad Municipality is intending to take a Government loan to construct a drain round the town and to keep it up by enhancing octroi duty on all goods imported into the town, the *Union Gazette* (Bareilly), of the 7th February strongly objects to this project, as it will handicap local trade and cause distress to many people.

UNION GAZETTE, 7th February, 1908.

The Moradabad Municipality.

74. The *Rohilkhand Gazette* of the 8th February, complains that the Moradbad Municipality intends to borrow a large sum of money from the Government to construct a drain round the city and to repay it by levying a tax on articles of merchandise brought into the city. The editor expresses the opinion that this will be a great hardship to petty tradesmen, and that a house tax would be less oppressive and would chiefly affect well-to-do men.

ROHILKHAND GAZETTE, 8th February, 1908.

The Benares Municipality.

75. The *Awaza-i-Khalq* (Benares), of the 8th February, condemns the action of the Secretary of the Benares Municipality, in realising *jhuri* (toll) from petty shopkeepers, even in ordinary fairs, noting that it cannot add much to the Municipal funds, while it causes annoyance to the people in general.

AWAZA-I-KHALQ, 8th February, 1908.

The Benares Municipality.

76. The *Awaza-i-Kha'q* (Benares), of the 8th February, has a cartoon representing a stout European pushing a handcart containing the Benares Municipal cash-box. The following sentences appear on various parts of the car :—" Help the poor in time of famine," " Deficiency of funds," " the cart of sin cannot be moved by pushing." In front of the car is represented a wall over which is written " stopped by the wall of the sighs of the poor."

AWAZA-I-KHALQ, 8th February, 1908.

Municipal tax in Lahore.

77. Referring to the Municipal house tax in Lahore, the editor of the *Advocate* (Lucknow), remarks in the issue of the 6th February, that the Lahore public appears to be opposed to both direct and indirect forms of taxation, but that their position is unreasonable as Municipal administration has to be carried on, and money is the first thing necessary for the work.

ADVOCATE, 6th February, 1908.

He notes that opposition to an indirect form of taxation like octroi must be balanced by willingness to submit to a direct form.

Octroi tax on food stuffs.

78. The *Rohilkhand Gazette* (Bareilly), of the 8th February, requests the Government to exempt food stuffs from the octroi tax during famine time.

ROHILKHAND GAZETTE, 8th February, 1908.

Concessions in the water-tax in Allahabad.

79. The *Awaza-i-Khalq* (Benares), of the 8th February, notes with satisfaction the action of the Allahabad Municipality in exempting all houses having an annual rental of Rs. 36 or less from the water-tax, during the famine.

AWAZA-I-KHALQ, 8th February, 1908.

The editor regrets the indifference of the Benares Municipality to the requst to exempt from water-tax all houses which have an annual rental of Rs. 25 or less.

In conclusion he asks all municipalities to consider this matter and follow the example of the Allahabad Municipality.

Grant of requests for building by Municipal Boards.

80. The *Awaza-i-Khalq* (Benares), of the 8th February, strongly objects to the action of municipal boards in giving permission to more than one person to build houses on one plot of ground, which invariably entails litigation between different claimants.

AWAZA-I-KHALQ, 8th February, 1908.

The editor says that several cases of this nature have occurred in Benares, and asks the Local Government to issue orders on the subject to ensure that municipal boards grant such permission to only one person in future.

Octroi tax on corn.

81. The *Nasim-i-Agra* of the 11th February, remarks that the octroi tax on corn is the indirect cause of the rise in its price, which is felt all the more oppressive in these days of famine and scareity, and suggests the desirability of Government exempting corn from such taxation and such other things as are indispensible for maintenance.

NASIM-I-AGRA, 11th February, 1908.

(*e*).—*Education.*

ZUL QARNAIN, 7th February, 1908.

The school leaving certificate.

82. The *Zul Qarnain* (Budaun), of the 7th February, referring to the proposal to abolish the Entrance Examination, remarks that this will be very disadvantageous to the Musalmans, as the headmasters of most of the schools are Hindus, who would grant certificates with great reluctance to Musalman students, who wish to join colleges.

AWAZA-I-KHALQ, 8th February, 1908.

The school leaving certificate

83. While referring to the action of Mr. Orange, the Director-General of Education, in abolishing the Entrance Class examination and granting certificates to competent students on the recommendation of teachers and headmasters, the *Awaza-i-Khalq* (Benares) of the 8th February, remarks that it is a good idea, but expresses apprehension that it will encourage corruption and the taking of bribes.

GARHWALI, January, 1908.

The Srinagar Anglo-Vernacular Middle School.

84. The *Garhwali* (Dehra Dun), for January (received on the 12th February), suggests the desirability of the Anglo-Vernacular Middle School at Srinagar being raised to the grade of a high school, to satisfy the growing need of the student community there.

MOHINI, 4th February, 1908.

Indian and Japanese systems of education.

85. The *Mohini* (Kanauj) of the 4th February, compares the Indian and Japanese systems of education, and deplores that Indian universities do nothing beyond turning out graduates, who cannot boast of proficiency even in a single branch of study. As to religious and moral education, the editor points out that the Indian students have no instruction, and he complains particularly of Indian students being deprived of that sort of education which produces the best citizens of the State, and teaches them to love their country and give the best of their life to its service.

MASHRIQ, 11th February, 1908.

Sir Agha Khan's visit to the Aligarh College.

86. Referring to the intended visit of His Highness Sir Agha Khan to the Muhammadan Anglo-Oriental College, Aligarh, the *Mashriq* (Gorakhpur), of the 11th February, expresses a hope that His Highness will take into consideration the grievances of the students, and also do something in the matter of the inadequacy of accommodation in the boarding house.

OUDH AKHBAR, 11th February, 1908.

Musalmans and Engineering.

87. The *Oudh Akhbar* (Lucknow), of the 11th February, publishes a letter from Dr. Ziauddin Ahmad, D Sc., Ph. D., of Aligarh, who notes with regret that out of 1,100 Engineers that have been turned out by the engineering colleges of India, only ten are Musalmans. To remedy this defect he proposes that an engineering class should be opened at Aligarh where students can be prepared for Rurki, and where practical and theoretical instruction in engineering can be given to those who do not pass the Rurki tests. To carry out this proposal it would be necessary to establish a boarding house for students desirous of joining the institution, as under the existing university regulation non-collegiate students cannot be allowed to live in hostels. He appeals to the Musalmans to support this institution, noting that Mr. Archbold has consented to be the Honorary Secretary of the fund.

ADVOCATE, 13th February, 1908.

Secondary education in the United Provinces.

88. The *Advocate* (Lucknow), of the 13th February, has a leading article on the subject of secondary education, in which he expresses commendation of the steps being taken by the Lieutenant-Governor to promote this particular branch of education. The writer notes the great increase in the number of pupils in the secondary stage as contrasted with the slight increase in the number of schools, and remarks that what is needed is more schools to take in the willing pupils and to attract the wavering and unwilling. He asks that the schools be made more attractive and that a better class of teachers be provided. He approves of the proposal to establish training colleges and to improve the class of teachers for the secondary stage, but expresses regret at the release of the schools from the control of district boards, while recognising that the step was called for owing to the failure of the district boards to exercise efficient control. In conclusion the writer remarks that the proposals though generous do not yet quite meet the needs of these Provinces.

89. The *Hind* (Lucknow), of the 13th February, criticises the conduct of Mr. Jennings, the Principal of the Muir Central College, Allahabad, in rusticating one Manzur Ali Khan, a student of the M.A. class, without sufficient reason for taking such a serious measure.

Rustication of a M. A. class student.

HIND, 13th February, 1908.

90. The *Abhyudaya* (Allahabad), of the 14th February, contains an article emphasising the need of religious education in the training of Indians as the chief means of India's progress.

Religious education in India.

ABHYUDAYA, 14th February, 1908.

(f).—Agriculture and questions affecting the land.

91. The *Union Gazette* (Bareilly), of the 7th February, expresses regret at the scarcity of grain and remarks that, although the terrible effect of this scarcity may not be felt and realised by the well-paid officials, yet they must do something to relieve the poor from dying of starvation, so that they may not be held responsible for neglecting their duty towards their subjects at such a critical moment.

Famine.

UNION GAZETTE, 7th February, 1908.

92. The *Sundar Shringár* (Muttra), of the 7th February, has a eulogistic notice on the strenuous efforts of His Honour Sir John Hewett to mitigate the sufferings of the famine-stricken population, and also urges well-to-do persons to co-operate with him in any measures undertaken to relieve the distress of the people.

His Honour and the famine.

SUNDAR SHRINGAR, 7th February, 1908.

93. The *Rahbar* (Moradabad), of the 7th February, referring to the famine relief works started by the Government, remarks that although the construction of railways affords temporary relief to the country people, yet, as foreign capital is used in their construction, the wealth of the country is drained away by them, and that therefore the sinking of wells will be of greater advantage.

Famine relief.

RAHBAR, 7th February, 1908.

94. The *Awaza-i-Khalq* (Benares), of the 8th February, notes with satisfaction that some well-to-do residents of Lahore have arranged to sell flour to the respectable poor and widows at the concession rate of 10 seers a rupee, and exhorts the well-to-do persons of other towns also to follow the noble example set by their brethren of Lahore.

Private relief arrangements in Lahore.

AWAZA-I-KHALQ, 8th February, 1908.

95. The *Riyáz-ul-Akhbar* (Lucknow), of the 8th February, publishes a pathetic appeal from one Wali Haider of Cawnpore who urges well-to-do men to open a relief fund for people of good family who think it a disgrace to take to manual labour and are dying of hunger and want.

Famine.

RIYAZ-UL-AKHBAR, 8th February, 1908.

96. The *Citizen* (Allahabad), of the 9th February, publishes a long letter from Lala Lajpat Rai calling for subscriptions for a famine fund, in which the writer refers to the report regarding the condition of certain districts in the United Provinces made by a young graduate deputed for that purpose (? Sundar Lal).

Lala Lajpat Rai's appeal for famine funds.

CITIZEN, 9th February, 1908.

97. The *Rahbar* (Moradabad), ofthe 7th February, referring to the intense misery caused by famine in this country, complains that the King-Emperor, who has subscribed so liberally to the Mutiny veterans' fund, has not the compassion to start a fund for the relief of the famine-stricken people of this country.

The King-Emperor and the people of India.

RAHBAR, 7th February, 1908.

98. The *Rohilkhand Gazette* (Bareilly), of the 8th February, complains that there is much corruption in the Canal administration of this province, that the distribution of water from the canals is very irregular, that the rates are extorted irrespective of whether the cultivator has received sufficient water or not, and that the rates are being constantly enhanced. The editor requests the Government to appoint a special commission to investigate the matter.

Irrigation.

ROHILKHAND GAZETTE, 8th February, 1908.

(g).—General.

RASTGO, 7th February, 1908.

The Allahabad shooting incident.

99. Referring to the mysterious shooting of a boy on the City Road in Allahabad, the *Rástgo* (Allahabad), of the 7th February, suspects it to be the action of some European, and hopes that local police will do its best to bring the offender to justice.

AWAZA-I-KHALQ, 8th February, 1908.

The Allahabad shooting incident.

100. The *Awaza-i-Khalq* (Benares), of the 8th February, writes as follows:—"On the 28th January some angels of God (Europeans?) were engaged in shooting on the Canning Road, Allahabad, near the bungalow of Mr. Wallach. An Ahir boy was struck with a bullet which broke the bones of his arms. The poor boy was taken care of by Mrs. Wallach, and it is hoped that he may recover.

This kind of reckless shooting is on the increase, and life is becoming more and more unsafe every day. Will the Americans kindly invent some shot-proof cloth so that the Indians may cover themselves with it before leaving their houses?"

HINDUSTANI, 12th February, 1908.

How to improve the production of country sugar.

101. A correspondent in the *Hindustani* (Lucknow), of the 12th February, while describing the alleged evils of foreign sugar, exhorts his countrymen to encourage the production of sugar in India.

He then eulogises Sir J. Hewett for his sympathy with the *swadeshi* movement and for the material help he has given to encourage arts, industries and other useful movements in these Prvoinces.

He attributes the main cause of the deficiency in sugarcane cultivation in these Provinces to the abnormal enhancement in canal water rates from Rs. 6 to Rs. 10 per acre in the Meerut, Muzaffarnagar, Saharanpur and Bulandshahr districts, which are the chief districts for isugar production.

He asks the United Provinces Government to encourage the sugar industry by reducing the irrigation tax to its former rate, by patronising the zamindars, by advancing money to cultivators, and by rewarding those who manufacture the best sort of sugar.

ADVOCATE, 13th February, 1908.

The sugar industry and canal water rates.

102. Referring to an address by Mr. Craddock, the Chief Commissioner of the Central Provinces at Raipur, about the sugar industry, the editor of the *Advocate* (Lucknow), in the issue of the 13th February, compares his attitude to that of Sir John Hewett, and asks the latter why after his declaration he allowed the canal water rate for sugarcane to be raised, and the former for a declaration that this will not be done in the Central Provinces.

SIPAHI, January, 1908.

Native Military Officers.

103. The *Sipáhi* (Cawnpore) for January (received on the 14th February), suggests the desirability of a military school being opened to impart the same training to native officers of the Imperial Service Troops and of the regular British Army as is given to British officers, so that the former may act as efficiently as the latter in campaigns in which it is found necessary to place the British officers in a place of safety behind the rank and file.

SIPAHI. January, 1908.

3rd Queen's Own Gurkha Rifles.

104. The *Sipáhi* (Cawnpore) for January (received on the 14th February), although expressing its gratification at the honour conferred upon the 3rd Queen's Own Gurkha Rifles at being designated the 3rd Queen Alexandra's Own Gurkha Rifles, does not understand what good such unsubstantial honours can bring. It would indeed have been great honour, if its Sardars were promoted to Lieutenant's or Captain's rank.

CAWNPORE GAZETTE, 8th February, 1908.

Soldier clerks.

105. The *Cawnpore Gazette* of the 8th February, remarks that considering the responsible and hard work of the soldier clerks, their pay is comparatively very small, and suggests that after two years' qualified service they should be appointed as non-commissioned officers, and as jamadars after ten years good work in the service.

AWAZA-I-KHALQ, 8th February, 1908.

Material progress of India.

106. While expressing his regret at the degenerate state of Indians, a correspondent in the *Awaáz-i-Khalq* (Benares), of the 8th February, remarks that it is due to want of education and to the absolute poverty of Indians.

He praises the patriotism and philanthropic spirit of some public men in Bombay in supporting some 80 students every year in foreign countries to learn art, industries and different useful sciences.

He expresses his regret at the indifference of the Punjab and United Provinces people in this respect, and in conclusion he advises his countrymen to try their best to spread scientific study in the country, to establish factories to manufacture the goods which are imported from foreign countries and which carry away more than one thousand million rupees from the country every year.

107. The *Advocate* (Lucknow), of the 9th February, quotes the figures of England's trade returns in order to emphasise the wretched economic condition of India and asks for attention to the *swadeshi* movement.

ADVOCATE, 9th February, 1908.

Economic condition of India.

108. The *Mohini* (Kanauj), of the 4th February, reproduces the speech delivered by Mr. Munchar Shah Sorabji in London on the form of government best suited to India, in the course of which he warned the Parsis to beware of those who endeavour to keep them isolated from the Hindus and their political agitation; and remarks that Muhammadans as well might take a lesson from the speech, and, understanding that their destiny is inextricably bound up with that of Hindus, join with them in the struggle for the rights and privileges of the Indian nation.

MOHINI, 4th February, 1908.

Union between Hindus and Muhammadans.

109. The *Rahbar* (Moradabad), of the 7th February, referring to the exemption of Postmasters, Forest Rangers and others of Bengal from the Arms Act, remarks that this concession gives a clue to the future policy of the Government, and asks if it does not show that the Government intends to strengthen still more the hands of its servants.

RAHBAR, 7th February, 1908.

The Arms Act.

110. The *Agra Akhbar* of the 7th February, referring to the unpopularity of the poor-house in Agra, remarks that the chief reasons why the poor dislike to receive the alms given there are the insufficient quantity of food given to them, that many respectable poor do not like to register their names as receivers of the charity, and that people fear that after the famine is over the men fed at the poor-house will be transported to some foreign colony.

AGRA AKHBAR, 7th February, 1908.

The Agra Alms-house.

The editor draws the attention of the authorities to this, and remarks that it is useless to maintain a poor-house establishment and a well paid staff when it is not resorted to by the poor.

111. The *Agra Akhbar* of the 7th February, while expessing its satisfaction at the failure of Hindi as a common script for the whole of India, remarks that as Urdu can be more, easily written and conveniently read with fluency, and as it is also more commonly used than Hindi, it ought to remain as now the court language in India, and the supporters of Hindi also should favour the cause of Urdu, and should not try to replace a system which has worked so satisfactorily.

AGRA AKHBAR, 7th February, 1908.

Urdu and Hindi as common scripts.

112. The *Rástgo* (Allahabad), of the 7th February, publishes an article entitled "The foolishness of a Judge, *i.e.* the chastisement of Mr. Sri Lal, District Judge, Ghazipur", of which the following is a literal translation:—

RASTGO, 7th February, 1908.

Chastisement of Mr. Siri Lal, Judge.

"Our readers will remember that Mr. Sri Lal, District Judge, Ghazipur, was applauded for presiding over the *Swadeshi* and National meeting held some time ago in honour of the late Babu Bhola Nath Rai, a distinguished member of the Ghazipur bar and a prominent Congress supporter, a report of the proceedings of which was published in the columns of this paper. It appears that the High Court or His Honour the Lieutenant-Governor warned the Judge to be more careful in future. We have nothing to do with this censure, because a master has every right to treat his slave in any way he likes. Even if he had been dismissed for his fault we could have done nothing save to congratulate him once more for his sacrifice as a martyr. As it is not an easy task in these days especially to do any service to the nation, it would have been very wise of him to consider the dangers of the situation before venturing to occupy the presidential chair of a public meeting held in the national cause, simply at the request of some shameless flatterers. It was after all a mistake on his part with which we have no concern.

What we mean to show to the public is the cowardice displayed by the Judge after the warning. Through his foolish inexperienced and flattering *munsarim* Jaddo Babu, he tried to dissuade his subordinates from subscribing to certain newspapers, and in this way attempted to encroach upon their natural rights to subscribe to any newspaper they liked. It is clear that the foolish, the inexperienced and the flatterers recognise no responsibility in such matters. But we have a right to enquire and do enquire of the Judge if he can show any provision in the Civil, Criminal or any other code to justify his unlawful conduct. We will be most grateful to him if he can show that his conduct is justified by any existing law. Otherwise he must be careful in future not to do such silly actions.

The Judge must also bear in mind that, if the High Court or His Honour the Lieutenant-Governor can censure him once for presiding over the deliberations of a public meeting, we can, we do and we will, chastise him if necessary a thousand times and in a thousand ways for his absurd and unlawful conduct."

ROHILKHAND GAZETTE, 8th February, 1908.

Muhammadan holidays.

113. The *Rohilkhand Gazette* (Bareilly), of the 8th February, compares the Hindu and Muhammadan holidays sanctioned by the Government and complains that great injustice has been done to the Muhammadans. They get only one day's leave for their most important holidays, the *I'd-ul-Fitr*, the *Id-uz-zuha*, and the *Shabrat*, although it is impossible for them to work on the days succeeding them. In the *Moharram* which is a time of mourning with them, they are allowed three days which should be extended to at least ten.

HINDOSTHAN, 8th February, 1908.

Medical appointments in India.

114. The *Hindosthan* (Kalakankar), of the 8th February, complains that Government appoints men from the Indian Medical Service to all the special medical appointments in India instead of seeking for other equally efficient men whose service would be available to it at a cheaper rate.

CAWNPORE GAZETTE, 8th Febuary, 1908.

Disunion is the cause of India's troubles.

115. While regretting the moral, intellectual and spiritual degeneration of Indians, the *Cawnpore Gazette* of the 8th February, remarks that it is mainly due to the ignorance of Indians.

The editor eulogises Government for spreading education in the country and exhorts his countrymen to give up all sectarian differences and like all other civilised people, work in union and harmony for the good of their nation and country.

MUSAFIR, 8th February, 1908.

A new order of the Bengal Government.

116. The *Musáfir* (Agra), of the 8th February, strongly condemns the recent order of the Bengal Government making it compulsory on the *mukhias*, zamindars and other village headmen to report to the nearest magistrate or police officer all news bearing on politics or the *swadeshi* movement in addition to those mentioned in section 48, Criminal Procedure Code. The editor remarks that the issue of such orders suggests Russian administration because such things were never known before with the British Government."

MUSAFIR, 8th February, 1908.

The Etawah incident.

117. Referring to the silence of the Government over the Etawah incident, the *Musáfir* (Agra), of the 8th February remarks as follows :—

"It seems as if God has tongue-tied or put a seal of silence on the lips of the United Provinces Government. Notwithstanding the serious attempt to deport some respectable Hindus of Etawah and send a good number of them into jail, and the cries of the Hindu journalists to bring the real culprits to justice it is very strange that the Government has entirely slept over the matter.

It has not spoken a word in this connection. On the other hand it has transferred the Hindu Kotwal and replaced Pandit Shiyam Behari Misra, the Deputy Superintendent of Police, by a Muhammadan. The place is now entirely managed by Muhammadan police officers. *Al-Bashir* of Etawah, the councillor or the prime minister of the Government, comes out every week twisting its moustaches, and fearlessly making its comments.

It is Sir John Hewett's government and we never expected that Fullerism would reign supreme in these Provinces also. But alas, the circumstances force such a belief upon us, which is strengthened all the more by the pythagorean silence of the Government over the matter."

118. While pointing out the importance of the office of Sub-Registrarship, the *Nasim-i-Agra* of the 11th February, remarks that they are very low-paid and that their pay should never be less than Rs. 100 a month.

Sub-Registrarship.

NASIM-I-AGRA, 11th February, 1908.

As to the qualifications of a Sub-Registrar, the editor says that he must be neither too young nor too old and that he should possess sufficient knowledge and ability to understand the importance of his responsible work.

119. Referring to the quarrel between a Bengali Deputy Magistrate and a police constable, and to the views of the *Bengalee* on the matter, the *Hind* (Lucknow), of the 13th February, differs from the opinion of the former and approves of the action of the authorities in reprimanding the aggressive Deputy Magistrate, without any consideration of his position.

Quarrel between a magistrate and a police constable.

HIND, 13th February, 1908.

120. Referring on the authority of the *Citizen* (Allahabad), to the withdrawal of shares taken by Government servants in a *swadeshi* cloth company in consequence of His Honour's asking the companies to submit a list of all shareholders, the *Hind* (Lucknow) of the 13th February, expresses a doubt as to the truth of the statement and asks the local Government to throw some light on the subject.

Government servants shareholders in *swadeshi* companies.

HIND, 13th February, 1908.

121. Comparing the environments of the Congress with those of the *Magh Mela* or any other fair, the *Abhyudaya* (Allahabad) of the 14th February is compelled to confess that it is very long before the Indians will be competent to attain *swaraj*, for the mass of the people are still enveloped in deep darkness, entirely ignorant of political matters beyond the fact that the Government's only duty is to realize taxes while their's is to pay them. To improve the condition of the masses, the editor suggests that schools should be opened in every village at which *Sadhus*, many of whom are literate men and who live on the charity of the people, should be made to impart knowledge to villagers in return for their daily subsistence, and that paid teachers should also be engaged for the same purpose.

Condition of the masses.

ABHYUDAYA, 14th February, 1908.

V.—Legislation.

122. The *Sundar Shringar* (Muttra), of the 7th February, objects to the proposed amendment in the Press Act whereby editors will be required to make a declaration in the court and furnish securities, on the ground that it will unduly restrict the liberty of the Press and prevent it from making honest and impartial criticism of Government measures.

Proposed amendment in the Press Act.

SUNDAR SHRINGAR, 7th February, 1908.

123. Referring to the proposed amendment in the Press Act whereby editors will be made to register their names and furnish cash security, the *Arya Mitra* (Agra), of the 8th February, warns its contemporaries not to be frightened by such restrictions, and hopes that they will not be deterred in this way from the performance of their duties. The editor asks whether the journalists are criminals that they should be required to furnish personal recognizance and securities.

Proposed amendment in the Press Act.

ARYA MITRA, 8th February, 1908.

124. Discussing the subject of Life Insurance Legislation, the editor of the *Advocate* (Lucknow) expresses regret in the issue of the 13th February that there are no provisions in India similar to those in England to safeguard the public, and remarks that failure to protect the public, and particularly the poor by legislation may have a baneful effect.

Life Insurance Legislation.

ADVOCATE, 13th February, 1908.

VI.—Railway.

125. The *Rahbar* (Moradabad), of the 7th February, referring to collisions and other mishaps on railway lines, remarks that those persons who are responsible for the great loss of life caused by these accidents, are generally Europeans and so are not punished for such criminal negligence of duty. Reform in this direction is urgently needed and it is to be seen whether the proposals that have been made for preventing the occurrence of such accidents are carried into effect.

Railway collisions.

RAHBAR, 7th February, 1908.

ROHILKHAND GAZETTE, 8th February, 1908.

The Rohilkhand Kumaun Railway.

126. The *Rohilkhand Gazette* (Bareilly), of the 8th February, complains that the Rohilkhand Kumaun Railway authorities have not as yet fenced their line, although frequent accidents occur. Only a few days ago a ballast engine collided with a bullock cart which was crossing the railway line.

INDIAN DAILY TELEGRAPH, 9th February, 1908.

Complaints against the Rohilkhand and Kumaun Railway.

127. The *Indian Daily Telegraph* (Lucknow), of the 9th February, contains a letter drawing attention to the alleged defective medical attendance which Railway officials get on the Rohilkhand Kumaun Railway.

CITIZEN, 9th February, 1908.

Complaint against Railway officials.

128. The *Citizen* (Allahabad), of the 9th February, has an article complaining of the arrangements made by the railway officials for the convenience of the pilgrims on the occasion of the *Ardhodayayog* and of the behaviour of the District Traffic Superintendent.

INDIAN DAILY TELEGRAPH, 9th February, 1908.

Cawnpore-level crossing.

129. The *Indian Daily Telegraph* (Lucknow), of the 9th February, contains a letter complaining of the alleged unnecessary detention at the level-crossing in Cawnpore.

SULAIMANI AKHBAR, 11th February, 1908.

Railway accidents.

130. Referring to various accidents which have of late taken place on railways, the *Sulaimani Akhbar* (Benares) of the 11th February, asks the railway authorities to find out the real cause of such accidents.

The editor expresses the opinion that in order to prevent the occurrence of such accidents it is necessary to secure the services of competent well-paid hands, specially taking care that they are not addicted to intoxicants of any sort.

AL-BASHIR, 11th February, 1908.

Abolition of toll,

131. Alluding to His Honour's speech at the opening of the Jumna Bridge at Agra and to the abolition of toll on certain railway bridges, *Al-Bashir* (Etawah), of the 11th February, expresses the desirability of abolishing the toll on all other railway bridges also.

NAIYAR-I-AZAM, 12th February, 1908.

The Station Master of Tajpore.

132. The *Naiyar-i-Azam* (Moradabad), of the 12th February, remarks that various complaints have been received against the Station Master of Tajpore that he causes annoyance in different ways to people who carry on the business of importing goods from Tajpore to Kashipur, and asks the authorities to look into the conduct of the Station Master.

HIND, 13th February, 1908.

Railway thefts.

133. Referring to a case of theft on the railway, recently committed between Phagwara and Baran stations, in which the culprit entered the female compartment, obtained ornaments from a passenger by threatening to injure her with a knife, the *Hind* (Lucknow), of the 13th February notes with regret that such incidents have of late become very common, and if prompt measures are not taken to ensure the safety of passengers it is feared that they will lose even what little faith they have in the department.

VII.—Post Office.

POSTAL MAGAZINE, January, 1908.

Railway Mail Service,

134. The *Postal Magazine* (Agra), for January (received on the 10th February), publishes anonymous letters from various employés of the Railway Mail Service who complain that their pay is very small ; they get no rest ; that their health is impaired by overwork ; that they do not get any travelling allowances and that no arrangements are made for their comfort in the rest houses that have been provided for them.

AWAZA-I-KHALQ, 8th February, 1908.

Benares city post office.

135. The *Awaza-i-Khalq* (Benares), of the 8th February, remarks that it is rumoured that after some time the delivery of letters will not be made at the Benares city post office, but at the Cantonment post office.

As this change is sure to increase difficulties and cause delay in the distribution and delivery of letters, the Postmaster General is requested to give due consideration to the matter.

VIII.—Native Societies and Religious and Social Matters.

ABHYUDAYA, 7th February, 1908.

The *Magh Mela*.

136. The *Abhyudaya* (Allahabad), of the 7th February, referring to the last *Magh Mela*, says that all passed off well except that the huts which were built for accommodating pilgrims, did not protect them from the inclemency of the weather, for which the *Pragwals*

were not to blame since they had to pay such exorbitant charges for small plots of ground that they had very little money left to erect comfortable huts for the pilgrims.

SWARAJYA, 8th February, 1908.

137. The *Swarajya* (Allahabad), of the 8th February, referring to the large concourse of pilgrims at the *Magh Mela* in spite of the severity of famine, believes that all this is due to blind fanaticism and remarks "would that there had been some one wise enough to make this fanaticism flow into useful channels, so that these people could be saved from ravages of famine and plague and the destitution and poverty caused thereby."

The *Magh Mela*.

The editor further notes with satisfaction that several young men have been seen preaching *swadeshi*, *swaraj* and boycott in the *Mela*.

MUSAFR, 8th February, 1908.

138. The editor of the *Musáfir* (Agra), in the issue of the 8th February, enters into a controversy with the editor of *Al-Bashir* (Etawah), and refutes his arguments quoting references from history to show that Muhammadan rule in India was despotic and spread by means of the sword.

The *Musafir* versus *Al-Bashir*.

AWAZA-I-KHALQ, 8th February, 1908.

139. The *Awaza-i-Khalq* (Benares), of the 8th February, objects to Raja Ram Pal Singh presiding over the deliberations of the ensuing Provincial Social Conference.

The ensuing Provincial Social Conference.

The editor remarks that Raja Ram Pal Singh is an England-returned man and his words will have no influence on the elderly persons who belong to the orthodox Hindu class of the old school.

ADVOCATE, 9th February, 1908.

140. The *Advocate* (Lucknow), of the 9th February, has a leading article, drawing attention to the excellent work done by the Bengali volunteers on the occasion of the recent *Arthodaya* fair in Calcutta, and to the commendations extended to their achievements by the press and by the officials as well.

The *Arthodaya* volunteers.

HINDUSTANI, 12th February, 1908.

141. The *Hindustani* (Lucknow) of the 12th February, reproduces the remarks of the *Advocate* (Lucknow), of the 6th February, on the conduct of the volunteers on the occasion of the *Ardhodaya* Yoga at Calcutta.

The *Ardhodaya* Volunteers.

IX.—Miscellaneous.

ABHYUDAYA, 14th February, 1908.

142. The *Abhyudaya* (Allahabad), of the 14th February, gives an account of the life of Bhishma (one of the chief characters in the Mahabharat,) and remarks that merely to kill anybody, or to refrain from doing so, does not constitute sin or virtue respectively. "To destroy the enemy for the protection of religion and country is the eternal *dharma*. To refrain from bloodshed at such a time is the greatest sin. Duty alone is the one supreme thing. Life and death are matters of constant occurrence. Man has constantly to pass from one body to another. Accordingly to forsake religion (duty ?) for love of body is sheer folly and stupidity. Life of the sage Bhishma is an example of how one should abide by one's duty, and it teaches Indians how they should engage themselves in their country's progress, leaving aside cowardice and love of body and fearlessly attend to the performance of their duty."

Life of Bhishma.

ALLAHABAD:
The 17th February, 1908.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

1. The *Rahbar* (Moradabad), of the 14th February, referring to the murder of the King and the Crown Prince of Portugal, remarks that regicides are frequent in civilized Europe, while the people of the East have seldom committed such deeds.

The Lisbon tragedy.

RAHBAR, 14th February, 1908.

2. Referring to the assassination of the King and the Crown Prince of Portugal, the *Rastgo* (Allahabad), of the 14th February, remarks that this incident should teach a lesson to those who have inordinate love for monarchy and usurp the natural rights of the people.

The Lisbon tragedy.

RASTGO, 14th February, 1908.

3. Referring to the assassination of the King and the Crown Prince of Portugal, the *Swarajya* (Allahabad), of the 15th February, says that it was the result of despotism and monarchy, and remarks that other rulers adopting a similar policy should take a lesson from this tragic end of a brother king.

The Lisbon tragedy.

SWARAJYA, 15th February, 1908.

4. Referring to the Lisbon tragedy and to the subsequent release of political prisoners and to the change of policy by the new king of Portugal, the *Swarajya* (Allahabad), of the 15th February, urges the Government of India to take a lesson from this incident, give up its repressive policy, and try to secure the confidence of the people.

The Lisbon tragedy.

SWARAJYA, 15th February, 1908.

5. Referring to the assassination of the King and the Crown Prince of Portugal, the *Cawnpore Gazette* of the 15th February, remarks that the difference between people of the East and of the West is that the former attribute divine right to their kings, whereas the latter never hesitate to kill any king who stands in the way of progress.

The Lisbon tragedy.

CAWNPORE GAZETTE, 15th February, 1908.

6. Referring to the Anglo-Russian Convention, the *Shahna-i-Hind* (Meerut), of the 16th February, remarks that the silence of the Amir over the terms of the convention does not auger well for the peace of the Frontier.

Anglo-Russian Convention.

SHAHNA-I-HIND, 16th February, 1908.

7. The *Indian Daily Telegraph* (Lucknow), of the 16th February, expresses satisfaction that Great Britain has abandoned her proposals regarding the policing of Macedonia, and the hope that she will not in future adopt proposals calculated to wound the susceptibilities of Muhammadans.

The Macedonian question.

INDIAN DAILY TELEGRAPH, 16th February, 1908.

8. *Al-Bashir* (Etawah), of the 18th February, referring to the Macedonian question, remarks that the Musalmans of India resent English interference in Turkey, only because they think that it is done in the interests of the Christian subjects of Turkey and not because any political issues are at stake or in the interests of its subjects resident in Turkey. If England wants to enter upon a humanitarian crusade, it is its duty to take into consideration the sufferings of the Musalman subjects of Russia, France, Portugal and Spain.

The Macedonian question.

AL-BASHIR, 18th February, 1908.

The editor remarks that it has been alleged by some Congress papers that, as the Musalmans of India are pro-Turkish in their sympathies, they are disloyal to the British Government andwould be glad to place India under Turkey, but that this assertion is false and due to spite, as the Musalmans know full well the value and blessings of British rule, though they would like the British Government to go back to the pro-Turkish policy of Lord Beaconsfield and give up the anti-Turkish one of Mr. Gladstone.

9. The *Aligarh Institute Gazette* of the 19th February, referring to the comments made by the *Pioneer* in its issue of the 15th February, on the cultivation of friendly relations between England and Turkey, remarks that the Musalman citizens of the British Empire will be highly gratified if the Imperial Government adopts a friendly policy towards Turkey, urging that England has as its subjects the largest number of Musalmans in the world.

England and Turkey.

ALIGARH INSTITUTE, GAZETTE 19th February, 1908.

An open rupture with Turkey would not affect their loyalty, but would nevertheless be calculated to wound their feelings.

HIND, 20th February, 1908.

Asiatics in foreign countries.

10. The *Hind* (Lucknow), of the 20th February, referring to the laws passed by Australia, Canada and Transvaal, interdicting the influx of Asiatics into those colonies, remarks that one does not know how far off the time is, when Asiatics will prevent the people of other countries from entering Asia, and that now it is impossible not to retaliate with stones if bricks are thrown at them.

(b).—Home.

OUDH AKHBAR, 15th February, 1908.

The Congress split.

11. The *Oudh Akhbar* (Lucknow), of the 15th February, notes with regret the frequent squabbles and mutual recriminations between the two parties in the Congress, remarking that the principles on which they differ have now been entirely lost sight of, and that the controversy has resolved itself into a personal matter.

The editor expresses the hope that the differences will be amicably settled as soon as possible.

RIYAZ-UL-AKHBAR, 16th February, 1908.

The Congress.

12. A correspondent of the *Riyaz-ul-Akhbar* (Lucknow), of the 16th February, referring to the claim made by the Congress to be representative of all the communities of India, remarks that if it does represent any one, it represents the English-speaking Hindus, as the Muhammadans keep themselves aloof from all agitation against the Government. For a country to have representative institutions, he maintains that all its inhabitants should have one religion and should be in the same scale of civilization, and in conclusion he cautions the Musalmans against the Congress and asks them to uphold the Government.

OUDH AKHBAR, 18th February, 1908.

The Congress.

13. The *Oudh Akhbar* (Lucknow), of the 18th February, referring to the renewed activity of Congressmen and to their intention to hold a Convention during the Easter holidays, remarks that this shows that the Congress is not dead as has been affirmed by its opponents, but that it is taking deeper root, as the holding of provincial and district conferences shows that the ideals and aspirations of the Congress are being espoused by a larger proportion of the public.

ABHYUDAYA, 21st February, 1908.

The Surat Congress.

14. The *Abhyudaya* (Allahabad), of the 21st February, contains an article refuting the charges made by the Hindi *Kesari* (Nagpur) against the Moderate leaders in connection with the breaking up of the Surat Congress, and remarks that its contemporary's statements are inspired more by its partiality for Mr. Tilak than by love of truth.

MOHINI, 11th February, 1908.

Indains in the Transvaal.

15. The *Mohini* (Kanauj), of the 11th February, referring to the ill-treatment of the Indians in the Transvaal, remarks that the relaxation of the rigours of the Registration Act should not be considered sufficient reason for Indians relaxing their efforts, but that they should keep up a vigorous agitation both in India and in the Transvaal, enforced by boycott of colonial goods, and repeatedly appeal to both the Government of India and to the Imperial Government until the Registration Act itself is repealed.

ANAND, 13th February, 1908.

Lord Curzon on the Indian question in the Transvaal.

16. The *Anand* (Lucknow), of the 13th February, expresses satisfaction at Lord Curzon's espousing the cause of the British Indians in the Transvaal and advocating equal rights to Indians with other subjects of the empire, but fears lest the people, smarting under his acts in India, may not declare this display of sympathy towards Indians to be inspired only by a desire on his Lordship's part to humiliate his opponents.

RAHBAR, 14th February, 1908.

Indians in the Transvaal.

17. The *Rahbar* (Moradabad) of the 14th February, referring to the settlement of the Transvaal Indian trouble, remarks that it is only a compromise, and expresses regret that the Indians had not the patience to wait and suffer till the system of registration was

done away with altogether, and the hope that they will not willingly register, or else the sole purpose of their long resistance will be frustrated. He concludes by saying that they should never be content with compromises, as if they do, they will never reach their goal.

Indians in the Transvaal.

18. While commending the conduct and manly resolve of the Pathans and the Chinese in not yielding to the ignominy of registering their names in the Transvaal, the *Hind* (Lucknow) of the 20th February, condemns what he describes as the cowardice shown in this matter by Mr. Gandhi and the Hindus.

HIND, 20th February, 1908.

The Indian discontent.

19. The *Oudh Akhbar* (Lucknow), of the 18th February, notes with regret the growing prominence that is being given by the Government to distinctions of race, the systematic disregard of the claims of educated Indians to be given positions of responsibility and trust in the State, and the condemnation by the Government of the *swadeshi* movement, and expresses the opinion that if it persists in its present policy of repression and of want of sympathy with popular aspirations, the situation will become more grave in a short time.

OUDH AKHBAR, 18th February, 1908.

The Indian discontent.

20. The *Oudh Akhbar* (Lucknow), of the 21st February, makes the following proposals for allaying the present discontent in India :—

(1) To govern in the interests of the people and in accordance with their wishes.
(2) To interdict the export of grain, and to do away with the policy of free trade, which has proved extremely injurious to India.
(3) To administer in criminal cases between Europeans and Indians, even-handed justice, and that juries for these cases should consist of equal numbers of Europeans and Indians.
(4) To have entire confidence in the people of India and to give them posts in the Army as commissioned officers and to allow them to enlist as volunteers.
(5) To be very lenient in the recovery of land revenue and to introduce permanent settlement.
(6) To repeal or modify the Arms Act.
(7) To separate the Judicial from the Executive.

The editor is of opinion that if these reforms are effected, the discontent will die out, and that the National Congress will become an unnecessary institution.

OUDH AKHBAR, 21st February, 1908.

Sedition and the *Englishman*.

21. The *Abhyudaya* (Allahabad), of the 21st February, referring to the suggestions of the *Englishman* regarding the proposed amendments to the Press Act, while admitting that some papers transgress proper bounds, the editor notes that if Mr. Phelp's American letters, which have repeatedly emphasised the fact that Indians should not go beyond constitutional limits, be considered as seditious, it is impossible that Indian leaders should be able to save themselves from the charge of sedition ; and that, if the *Englishman's* advice be accepted, it is possible to stop the publication of violent writings, but he expresses apprehension lest violent actions should take the place of violent writings, since the policy which has been in vogue for some time past in the country has estranged the feelings of the people. The editor suggests that, now that many acts have been done in accordance with the advice of Anglo-Indian papers like the *Englishman*, and that the Government has experience as to how detrimental they are to the interests of both the rulers and the ruled, the advice of men like Dr. Rutherford and Sir Henry Cotton should be taken so as to see what effect it has on the interests of the ruling race and of the governed. He expresses the assurance that if this be done, violent speeches and writings will altogether cease, and that if not, public opinion should stop them, without Government being obliged to take any step in the matter.

ABHYUDAYA, 21st February, 1908.

The Decentralisation Commission.

22. The *Indian Daily Telegraph* (Lucknow), of the 16th February, contains a letter from the Rev. E. Greaves saying that his evidence before the Decentralisation Commission was misreported, and that he said that his remarks did not apply to officers of several years past at Benares.

INDIAN DAILY TELEGRAPH, 16th February, 1908.

INDIAN DAILY TELEGRAPH, 19th February, 1908.

The Decentralisation Commission.

23. The *Indian Daily Telegraph* (Lucknow), of the 19th February, reproduces an extract from Mr. Moti Chand's evidence before the Decentralisation Commission in praise of Mr. Radice's manners and treatment of native gentlemen.

INDIAN DAILY TELEGRAPH, 19th February, 1908.

The Decentralisation Commission.

24. In an article on the Decentralisation Commission, the *Indian Daily Telegraph*, (Lucknow) of the 19th February, comments on the uniformity of opinion of the witnesses before the Commission regarding the abolition of the Board of Revenue and the want of sympathy between officials and people. The editor surmises that the weight of evidence adduced on the first subject will probably influence the Commission to consider the advisability of recommending the abolition of the Board ; as regards the second subject the editor is unable to believe that officials of these provinces as a class are not sympathetic. Government has always exercised a kindly sympathy in the interest of the people, but it may be that a few officials do not act up to the spirit of Government policy, and he suggests that to obviate this promotion be to some extent made dependent on tact and courtesy.

The editor further remarks on the recommendations made before the Commission regarding the appointment of non-officials as chairmen of municipalities, and points out that the lack of suitable persons for such appointments is attributable to the backward state of education in these provinces.

MOHINI, 11th February, 1908.

The United Provinces Second Provincial Conference.

25. The *Mohini* (Kanauj), of the 11th February, notes with regret that these provinces are the most backward part of India, and attributes it to the policy of the so-called local leaders, inasmuch as they are wanting in moral courage, self-sacrifice and action and disregard public opinion, taking their own opinion to be its embodiment. The editor remarks that as the Provincial Conference professes to improve the condition of these provinces, it should adopt such measures as are useful and practical, that it should conduct its proceedings in Hindi, the vernacular of the province and that it should further take up the question of national education, and adopt *Swadeshi* and boycott resolutions so as to encourage industrial development, which coupled with self-reliance is the root of all progress.

RAHBAR, 14th February, 1908.

The Provincial Conference.

26. The *Rahbar* (Moradabad), of the 14th February, deprecates the election of Pandit Madan Mohan Malaviya as President of the Provincial Conference to be held at Lucknow, and ascribes it to the paucity of capable men in these Provinces.

The editor makes the following comments on the subjects that will be discussed in the Conference :—

(1) Reform of Legislative Councils. The expansion of these Councils will not be of any advantage to the people unless the number of the official and non-official members are equalized, but this the Government will never do.

(2) Decentralisation : The people want the separation of the judicial from the executive, and they do not care whether the authority of Government officials is reduced or extended. Government has for the last 22 years ignored the agitation for the separation of the judicial from the executive, and there is no hope that it will do so now.

(3) Famine. The people have been clamouring for the interdiction of the export of grain, but the Government has paid no attention to it. The people themselves should try to stop the export of grain, and, although there would be many difficulties in their way in the end they would succeed. In this connection the editor refers to the remission of land revenue during famines, remarking that the Government seldom does this, and that it spends its surpluses on railway projects which are a source of gain to it.

(4) Education. He expresses doubt that the British Government would spend anything for the betterment of another race, and especially on their education, so that they be able to demand their rights, and remarks that the people should establish their own schools and colleges.

(5) Government service. He condemns the craving for Government service, and expresses the opinion that it will never entrust responsible work to Indians, as it knows its own weakness and exhorts young people to take to arts and industries.

(6) *Begar*. He thinks that it is impossible for the Government to abolish *begar*, as its petty officials will always tyrannise over the weak. It can be only done away with by the diffusion of education, so that people may become aware of their own rights. He concludes by saying that Associations should be established in every district for the education of public opinion. Until every one in the country knows what his rights are, the holding of Congresses and conferences would be of no avail. He believes that it would be very wise if all of these questions are thoroughly discussed, in their different aspects.

The Pubna Conference.

27. Referring to the remarks of the *Statesman* on the recent Conference at Pubna, the *Swarajya* (Allahabad) of the 15th February, remarks that this shows that Indians are every day losing all fear of the British Government. **SWARAJYA, 15th February, 1908.**

"Farsighted officials! If you care to keep the brightest jewel of the Indian Empire any longer in the British Crown, then for God's sake do away with all your repressive and shortsighted policy and try to reconcile Indians and win their confidence by treating them in a just and sympathetic way. Do not oppress them too much and keep in mind the weighty words of Sádi, the great Persian poet, and moralist :—

"Do you not see, that even a cat when hard pressed becomes desperate and summons up courage to scratch out the eyes of a lion,"

The First Provincial Conference.

28. In commenting on the first Provincial Conference held at Allahabad, the editor of the *Citizen* (Allahabad), in the issue of the 20th February, describes the gathering as a "legal fiction," as it consisted of lawyers or their admirers, or reflected only their views. The editor expresses himself as unable to understand why the Conference is styled Provincial as it is confined to a small section of the community. The circular convening a meeting for the election of delegates for the next Conference invites only those who sympathise with the views of the Conference to attend, which notice, the editor characterises as 'an impudent proclamation,' and prophesies failure for the Lucknow Conference, if its organisers are influenced by similarly narrow-minded principles. **CITIZEN, 20th February, 1908.**

The Liberal Ministry.

29. Referring to the defeat of Liberal candidates in certain recent elections, the *Anand* (Lucknow) of the 13th February, says that it shows that the Liberals have begun to lose their hold upon the public mind. The editor notes that the Liberal party since its accession to power has done not a single act to entitle it to a longer existence. He remarks that as for the Indians it makes no difference whether Liberal or Conservatives are in power, since it is the former who are now having the Indians oppressed at the hands of the same Boers, with whom the Conservatives professed they went to war for the protection of the British Indians in the Transvaal. **ANAND, 13th February, 1908.**

India and Ireland.

30. While pointing out that the manly courage and brave resistance of the Irish have often compelled the British Government to desist from its despotic and repressive policy, the *Swarajya* (Allahabad), of the 15th February, remarks :— **SWARAJYA, 15th February, 1908.**

"Indians! if you want to dissuade your officials from their present harsh and unsympathetic policy, you should show them that their present attitude towards you is not only foolish but also injurious to England. Instead of weakening Indians your policy is every day making them more and more strong. But if you, Indians, timidly submit yourself to their harshness, and cringingly brush the dust of their shoes, then be sure that this ill-treatment towards you will be continued for ever.

It is better, therefore, that you come forward like men and show that you are a living nation of the world and cannot silently submit to such scornful treatment and disregard of your honour."

SWARAJYA, 15th February, 1908.

The Government and the Press.

31. Referring to the statement of the editor, manager and printer of the *Sandhya* in connection with the second case of sedition against him, the *Swarajya* (Allahabad), of the 15th February, remarks :—"The undaunted spirit of editors as evinced by them in their statements before the court, has entirely humiliated the respect and authority of the British courts. But it is strange that the Government is still sleeping and blindly keeping to its repressive and harsh policy. It must know that the times are past when it could do what it liked.

The well-wishers and the lovers of India, as was said by B. Manuranjan Guha, should act with courage and manliness. They should never fear jail or deportation, gallows or bullet. If the Government cares to protect the dignity and honour of its courts, it should abstain from filling the jails with editors, and from penalising the spirit of patriotism. Otherwise there may come forward some still more obstinate and undaunted editor, who may even refuse to recognise the English courts and the British law, which take patriotism and service of the nation to be an offence, as a competent authority to chastise him, and may say plainly that the judges are tyrants and the law an instrument of torture and oppression. The wise and far-sighted can well surmise the consequences which will follow when it comes to such open flouting in the face of authority.

Consequently instead of gagging independent editors, by resort to oppression and by restricting their freedom of speech and writing, it will be much better if they are won over with co-operation and sympathy, without affording them an opportunity to bring into action their resources for lowering the respect of the Government in the eyes of the public, (by depicting it) as despotic and cruel.

When Government will perform its duty with honesty of purpose and justice, the editors will become fearless of extraneous dangers and devote themselves to reform and to the improvement of the internal requirements of the community. Unless Government abstains from regarding independent editors as its enemies, it is impossible that it can in any way dissuade them from criticising its measures.

It is better and wiser therefore that Government should give up its repressive policy and act with justice and sympathy."

SWARAJYA, 15th February, 1908.

Appointment of Lala Harkishan Lal as a member of the Legislative Council.

32. Referring to the appointment of Lala Harkishan Lal, barrister-at-law, as a member of the Punjab Legislative Council, in recognition of his services as the leader of the Punjab Moderates, the *Swarajya* (Allahabad), of the 15th February, remarks that it cannot be a true honour, which is obtained at the expense of the interests of one's country and in exchange for the humiliation of its people.

ABHYUDAYA, 21st February, 1908.

Dr. Rutherford on Lala Lajpat Rai and Ajit Singh.

33. The *Abhyudaya* (Allahabad) of the 21st February, reproduces the opinion of Dr. Rutherford on Lala Lajpat Rai and Ajit Singh as expressed by him to a representative of the *Manchester Guardian* when asked whether he considered them seditionists, and remarks that Indians are at one with Dr. Rutherford in his estimate of the character of those two Indians.

ABHYUDAYA, 21st February, 1908.

Self-government in India.

34. The *Abhyudaya* (Allahabad), of the 21st February, contains an article under the heading "What is our ultimate goal." The editor holds that the demand of absolute *swaraj* (autonomy) for India, and the wild talk in some quarters of severing all connection with England stand very seriously in the way of useful work in the country. He maintains that the ultimate goal of Indians is that they should have control over the finances and the administration of the country, so that its wealth may be devoted to its own good, and thereby obviate its material and economic prostration, and this aim can also be realized if India is granted self-government on the lines of colonial government. Accordingly, he adds, to demand such *swaraj* as implies the rejection of possible connection with England, is to make the attainment of their object an impossibility, and to wantonly plant thorns in their way. He remarks that all should co-operate in gaining those points on which all agree, leaving the disputed points to be attempted by those who dare do it, and that it is sheer folly to quarrel among themselves and thus obstruct their progress, because they cannot agree on all points. He urges that the securing of self-government on colonial lines is in itself no easy task, and that all

should bend their energies to render it easy, clearing off the difficulties and obstructions in the way. Without quarrelling about the height which the national fabric should reach, all should see that its foundations are laid deep and strong, which is only possible by the spread of education, the encouragement of unity, the practice of virtue, and the cultivation of self-respect.

II.—Afghanistan and Trans-Frontier.

35. In an article entitled a "Curious Buffer", the *Indian People* (Allahabad), of the 16th February, points out that His Majesty the Amir, though under many obligations to the British nation, is ready to shelter the women and children of the frontier tribes, now that a punitive expedition is contemplated. **INDIAN PEOPLE, 16th February, 1908.**

The Zakka Khel expedition.

36. In discussing the order prohibiting officers and men from giving any information to Press correspondents in connection with the punitive expedition, the *Indian People* (Allahabad), of the 16th February, is of opinion that the reason is obvious, as such expeditions are not carried on like European wars and as the international laws of warfare are not closely observed. **INDIAN PEOPLE, 16th February, 1908.**

The Zakka Khel expedition.

37. In an article on the Zakka Khel expedition, the editor of the *Indian People* (Allahabad) in the issue of the 20th February, remarks that the British public are rather premature in congratulating themselves on the result of the expedition before a blow has been struck. This self-satisfaction, he notes, compares very unfavourably with the admirable self-restraint of the Japanese. Frontier tribesmen take a good deal of punishing, especially when sustained in their defiant attitude by the indirect friendliness of His Majesty the Amir, so that for the present at least there is very little cause fcr jubilation on the part of the English. **INDIAN PEOPLE, 20th February, 1908.**

The Zakka Khel expedition.

38. The *Hind* (Lucknow), of the 20th February, complains that the Zakka-Khel expedition has been undertaken at a very inopportune time, when the country is in the throes of a terrible famine, and that Mr. Morley is ever ready to sanction such unproductive schemes, and turns a deaf ear to those measures which are calculated to benefit the people of India on the plea of want of funds. **HIND, 20th February, 1908.**

The Zakka-Khel expedition.

III.—Native States.

39. The *Rohilkhand Gazette* (Bareilly), of the 16th February, condemns the conduct of the Maharaja of Kapurthala in marrying a Spanish lady in preference to one of his own country. **ROHILKHAND GAZETTE, 16th February, 1908.**

The marriage of the Maharja of Kapurthala.

IV.—Administration.

(a).—*Judicial and Revenue.*

40. A mukhtar writing to the *Zul-Qarnain* (Budaun), of the 14th February, referring to a recent decision of the High Court about the necessity of the mukhtars obtaining permission from a court, before conducting a criminal case before it, complains that this has greatly lowered the status of mukhtars and placed them at the mercy of magistrates, and that it has been a blow to their independence. He maintains that in the former enactments the mukhtar was in the same category with other legal practitioners, and that it was only after 1879 that it became necessary for an accused person to obtain the Court's permission before engaging a mukhtar to conduct his case. He also maintains that the mukhtars pass the same examination as pleaders and vakils, and that their papers are judged by the same standard. He admits that the pleaders and vakils have to spend a lot of money on their professional training, but they have other privileges also which the mukhtars do not possess : *e.g.* they can be appointed Munsifs, Subordinate Judges and Deputy Collectors. He is thankful that Mr. Justice Banerji has remarked that permission should not be generally withheld, but the Magistrate may do whatever he likes and may misuse his power. He says that this is being already done in the Meerut and Muzaffarnagar districts. **ZUL QARNAIN, 14th February, 1908.**

Mukhtars.

He concludes by saying that this decision will not only reduce the income of the mukhtars, but will be very hard on those persons who are not rich enough to engage pleaders and vakils.

RASTGO, 14th February, 1908.

Conviction of Maulvi Liakat Husain.

41. Referring to the conviction of Maulvi Liakat Husain, the *Rástgo* (Allahabad), of the 14th February, characterises it as national martyrdom, and asks other Muhammadans to follow the noble example set by their venerable and brave co-religionist.

MUSAFIR, 15th February, 1908.

Conviction of the *Hari Kishore*.

42. Referring to the conviction of the editor of the *Hari Kishore* (Central Provinces) under sections 124A and 153A, Indian Penal Code, the *Musáfir* (Agra), of the 15th February, remarks that it is not the seditious articles which have created so much panic and dissatisfaction in the country, but that it is the prosecution of editors and the ill-treatment accorded to them by the Government. The editor expresses the opinion that it will be for the good of the Government if it abstained from persecuting editors in this way.

HIND, 20th February, 1908.

Conviction of Asa Ram under section 211 of the Indian Penal Code.

43. While maintaining the innocence of one Asa Ram of Umballa, the *Hind* (Lucknow) of the 20th February, expresses its deep regret at his conviction under section 211, Indian Penal Code, for bringing a false charge of bribery against the police.

The editor is of opinion that if such favour be shown by Courts to the police it will become impossible for any one to complain against it, and asks Local Governments to take special notice of all such cases.

HIND, 20th February, 1908.

An alleged rape case.

44. While alluding to a serious case of rape, committed upon a young girl of 13 by a policeman in Jhalakati, to the discharge of the accused, and to the conviction of the unfortunate girl under sections 182 and 211, Indian Penal Code, the *Hind* (Lucknow) of the 20th February, strongly denounces the conduct of the court in punishing the poor aggrieved girl.

HIND, 20th February, 1908.

Europeans and Indians.

45. The *Hind* (Lucknow), of the 20th February, referring to the fine of Rs. 10 imposed on a settlement officer for causing the death of a coolie named Kamr-ud-din, remarks that this punishment was not commensurate with the gravity of the crime, and that it is the duty of the Government to see that in such cases justice is impartially adminstered.

ABHYUDAYA, 21st February, 1908.

Comments on the police in judgments.

46. Referring to Mr. Justice Robertson's opinion expressed in his judgment on the Rawalpindi riot case appeal, that magistrates should not pass strictures on the police, and that police officers themselves will take proper notice of the conduct of their subordinates, the *Abhyudaya* (Allahabad), of the 21st February, remarks that how far this wish of Mr. Robertson is realized is exemplified by the complaint of Mr. Barnes, the District Magistrate of Lahore, who has complained that a constable named Nur Muhammad was in no way departmentally punished, nor even suspended, although he fractured the skull of a person.

(*b*).—*Police.*

RAHBAR, 14th February, 1908.

Preservation of peace.

47. The *Rahbar* (Moradabad), of the 14th February, referring to a recent dacoity in Peshawar, remarks that although the British Government always claims that it is the only Government in India which has succeeded in preserving peace in the country, it is unable to protect the life and property of its people. The editor thinks that the police force should be made more effective, so that it might protect the lives and roperty of the people on such occasions.

RABHAR, 14th February, 1903.

Suits for recovery of damages against Mr. Clarke.

48. Referring to the rumoured transfer to Shillong of Mr. Clarke, the Magistrate of Mymensingh, and to the suits brought against him and some other Government officers by some fifty-five persons to recover their damages, the *Rahbar* (Moradabad), of the 14th February, remarks that the transfer of the magistrate shows that the Government also was not satisfied with his conduct in connection with the recent Mymensingh disturbances. The editor further remarks that the transfer of Mr. Clarke will not in the least compensate for the enormous loss sustained by the people

through his misconduct, and that if Government contents itself merely with transferring him people will condemn it as an act of racial favouritism.

Police and public.

49. Referring to the indifference shown by the Magistrate of Umballa to the petition of one Asa Ram who complained of the police extorting a bribe from him and to his prosecution under section 182, Indian Penal Code, the *Musáfir* (Agra), of the 15th February, regrets the unlimited power given to the police under the British Government. **MUSAFIR, 15th February, 1908.**

The editor further remarks that as God sits idle on the seventh sky, leaving the world to be managed by His angels as they liked, so Lord Minto sitting in Simla has left the country entirely at the mercy of the cruel police.

The Sarai Akil tragedy.

50. In referring to the Sarai Akil tragedy, the editor of the *Citizen* (Allahabad) in the issue of the 20th February, expresses the gratitude of the Indian public to His Honour Sir John Hewett for the promptness with which he directed a full enquiry into the matter, and for the punishment of Sub-Inspector Karamat Husain, in spite of the unwillingness of the District Magistrate to hold him as the responsible party. **CITIZEN, 20th February, 1908.**

The unofficial commission on the Mymensingh disturbance.

51. The *Abhyudaya* (Allahabad), of the 21st February, referring to the unofficial commission's report on the Mymensingh disturbance, remarks that whatever the local officials might say, the general public will put implicit confidence in this report. **ABHYUDAYA, 21st February, 1908.**

The editor says that it is needless to point out what feelings its perusal will arouse towards the administration of the Government in the public mind, and that those will not be allayed until those persons whose culpable neglect of duty led to the incident are duly and adequately punished.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

Resignation of Municipal Commissioners at Amraoti.

52. Referring to the resignation tendered by some 17 Municipal Commissioners of Amraoti in consequence of the unjustifiable reatment accorded to Mr. Khaparde, the *Rahbar* (Moradabad), of the 14th February, advises the Government not to be too strict and harsh towards educated Indians as they have now realised the feelings of self-respect. **RABHAR, 14th February, 1908.**

The Agra Municipality.

53. The *Arya Mitra* (Agra), of the 16th February, accuses the Agra Municipality of partiality in its treatment of the public. The editor complains that the municipality has not realized the water tax due to it on a house, in mohalla Gokulpura, owned by Lala Lakshmi Narayan, a retired Sub-Inspector, though it is occupied by tenants, while it is very anxious to realize the tax from the proprietor of this newspaper. **ARYA MITRA. 16th February 1908.**

The Agra Municipality.

54. The *Nasim-i-Agra*, of the 19th February, while complaining of the mismanagement of the Agra Municipality, remarks that there is a rumour that some portions of the municipal building are to be reconstructed and decorated with ornamental works at considerable expenditure. **NASIM-I-AGRA, 19th February, 1908.**

The editor objects to this as a useless waste of money, as the present building is durable, decent and serviceable. He suggests that the money to be spent in decoration would be better spent in helping the poor who stand sorely in need of money.

Taxes in Benares Municipality.

55. The *Sulaimani Akhbar* (Benares), of the 18th February, referring to the remission of the water-tax in Allahabad on houses having yearly rental value of Rs. 43, remarks that some such concession should be made for the people of Benares also. **SULAIMANI AKHBAR, 18th February, 1908.**

Municipal elections.

56. A correspondent of the *Hindustani* (Lucknow), of the 19th February, condemns the practice of canvassing during Municipal elections, and advises candidates to deliver lectures and distribute pamphlets on municipal requirements and to declare what they would do for their city if they were elected. **HINDUSTANI, 19th February, 1908.**

(e).—Education.

OUDH AKHBAR, 15th February, 1908.

Education.

57. The *Oudh Akhbar* (Lucknow), of the 15th February, publishes a letter from a correspondent who is of opinion that education should be free and compulsory as in Japan and Europe, otherwise India will never make any progress. He also advocates female education and notes with satisfaction the work that is being done in the Aligarh Normal School.

ADVOCATE, 16th February, 1908.

Education in the United Provinces.

58. In an article on "Education in the United Provinces" the editor of the *Advocate* (Lucknow), in the issue of the 16th February, is glad to note that the recommendations of the Committee for the improvement of secondary education regarding an increase in the inspecting staff and the appointment of specialists in various subjects has met with the approval of Government. The editor however regrets that more attention is not given to instructing pupils through the medium of their own language.

ROHILKHAND GAZETTE, 16th February, 1907.

Appointment of the Trustees of the Muhammadan Anglo-Oriental College.

59. The *Rohilkhand Gazette* (Bareilly,) of the 16th February, expresses regret at the appointment of other persons as trustees of the Muhammadan Anglo-Oriental College, Aligarh, in preference to the Honourable Justices Sharf-ud-din and Khwaja Ghulam-ul Suqlain, who, in view of their services to the community, had prior claims to appointment as trustees.

MASHRIQ, 18th February, 1908.

Industrial education.

60. The *Mashriq* (Gorakhpur), of the 18th February, notes with satisfaction the efforts made by Sir J. Hewett, to introduce industrial education into these Provinces and the opening of technical classes in the Roorkee College. The editor suggests the advisability of opening one industrial school at least in every division, which might be supported by District Boards, which no longer have to support High Schools, as the Government intends to take them over.

HINDUSTANI, 19th February, 1908.

Secondary education in the United Provinces.

61. The *Hindustani* (Lucknow), of the 19th February, reproduces the remarks of the *Advocate* (Lucknow), of the 13th February, on Secondary Education in the United Provinces.

HINDUSTANI, 19th February, 1908.

Vernacular schools.

62. A correspondent of the *Hindustani* (Lucknow) of the 19th February, advocates the opening of industrial classes for instruction in wood work, tailoring, agriculture, &c., in connection with vernacular schools, so that students may find some sort of employment when they have finished their education in these schools, for at present they have very little chance of entering Government service, as they do not know English.

HIND, 20th February, 1908.

Students at the Pubna Conference.

63. The *Hind* (Lucknow), of the 20th February, referring to the debarring of students from attending the Pubna Conference and the foundation of a National School as its outcome, remarks that repressive measures generally prove beneficial as in this case, and as long as Indians do not suffer, they will not be able to serve their country. The editor complains that in some countries love of one's native land is instilled into the minds of boys at school, while in India they cannot even hear the speeches of their leaders.

AGRA AKHBAR, 21st February, 1908.

The Agra Mufid-i-Am School.

64. Referring to the rumoured abolition of the Mufid-i-Am school at Agra, the *Agra Akhbar* of the 21st February, asks the local authorities and the Government to allow the institution to continue and to make it more useful as it has done much good to the Agra public.

(f).—Agriculture and questions affecting the land.

ROHILKHAND GAZETTE, 16th February, 1908.

Famine in Bundelkhand.

65. Referring to the miserable condition of both the zamindars and the agriculturists from the distress caused by famine in Bundelkhand, the *Rohilkhand Gazette* (Bareilly), of the 16th February, asks the Government to do something to help them in their difficulties.

66. The *Árya Mitra* (Agra), of the 16th February, reproduces from the *Punjabee* (Lahore) the text of the report on the distress from famine in the United Provinces which was prepared by a young graduate deputed by Lala Lajpat Rai to these Provinces to inquire into the condition of the people.

Famine in the United Provinces.

ARYA MITRA, 16th February, 1908.

67. The *Árya Mitra* (Agra) of the 16th February has heard the rumour that out of each rupee given to widows and indigent persons in Muttra only 14 annas reached the latter, two annas per rupee being misappropriated by those who distribute the money. The editor does not vouch for the authenticity of the report, but hopes that it may not be true.

Misappropriation in famine relief.

ARYA MITRA, 16th February, 1908.

68. The *Abhyudaya* (Allahabad), of the 21st February, says that in a country like India the causes of the recurring famines are the excess of population, the export of food grains and the carelessness of the cultivator due to his poverty.

Famine and its causes.

ABHYUDAYA, 21st February, 1908.

The editor expresses the opinion that the excess of population does not affect India so much, for its surplus population is carried away every year by the recurrence of plague, and that the starvation of the poor is due to the enormous export of food stuffs. If the wealthy classes would take measures to buy up all grain in the country to be retained in it for the benefit of its own people, much of the appalling severity of famine and plague alike could be mitigated, for the most virulent ravages of the latter are made among those people whose constitutions have been undermined by insufficient nourishment and who do not consequently possess the necessary power to resist it, and thus fall easy victims to it. As to the other cause—the carelessness of the cultivator—the editor remarks that it is connected with his poverty, due to the ever-increasing rent and the recurring famines. Thus the primary cause of the famine is the export of food grains and unless it is stopped famines with all their accompanying features will continue as ever.

69. *Al-Bashir* (Etawah), of the 18th February, publishes a letter from a correspondent who, while referring to the attempts that are being made by the public to improve the sugar industry, requests Government to reduce the canal water rates for sugar cultivation and to encourage the cultivators by offering prizes for its manufacture.

Sugar industry.

AL-BASHIR, 18th February, 1908.

70. The *Hindustani* (Lucknow), of the 19th February, reproduces the remarks of the *Advocate* (Lucknow), of the 13th February, on the sugar industry in the Central Provinces and United Provinces.

The sugar industry.

HINDUSTANI, 19th February, 1908.

71. The *Rohilkhand Gazette* (Bareilly) of the 16th February, while pointing out that there are agricultural banks in other countries to save the agriculturists from distress in time of need and scarcity, notes with regret the absence of such institutions in India. The *taqavi* advanced to the cultivators by Government is totally insufficent and does more harm than good to the recipients.

In conclusion, the editor asks Government to do something for the agricultural classes in this country.

***Taqavi* and the agriculturists.**

ROHILKHAND GAZETTE, 16th February, 1908.

72. The *Hindustani* (Lucknow), of the 19th February, notes with satisfaction the reduction in canal water rates for sugar cultivation in these Provinces, and remarks that it will be a boon to the people of the Meerut Division.

Irrigation.

HINDUSTANI, 19th February, 1908.

(g).—General.

73. The *Modern Review* (Allahabad), for February, reproduces the paper read at the Second South Indian Industrial Conference held in June 1907, at Vizagapatam on "Our Industrial Situation," by Mr. Y Narayenamurti Pantalu, B.A., of Waltair.

Industrial situation and how to improve it.

MODERN REVIEW, February, 1908.

74. Referring to the case of embezzlement against one Mr. Walker Luker, an officer in the famine relief work in Gonda, the *Rahbar* (Moradabad), of the 14th February, remarks that it was a great mistake to entrust such responsible work to a member of the

Embezzlement case against Mr. Walker Luker.

RAHBAR, 14th February, 1908

race whose god is the Almighty dollar, and to expect that it will be performed honestly.

RAHBAR, 14th February, 1908.

Alleged death from starvation in Hathras.

75. Referring on the authority of the *Bharat Mitra* to a death from starvation of a Brahman in Hathras, the *Rahbar* (Moradabad), of the 14th February, remarks that such deplorable incidents are due to the indifference of officials, which are likely to recur so long as the people do not care to remove the cause.

RAHBAR, 14th February, 1908.

Forfeiture of zamindari rights.

76. The editor of the *Rahbar* (Moradabad), in the issue of the 14th February, condemns the order of Major Fox, the Deputy Commissioner of Jhelum, depriving some zamindars of the village of Udharwal(?) and their descendants from zamindari rights for screening offenders who set fire to the Sikh temple in the village.

RAHBAR, 14th February, 1908.

The beggars question in Council.

77. Referring to the replies to the questions asked in the Legislative Council of Bengal by the Hon'ble Babu Radha Charan, in connection with Indian beggars, the *Rahbar* (Moradabad), of the 14th February, remarks that the individual efforts of one man never achieve any success, and until Indians join together and ask the Government in a body to listen to their grievances, it will be foolish to think that they will ever be heard.

MUSAFIR, 15th February, 1908.

The Etawah incident.

78. Referring to the commencement of the hearing of the Etawah conspiracy case, the *Musáfir* (Agra) of the 15th February, notes with regret that at present the responsible police officers at Etawah are all Muhammadans, and asks His Honor Sir J. Hewett to have a proportionate strength of Hindu and Muhammadan police officers in the place.

In conclusion, he points out that mere prosecution or conviction of Khalil will not do in this case, unless the persons who used Khalil as a tool in their hands are brought to justice, as they are the real culprits of that diabolical conspiracy.

CAWNPORE GAZETTE, 15th February, 1908.

Extravagant expenses of Indians.

79. The *Cawnpore Gazette* of the 15th February, publishes a letter from H. L. Varma Foryad, in which the writer strongly condemns the expensive follies displayed by Indians in connection with funeral and marriage ceremonies, and exhorts them to take a lesson from Europeans and employ their money in some useful industry which will be both paying and beneficial to the country.

MUSAFIR, 15th February, 1908.

Proposed partition of the Lahore and Mymensingh districts.

80. Alluding to the rumoured partition of the Lahore and Mymensingh districts, the *Musáfir* (Agra), of the 15th February, remarks that Government ought to take a lesson from the partition of Bengal lest it be involved into some more serious difficulties.

RIYAZ-UL AKHBAR, 16th February, 1908.

Partition of Patna Division.

81. The *Riyáz-ul-Akhbar* (Lucknow) of the 16th February, referring to the proposed partition of the Patna Division, remarks--"From the circumstances it may appear that the partition of the Patna division will remove the suspicions created by the partition of Bengal, but this will not be true in the case of the Bengalis themselves, for their love for their country and their nation knows no bounds. That feeling (patriotism) has not as yet developed among other (people), and the Behari's desire for partition is in direct opposition to the idea of the Bengalis, and will not abate their (the Bengalis'?) zeal."

HINDUSTHAN, 16th February, 1908.

Plague.

82. The Hindi *Hindosthan* (Kalakankar), of the 16th February, urges educated people to co-operate with the Government in its preventive measures against plague and to explain these measures to their uneducated and ignorant countrymen so as to persuade them to benefit from the facilities placed by Government at their disposal. The editor suggests that, as in Bombay, notices containing simple instructions to combat plague should be distributed throughout the country.

INDIAN PEOPLE, 16th February, 1908.

The *swadeshi* movement.

83. The *Indian People* (Allahabad), of the 16th February, in an article on the *swadeshi* movement points out that it is at present running into danger through its promoters, in their desire for personal gain, forgetting the object of the movement. The original idea

of establishing emporiums at places where indigenous articles are produced is now being lost sight of and disinterestedness is being replaced by personal ambition.

Indian Coolies in British Colonies.

84. The *Mashriq* (Gorakhpur), of the 18th February, writes as follows under the heading 'Indian coolies':— **MASHRIQ, 18th February, 1908.**

"It is generally taught in schools that in the British empire slavery does not exist. But the present condition of Indian labourers in English islands (possessions ?) will shock the soul of Wilberforce, the opponent of slavery. Every year nearly a thousand Indian labourers emigrate to the Fiji Islands, where there are at present 13,000 coolies. It is true that they are not taken there in those miserable (?) old-fashioned ships, but we should look to the treatment. Their price, *i.e* all expenses relating to them, is estimated at Rs. 225, and after taking this sum they are handed over to the owner of the plantation, and are made to work hard; although at present the slaves of the old style (*sic.*) who are in Kimberley and who are called *Kaffers* get Rs. 45 a week and work in great comfort and happiness (?)"

The British Government and educated Indians.

85. The *Aligarh Institute Gazette* publishes a series of articles by Shamsul Ulama Khan Bahadur Muhammad Zakaullah in its issues of 5th, 12th and 19th February on the attitude of educated Indians towards the British Government. **ALIGARH INSTITUTE GAZETTE, 5th, 12th and 19th February, 1908.**

The writer maintains that the majority of the people are content with their lot and care only for good harvests and the goodwill of the local officers. They are thankful for peace and prosperity under the British rule. But the present generation which has seen nothing of the stirring times preceding the British rule, cannot appreciate the blessings of Pax Britannica. The times have changed, but the English have had no opportunity of keeping in touch with Indians. The reason of this lack of intercourse he ascribes to the fact that the higher classes do not know English and so cannot associate with the English on the same intellectual level, although they may give them dinners and luxurious entertainments. Those who know English belong to the middle class and hence have no access to English officials. For expression of Indian opinion officials have to depend on their servants or upon Indians who come to them to beg favours, and who do not represent things in their proper light.

Indians of real culture are of a shy and retiring disposition and do not take the trouble to cultivate the goodwill of Europeans. This is not due to pride but to an exaggerated sense of self-respect. They cannot be seen on railway platforms receiving or bidding adieu to high officers. Their work is unobtrusive and unostentatious and seldom comes to the notice of European officers, although it is appreciated by the people at large. On the other hand there is the ever-growing class of English-knowing men, the product of Indian colleges, who have been fed on English literature and history from their youth, who claim to be the representatives of the people and in their name ask for popular institutions. It professes to be loyal to the Government and to be the champion of the people, but it is neither. In reality its sole aim is self-aggrandisement. This class is strongest in Bengal. It is strange that the province that was the most peaceful portion of the Moghal Empire, should give so much trouble to the British Government. This boldness and self-reliance seem to be a result of English education. The craftiness of the Bengalis is proverbial. In 1857 the Mutiny originated at Barrackpur, but North India had to bear the brunt. Last year too the discontent began in Bengal, but the Panjabis had to suffer for it, while the Bengalis who had set the ball rolling, watched it from a safe distance. They do not ask anything from the Government now, they seek to defy it by inaugurating the *Swaraj*. The same is the case with Bombay and Madras. The people of Nothern India still remember the Mutiny and its consequences and will not commit an indiscreet action. When English education was first introduced into India those who studied in English schools and were given appointments, generally became denationalised and lived aloof from their people. They affected English manners and scoffed at their ancestral religion. But now their ambition knows no bounds and they are extremely envious of the powers of the Anglo-Indian bureaucracy and want to drive it out of India. To attain this end, they are courting popular favour and have succeeded in converting a large number of Hindus to their creed, but the Musalmans have studiously kept aloof from the machinations of these

agitators. In Eastern Bengal the agitators resorted to compulsion and the Musalmans were obliged to retaliate by main force. The writer, however, says that all educated Indians belong to this class. There are many of them who detest agitators and their methods of work and devote themselves to social regeneration, the promotion of female education, the providing of medical aid to the poor, the development of commerce, agriculture and industries. This class is perfectly loyal to the Government.

He also says that social intercourse between Europeans and Indians is not possible, as it leads to the degeneration of the former.

RIYAZ-UL-AKHBAR, 20th February, 1908.

Hindus and Muhammadans.

86. The *Riyaz-ul-Akhbar* (Lucknow), of the 20th February, contrasts the friendly relations, brotherly love and sympathy that existed between Hindus and Muhammadans in the past with the present animosity and disunion between the two communities, and notes with regret that this is the result of the existing system of education in the country.

HIND, 20th February, 1908.

Sir L. Hare and the Maharaja of Manipur.

87. The *Hind* (Lucknow), of the 20th February, referring to the advice given by Sir L. Hare to the Maharaja of Manipur on the occasion of his installation, to be just to his people, remarks that if he had himself put into practice the principles which he preaches, there would have been no discontent in the country or agitation against the Government.

HIND, 20th February, 1908.

The Factory Commission.

88. The *Hind* (Lucknow), of the 20th February, referring to the Factory Commission, remarks that enquiries are not being made in the interests of the labourers employed in Indian mills, but simply to find a plausible excuse for restricting the hours of labour in these mills, so that they may not be able to compete on equal terms with the Lancashire mills.

V.—Legislation.

ROHILKHAND GAZETTE, 16th February, 1908.

Amendments in the Press Act.

89. Referring to the proposed amendments in the Press Act, the *Rohilkhand Gazette* (Bareilly), of the 16th February, notes with regret that the Native Press is in a difficult position. If it sets forth the grievances of the people in mild and respectful language it is disregarded, but if it criticises the measures of Government, it is taken to task for being seditious and disaffected.

In conclusion, the editor remarks that the gagging of the Press in general for the fault of a few indiscreet editors is not at all a commendable measure. He asks the Government to fully consider all their measures before embodying them in the Statute Book as unpopular measures served but to widen the gulf between rulers and ruled, especially when Government owing to its restrictions on the Press, is unaware of the unpopularity of such measures.

VI.—Railway.

SARASWATI, February, 1908.

Railway collisions.

90. With reference to the frequent railway occurrences of late, the *Saraswati* (Allahabad), for February, is of opinion that they are due to the inadequacy of the subordinate railway staff, their poor education and small salaries, and remarks that unless these causes are removed, one cannot expect any decrease in the number of railway accidents, especially when railways are now rapidly multiplying every year, making it indispensible that capable men should be employed in railway administration in sufficient numbers.

In another place, the editor complains of numerous and foolish errors in the Travellers' Guide in Hindi (*Tirthatan pradipika*) compiled by the Railway Board, and regrets that no notice has been taken of his letter to the Board on the subject.

KHICHRI SAMACHAR, 15th February, 1908.

A railway complaint.

91. The *Khichrí Samáchár* (Mirzapur) of the 15th February complains of the frequent abstraction of goods from parcels and sacks on railways by railway employés, and cites two instances of such abstraction at the Mirzapur railway station.

The editor asks Government and the Railway Board to take early steps to remedy this evil in the interests of trade.

92. The *Bharat Jiwan* (Benares), of the 17th February, complains of the frequency of indecent assaults on Indian female passengers on railways and expresses its surprise that the Railway Board has not so far taken any steps to put a stop to such a serious evil.

Outrages on railway.

BHARAT JIWAN, 17th February, 1908.

93. In the *Citizen* (Allahabad), of the 20th February, a correspondent gives an account of the very inconsiderate manner in which his family was treated by railway officials when journeying from Allahabad to Howrah on 8th February. As the train was starting from Allahabad, a Luggage Inspector came up to the carriage in which the party was travelling, and objected to the amount of luggage in the carriage. He took all their tickets from the various members of the party and then had all the luggage removed to be weighed, in spite of the protestations of the travellers that their luggage did not exceed the free allowance that they were entitled to. The train then started and the party went off without luggage or tickets. The *Citizen's* correspondent who was seeing his family off, immediately appealed to the station authorities, and although it was found that the luggage objected to was not in excess of the free allowance, no apology was made nor was any redress forthcoming. Further, the party in the train were compelled to take new tickets and to pay the usual penalty. In commenting on the matter, the editor hopes that the railway authorities will compensate the aggrieved party, and take suitable notice of the indifference of the station staff concerned to the comfort of passengers.

East Indian Railway complaints.

CITIZEN, 20th February, 1908.

VII.—Post Office.

94. The *Swarajya* (Allahabad), of the 15th February, remarks that instead of affording any facility or simplifying work, the introduction of the new form for value payable parcels has made the work more complex and difficult.

The coupon given to the sender has no entry of the sum for which the parcel is valued. It is sometimes very difficult to read the clumsy writing of the post office clerks.

In most cases some entries regarding the address are entirely left out or inaccurately filled in.

The editor suggests the desirability of the forms being filled in by the sender himself.

The new form for value payable parcels.

SWARAJYA, 15th February, 1908.

VIII.—Native Societies and Religious and Social Matters.

95. The *Hindustani* (Lucknow), of the 19th February, referring to the riots between Shias and Sunnis at various places during the Moharram, regrets that there are no responsible leaders in the two communities in whom all can have confidence.

Moharram riots.

HINDUSTANI, 19th February, 1908.

96. A correspondent of the *Oudh Akhbar* (Lucknow), of the 19th February, referring to the fracas between the Shias and Sunnis at Lucknow during the Moharram, remarks that according to some reports this was due to the chanting of the *Tabarrah* by the Shias, which hurts the feelings of the Sunnis. He thinks that all this is due to fanaticism and ignorance, and exhorts educated Sunnis to restrain their co-religionists from exhibiting *tazias* so that such incidents may not occur.

Muharram riots.

OUDH AKHBAR, 19th February, 1908.

97. In referring to the recent Muharram riots in Bombay, the *Indian People* (Allahabad) of 20th February, expresses regret that the police neglected to take the precaution of inviting the leaders of both sides beforehand to assist them in preserving the peace, in which case if trouble was anticipated, the military could have been held in readiness. This would have obviated the necessity of firing on the crowd. When the police did find it necessary to fire, they should have had some regard for the lives of harmless spectators. The article on the subject concludes as follows :—" Instead of praising the Bombay police we should blame them for not having appreciated the gravity of the situation until they found themselves unable to cope with it, with the result that they killed a number of innocent persons in the name of the law."

The Moharram riots in Bombay.

INDIAN PEOPLE, 20th February, 1908.

RASTGO, 14th February, 1908.

98. The *Rástgo* (Allahabad), of the 14th February, while refuting the views of those opponents of the Arya Samaj who call it a political body, remarks :—"The Arya Samaj is a purely religious body and will continue to be so for ever, if it is not compelled to make itself a national or a military Samaj as the Sikh community was. The Sikhs compelled by circumstances, at once became a formidable military body under their Guru Govind Singh and what they did, is and will ever be known to the world.

Arya Samaj and politics.

We will thank the Government if, owing to the suspicions entertained against the Arya Samaj, it feels the necessity of developing itself into a military or national body. The existence of such a body is urgently required for the progress and salvation of the nation and country. We own, that every Indian, without any distinction of caste or religion, has and ought to have, the same connection with Indian politics as he has with India itself."

ROHILKHAND GAZETTE, 16th February, 1908.

99. Referring to an article in the *Zamana* (Cawnpore), entitled "The Arya Samaj and Politics," the *Rohilkhand Gazette* (Bareilly), of the 16th February, remarks that although the Arya Samaj professes to be a purely religious body yet the programme of its working shows that in reality the Samaj is a well organised political body, as shown by its taking a more conspicuous part in matters relating to the material prosperity of the people than in those of purely spiritual development.

The Arya Samaj and Politics.

JAIN GAZETTE, 16th February, 1908.

100. The *Jain Gazette* (Deoband), of the 16th February, says that the agitation of the Jain community in connection with the Parasnath Hill has produced some effect upon the authorities and they have again taken up the question for reconsideration.

The Parasnath Hill.

The editor notes with regret that although His Honour the Lieutenant-Governor of Bengal held an interview with the representatives of the Jains on the 1st February last, he has not yet given a final answer on the matter. He does not know how to account for such a line of conduct, unless it is to test the strength of the Jains, and he urges them accordingly to keep up their agitation, to use *swadeshi* goods and boycott foreign articles, so as to show the authorities that they are by no means too weak to protect their sacred hill from desecration.

JAIN GAZETTE, 16th February, 1908.

101. The *Jain Gazette* (Deoband), of the 16th February, after describing at length the sacredness of the Parasnath Hill, and how it will be violated if bungalows are erected there, proposes that the Jain spiritual leaders, *gurus* and ascetics should proceed to where bungalows are to be constructed and plainly and fearlessly tell the authorities to take their lives before desecrating their holy hill, for they love the latter more than the former.

The Parasnath Hill.

JAIN GAZETTE, 16th February, 1908.

102. A correspondent writing to the *Jain Gazette* (Deoband), of the 16th February, notes with regret that the Government has proposed to acquire a plot of land in the village of Kiskandapur in the district of Gorakhpur which includes a Jain temple and the land belonging to it, and in connection with which a notice has been issued inviting objections from persons affected thereby. He remarks that very soon after the question of the Parasnath Hill was raised, the Jain community has been given a fresh cause of grievance.

A Jain grievance in Gorakhpur.

MODERN REVIEW, February, 1908.

103. The *Modern Review*, for February 1908, contains an article on Pan-Islamism by Shaikh Mushir Husain Kidwai, in which the writer points out that Muhammad himself, by establishing various festivals in which representatives of different countries took part, was the real founder of Pan-Islamism. Subsequent leaders however took advantage of the spirit of Islamism for personal aggrandisement and for the attainment of the objects of their ambition, with the result that for a time the bond of union in Islam between the different Moslem communities was lost sight of. At present the old spirit of unity is being revived. He remarks that the political aspect of Pan-Islamism is doubtful, but that, from the standpoint of the universal religion, the prospect is most encouraging. The religion of Muhammad is, he notes, free from the vices that degrade the Christian religion, and is triumphantly successful where the latter fails inasmuch it accepts all converts irrespective of colour or race. He describes fanaticism as the outcome of a Musalman's

Pan Islamism.

devotion to his faith, and notes that Christian people are also fanatical, but that their fanaticism is much inferior to that of Muslims. He quotes the desecration of the Mahdi's tomb in the Soudan and the cruel punishment of those concerned in the Denshawai incident as reflecting discredit on the Christain religion. He remarks that England has a valuable asset in her Muslim soldiers, but that she neglects to utilise and encourage their fighting spirit, and refuses to advance deserving Muslims to positions of preferment. In conclusion he adverts to the increasing activity of England in the direction of Aden and Koweit which he says is regarded by all Muhammadans with alarm, and warns England that the latter will not tolerate an alien Protectorate over their holy places. The article concludes with an account of the spread of Islam in Christian countries during the last few years.

Social intercourse between Indians and Anglo-Indians.

104. Commenting on the dinner given to Mr. Gupta at the Calcutta Club before his departure for England, the editor of the *Indian People* (Allahabad) in the issue of 20th February, regrets that clubs in India are so exclusive that Indian gentlemen are generally speaking not eligible for membership, but are sometimes "smuggled in to stake a few thousand rupees on games of chance."

INDIAN PEOPLE, 20th February, 1908.

The *Magh Mela* arrangements.

105. The *Citizen* (Allahabad), of the 20th February, commenting on the arrangements for this year's *Magh Mela* at Allahabad, pays a high tribute to Mr. McNair, District Magistrate and to Mr. Moore, Joint Magistrate, and acknowledges the indebtedness of all who attended the fair to the excellent arrangements made by the officials.

CITIZEN, 20th February, 1908.

IX.—Miscellaneous.

Illuminations at Shah Najaf, Lucknow.

106. A correspondent writes a letter to the *Hindustani* (Lucknow), of the 19th February, under the heading "Disgrace of the Indian by Indians," and complains that some days ago when His Honour the Lieutenant-Governor visited Lucknow there were illuminations on the Shah Najaf grounds. Several Indian gentlemen were invited by Muhammad Jawad, Secretary of the Husainabad Endowment, to witness the illuminations from 7 to 11 P.M., but when they went there they were told that natives could not go in, as the Lieutenant-Governor was coming, although ordinary Europeons, Eurasians and Native Christians were going in freely. The correspondent himself was there till 9-30 P.M., and he saw respectable Indian gentlemen walking outside the place. He holds Muhammad Jawad responsible for deliberately insulting his respectable countrymen, and says that the Lieutenant-Governor would not have been displeased if Indian gentlemen were allowed to go in while he was there.

He concludes by saying that as long as Indians do not respect each other they would not be respected by others.

HINDUSTANI, 19th February, 1908.

H. L. Varma's letter.

107. The *Abhyudaya* (Allahabad), of the 21st February, contains a letter from H. L. Varma, who is at present in Italy, which contains the following passages :—

ABHYUDAYA, 21st February, 1908.

"The wife of a French friend of mine, a highly accomplished woman who takes part in politics, expressed surprise that, though I had told her that all people in India were now making united efforts for the attainment of *Swaraj*, the accounts of the Surat Congress in the French Press disclosed that they were quarrelling and wrangling among themselves. I could give her no answer to this.

She asked me what the population of India was, and on my telling her that it was three hundred millions, she took a piece of paper in her hand and blew it away with her breath, and asked me if I understood the meaning of her action. I told her that I fully comprehended her. She then again began to explain to me that India stood in great need of one religion and one nationality, that education could soon bring Indians good fortune, and that without education in spite of their thousand and one efforts they could never attain success."

"While I was pacing up and down the deck of the vessel, I was all of a sudden saluted by an Englishman, and he came towards me to shake hands, but I withheld my hand."

"On my asking him, who he was and whether he knew me, he told me that he lived in London; that though he was not acquainted with me, he knew me to be an Indian, and that he had lived in India for a considerable time, and accordingly saluted me, but did not understand why I would not shake hands with him."

"To my second question as to whither he was now proceeding and what he was doing in India, he said that he was going to Tasmania with his wife and child, and that he had been a soldier in the Indian Army and had been also employed for some time in the Railway."

"On my enquiring of him what his name was and whether he had saluted any Indians while in India, he told me that his name was Sporne, that the atmosphere of India had been such from the very beginning that people like him were forbidden to salute any Indian, and that though they were very desirous of cultivating the acquaintance of natives yet they had to treat them with harshness in accordance with the orders of their officers."

"To my question as to what was his opinion about India, he replied that he considered India a very suitable country as far as he was concerned, there he lived like a lord, while in England he was no one and that was why he was going to Australia. He said that the Indians were cowardly, that they are afraid of Englishmen, though he did not know why; and that if they showed some courage Englishmen would treat them considerately."

"To my enquiry as to what he thought of the Indians, he said that they were mild in disposition, but ignorant, poor, and dirty."

"I enquired why his wife had not gone to India and was told in reply that the Bengalis in India in these days wanted to drive out (*lit.* beat) the English, so she was afraid lest the mutiny of 1857 should be repeated and therefore and she dissuaded her husband from returning to India."

ALLAHABAD: } C. E. W. SANDS,
The 24th February, 1908. } *Assistant to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.*

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

1. The *Sipáhi* (Cawnpore), for February, referring to the Lisbon tragedy, says that it was the result of the autocratic rule of the late king of Portugal, in utter disregard of the wishes of his subjects for a popular government. **SIPAHI, February, 1908.**

The Lisbon tragedy.

The editor remarks that educated Indians too are clamouring for *Swaraj*, but they have not so far imitated the civilized Europeans in their dark deeds, which is the reason why Government, just and kind as it is, has been from time to time increasing the number of Indians in its Councils as they advance in education and ability. He expresses the opinion that when Hindus and Muhammadans have, by the spread of education, learnt to work side by side like brethren in the cause of their country, Government will of its own accord grant India complete *Swaraj*. He urges that Indians should therefore direct all their energies exclusively to the spreading of education in the country and then progress is bound to follow as its result.

2. Referring to the Lisbon tragedy, the *Swarájya* (Allahabad), of the 22nd February, commends the action of the murderers and remarks that men who do not hesitate to endanger their own lives for the good of their country are really great, blessed and worthy of praise. **SWARAJYA, 22nd February, 1908.**

The Lisbon tragedy.

3. Referring to the Anglo-Russian Convention, the editor of the *Advocate* (Lucknow), in the issue of the 23rd February, remarks that the usual increase in military expenditure that characterises all friendly relations between the British Government in India and Russia, will undoubtedly be incidental on this Convention also. Delimitation commissions and friendly conventions may be all very well, but they do not tend to lighten the burden of taxation for military purposes. **ADVOCATE, 23rd February, 1908.**

The Anglo-Russian Convention.

4. Referring to the silence of the Amir in connection with the Anglo-Russian Convention, the *Rahbar* (Moradabad), of the 28th February, remarks that, although the Amir does not seem personally to disapprove of the terms of the treaty, yet it is impossible for him to act independently of the opinion of *Harem* and of the advice of Sardar Nasrulla Khan. **RAHBAR, 28th February, 1908.**

The Anglo-Russian Convention.

The Amir has asked the British Government to depute some officials to Kabul to explain to him clearly the terms laid down in the Convention ; but the editor thinks that considering the circumstances it is not advisable for the British Government to comply with this request of the Amir.

5. The *Shahna-i-Hind* (Meerut), of the 24th February, advises England to make an alliance with Turkey, as it would be advantageous both politically and commercially. If England does not adopt this sensible course and is swayed by the narrow policy of religious bigotry, Turkey may make alliances with other countries to the great detriment of British trade and influence in that country. **SHAHNA-I-HIND, 24th February, 1908.**

England and Turkey.

6. *Al-Bashir* (Etawah), of the 25th February, referring to an article in the *Pioneer* in which it advocates friendly relations between Turkey and England, remarks that if England maintains friendly relations with Turkey, it will not only gain commercial advantages, but its hold over India will become stronger, as in that case the Musalmans would be ever able to support it whenever it is in danger. **AL BASHIR, 25th February, 1908.**

England and Turkey.

7. The *Sipáhi* (Cawnpore), for February, contains a cartoon representing partition of the world between European Powers. Russia and England are represented as dividing Persia; Italy and Austria are represented as seizing Albania and Macedonia respectively; **SIPAHI, February, 1908.**

Partition of the world.

and France is represented as encroaching upon Morocco, while Germany is looking up into the sky.

KANAUJ PUNCH, 23rd February, 1908.

Death of the editor of *Al-lowa*.

8. Expressing its regret at the sudden death of Mustafa Kamil Pasha, the editor of *Al-lowa*, the *Kanauj Punch* of the 23rd February remarks that his death has been an irrepairable loss to the Muhammadan world in general and to the people of Egypt in particular.

The editor exhorts the followers of the deceased to immortalize his illustrious name by following the line of action marked out by him for the regeneration of his country.

HINDUSTANI, 26th February, 1908.

Mustapha Kamil Pasha.

9. The *Hindustani* (Lucknow), of the 26th February, notes with regret the death of Mustapha Kamil Pasha, the Egyptian leader, and remarks that it is a matter of wonder that *Al-Bashir*, which condemns the Nationalists' movement in India, should have so much sympathy for Mustapha Kamil Pasha and his political principles.

RAHBAR, 28th February, 1908.

Japan and England.

10. Referring to the consternation caused among all the European Powers in general, and among the English in particular, by the growing power of Japan and its attitude towards India, the *Rahbar* (Moradabad) of the 28th February, alludes to the fear expressed by the *Indian Daily News* that Japan can easily conquer India by stopping the passage of the Suez Canal.

The editor remarks that if his contemporary feels so very anxious for the white people, he should advise them to rule over India with mildness, so that they may not have anything to fear from the growing strength of neighbouring Powers.

(b).—Home.

MOHINI, 18th February, 1908.

The United Provinces Provincial Conference.

11. The *Mohini* (Kanauj), of the 18th February, referring to the draft resolutions of the United Provinces Provincial Conference, remarks that all of them breathe the spirit of mendicancy and reflect the incapacity of the provincial leaders for action, and urges that unless they pass resolutions, like those of the Pubna Conference, which can easily be by their own exertions carried into effect, and respect public opinion which is in favour of such resolutions alone, the Conference cannot be a success, nor can it be said to be a representative body voicing the wishes of all classes of people.

ADVOCATE, 20th February, 1908.

The next Provincial Conference.

12. In an article on "The next Provincial Conference," the editor of the *Advocate* (Lucknow), in the issue of the 20th February, urges Indians in general to recognise the great possibilities of the gathering. Government, he points out, has invited public opinion regarding the Reform Scheme, and what better opportunity can there be of voicing the feelings of the Indian people regarding Reform and Decentralisation than at the approaching Conference in Lucknow. He further reminds the promoters of the Congress movement that the resolutions they pass will enable their Indian friends in Parliament to speak with authority on their behalf. Accordingly, delegates should only be appointed after mature deliberation, and only the best men of the Provinces should be selected—men who will not fear to express their feelings freely and fully. The editor notices with regret that a spirit of political lethargy is rife in these Provinces, but expresses the hope that both Hindus and Mubammadans will emulate the political zeal and activity of Bengal, and make the approaching Conference a means of awakening interest in matters concerning the future of India.

HINDUSTANI, 26th February, 1908.

Provincial Conference.

13. The *Hindustani* (Lucknow), of the 26th February, reproduces the comments of the *Advocate* (Lucknow) of the 20th February, on the next Provincial Conference.

SWARAJYA, 22nd February, 1908.

The ensuing Provincial Conference.

14. The *Swarájya* (Allahabad), of the 22nd February, notes with satisfaction the proceedings of the Pubna Conference, and recommends that the same procedure be followed at the ensuing Conference in the United Provinces.

The editor further remarks that the President of this Conference should be a man who may be recognised by both the parties, and that *swadeshi*, boycott, *swaraj* and national education should be included in the resolutions of the Conference.

15. Referring to the draft Resolutions of the Provincial Conference, the editor of the *Advocate* (Lucknow), in the issue of 23rd February, notes that the resolutions were prepared with great labour and include all questions of national importance. He considers, however, that in one respect they are of a most disappointing character and need to be considerably modified before the Indian Reform party can accept them. Those who framed them, he thinks, doubted the sincerity of Government in inviting criticism on the proposed Government Reform Scheme. Members of the Provincial Conference should clearly express their opinions regarding these proposals and suggest desirable modifications so that Government can fully ascertain the attitude of the public towards the proposed measures. Resolutions should therefore, the editor suggests, be framed by the Provincial Conference with this end in view. In other respects, he considers the draft resolutions admirable.

The ensuing Provincial Conference.

ADVOCATE, 23rd February, 1908.

16. Referring to the approaching Lucknow Conference, the editor of the *Citizen* (Allahabad) in the issue of 27th February, takes a gloomy view of the situation. The promoters of the Conference are, he thinks, too anxious to flood the assembly with delegates whose views correspond with their own. He regrets that the President and Secretaries of the recent Allahabad Conference were all self-elected, and that a number of delegates appointed at a monster meeting representing all sections of the community were refused admittance. This, he thinks, argues badly for the approaching Conference, unless its promoters are willing to follow the example set them by Bengal and be more broad-minded and patriotic in their views and actions.

The ensuing Provincial Conference.

CITIZEN, 27th February, 1908.

17. In a leading article on the approaching Conference, the editor of the *Advocate* (Lucknow), in the issue of 27th February, hopes that the gathering will not end in talk. Delegates, he thinks, should draw up a programme of work and dispense with the determination to put their resolutions into practice. The occasion, he believes, calls for earnest thought and mature deliberation, and it is the duty of those who understand the political questions of the day to explain them to their less fortunate brethren. He approves of the arrangements for holding at least three conferences, which, by the variety of the views they will express and the work they will accomplish, will appeal to all classes. Referring to the political question, the editor does not subscribe to the view that a subject nation has no politics. Such a nation, he thinks, stands in far greater need of political agitation than a self-governing people, and when repressive measures are enforced in the case of such a nation, they must be endured with calm stoicism. Accordingly he urges that the defects of the present system of Government must be pointed out, that proposed Government reforms must be criticised, that education must be demanded as the birthright of all, and that the masses must be enlightened as to their privileges and responsibilities. It is not enough, he points out, to advocate the boycotting of foreign made articles, for the productions of the country cannot meet the demand. The problem that the Conference has to face is a difficult one, but the President will solve it in an eminently practical manner to the satisfaction of all.

The ensuing Provincial Conference.

ADVOCATE, 27th February, 1908.

18. Referring to the ensuing Bombay Provincial Conference at Dhulia, the *Rahbar* (Moradabad), of the 28th February advises the people of Bombay to take a lesson from the Bengal Provincial Conference and to carry out their work in harmony without any invidious display of party spirit.

The Bombay Provincial Conference.

RAHBAR, 28th February, 1908.

They should not waste their time and energy in quarrelling over the election of the president, as it is of no importance to what party he may belong. They must give their entire attention to pass useful resolutions, so that they may not depend on the help of others, and may do everything by their own unassisted exertions.

The editor notes with regret that no such mutual regard, toleration and future goodwill can be expected in these provinces.

RAHBAR, 28th February, 1908.

Election of delegates in Allahabad for the Provincial Conference.

19. The *Rahbar* (Moradabad), of the 28th February, strongly condemns the conduct of Dr. Satish Chandra, President of the meeting, recently held in Allahabad, to elect delegates for the ensuing Provincial Conference at Lucknow, in not allowing Mr. Shanti Narayan Sharma, a Nationalist, to address the meeting.

The editor expresses the opinion that men of Dr. Satish Chandra's attitude will lose the sympathy of both the Government and of the people,—of the Government because they join the Conference, and of the people because they disregard their opinion.

RAHBAR, 28th February, 1908.

The United Provinces Provincial Conference.

20. While expressing regret at the want of interest and sympathy with the ensuing Provincial Conference in the United Provinces people, and at the invidious and objectionable conduct of the Moderates, the *Rahbar* (Moradabad), of the 28th February holds the Moderates entirely responsible for the existing dissension between themselves and the Nationalists.

The editor advises the Moderates that either they should give up taking part in the Conference in future or that they should see their way to yield to the opinion of the Nationalists.

ZAMANA, February, 1908.

Lessons from the Surat Congress.

21. The *Zamana* (Cawnpore), for February, contains an article by Munshi Ganga Prasada Varma, editor of the *Advocate* and the *Hindustani* (Lucknow), entitled 'Lessons from the last Congress,' in which he holds a brief for the Moderate wing of the Congress and sketches the line of policy which will be in future pursued by that party. The unseemly squabbles, which disfigured the Surat Congress are, he writes, rather shocking to calm and dignified orientals, but, as they are the outcome of English education and English ways of thought, they are not regarded in the same light by the majority of Englishmen, although a few prejudiced English papers like the *Times* have dubbed the Congress, a 'political bear-garden.' The writer does not think it necessary to tell his readers anything about the origin of these dissensions and is glad that at last the two parties have come to an issue, so that in future they will refrain from mutual recriminations, and will either work in harmony or will adopt different policies and will carry on their political propaganda on different lines without coming into conflict with the other. It is extremely necessary at this stage of the political development of the country that the two parties should serve the country without offending each other, as their ultimate goal is the same, though they may differ in minor principles.

The Moderate party has two objects in view by holding the Congress, firstly the representation of the grievances of the people to the Government, and secondly the exchange of ideas among the leaders of Indian thought. These objects have been well served by the Congress during the last twenty-two years; but now the Congress has adopted a definite creed,—the attainment of self-government on colonial lines, and all its energies will now be diverted in that direction. The Congress specially insists on this because, as long as the country is not governed by its own people, its administrative machinery cannot be improved. Great Britain has granted self-government to its Dutch and French subjects and the people of India expect the same. It is not however intended that India should cease to have any connection with England. If there are any such people who want complete autonomy, the Congress disavows them and they are free to follow their fancies.

The writer expresses the opinion that the holding of the Congress once a year will not be of much practical value unless its work is supplemented by Provincial and District Conferences and by a strong standing committee. This committee should take upon itself dissemination of political literature, the education of public opinion, and to contradict the misstatements deliberately made by English and Anglo-Indian papers to delude the British public. It should make earnest efforts to awaken the political consciousness of the people of India by the diffusion of general education.

He concludes by refuting the statement that Congressmen do not take any active part in the social and industrial regeneration of the country and by exhorting the members of both the parties to work in harmony and union.

The Congress split.

22. The *Jedd-o-Jehad* (Shahabad), of the 24th February, referring to the Congress split, remarks that neither Mr. Tilak nor the Extremist party can be blamed, as it is due to the repressive policy of the Government and to the exasperation caused by it.

JEDD-O-JEHAD, 24th February, 1908.

The Surat Congress.

23. Referring to the fiasco in the Surat Congress, the *Tafrih* (Lucknow), of the 21st February, remarks that as both the parties aim at the regeneration of their country, it is hoped that they will bear themselves in such a manner as to be a source of blessing to their country and a strength to the British Government.

TAFRIH, 21st February, 1908.

Decentralisation and administrative Councils in Madras Presidency.

24. Mr. K. Perraju, B.L., contributes an article to the *Hindustan Review* (Allahabad), of February, on Decentralisation and Administrative Councils in the Madras Presidency. Devolution of powers will, he considers, lead to District autocracies unless the people are represented in the administration. Government, he fears, is too much influenced by the considerations of revenue, and revenue officers in their desire to show a clear balance sheet perform their duties with great harshness. The fault of the system is, he believes, the fact that the prospects of revenue officers depend largely on the amount they collect. Another point that requires closer attention from Government is assessment in resettlements. Cultivation expenses are at present fixed unduly low, and remission of revenue is not granted when land is allowed to lie fallow with a view to recovering its lost fertility. The writer then points out that the Collector of a big district is the head of all the departments in the District and has far too much in hand to be able to devote to each the attention that it requires. He suggests accordingly that a Collector should be assisted by an administrative council, the members of which would be elected by popular vote. Such a council might hold office for three years and be empowered to settle petty disputes relating to revenue, irrigation, sanitary measures, etc.

HINDUSTAN REVIEW, February, 1908.

The proposed reforms.

25. Referring to the proposed enlargement of the Legislative Council the *Hindosthan* (Kalakankar), of the 26th February expresses its approval of the measure, and considers that the claim of the great landowners of India to have a voice in the administration of the country can no longer be disregarded.

HINDOSTHAN, 26th February, 1908.

Council Reforms.

26. A correspondent of the *Oudh Akhbar* (Lucknow), of the 27th February, referring to the question of Council Reform writes as follows:—

OUDH AKHBAR, 27th February, 1908.

"The Moderates have still some faith in the Government, but the Extremists have lost all hope of getting any concessions from the Government. They think that the Congress may propose any reforms it likes and may pass resolutions making the most reasonable demands, but the people know that the Government will not make any change in the principles of the Reform Scheme and they have ample experience of it. So they express their opinions every now and then, sometimes guardedly and sometimes frankly, so that the Government may reform the administration, and a glance at the present condition of the country shows that such reforms are extremely necessary."

Protest meetings against the oppressions on the Transvaal Indians.

27. While reproducing the remarks of the *Bharat Mitra* regarding the conduct of the Moderates in a meeting lately convened in Lucknow, to express regret at the distress of the Indians in the Transvaal, the *Swarajya* (Allahabad), of the 22nd February remarks:—"See how the Moderates comply with the rules of public meetings. Alas! how can these Nadirs (Moderates), who grudge their brethren even their natural and legitimate privileges, demand their own rights from the English Nadirs? Let us patiently wait till the public throws off the yoke of these *swadeshi* tyrants (Moderates)."

SWARAJYA, 22nd February, 1908.

Indians in the Transvaal.

28. Referring to the silence and indifference of the British Government in connection with the oppression and disgraceful treatment of the Indians in the Transvaal, the *Rahbar* (Moradabad), of the 28th February, remarks, that similar ill-treatment was accorded to the Japanese in Columbia, two of whom were captured and put up for trial

RAHBAR, 28th February, 1908.

for disobeying the law, but the Judge refused to punish them, as it would go quite against the terms of the treaty concluded between Japan and the British Government.

The editor regrets the disregard shown by the British Government towards the Transvaal Indians, and remarks that it is a characteristic of European Powers to oppress and tyrannise over the weak, and to fall timidly cringing before the strong.

In conclusion he remarks :—" Brother Indians ! make yourselves fit and strong so that foreigners may feel your strength and be sure that it will put a stop to all your misfortunes."

OUDH AKHBAR, 29th February, 1908.

Indians in the Transvaal.

29. While referring in brief to the sympathy of certain members of the Parliament towards the Indians in the Transvaal, the *Oudh Akhbar* (Lucknow), of the 29th February, strongly condemns the conduct of the Transvaal Government in ill-treating the Indians.

It is true, the editor remarks, that the feeling of nationality is the most prominent feature of all European countries, but it seems very strange that the Registration Act was sanctioned by the Imperial Government, when the Indians have an equal right to reside in the Transvaal with His Majesty's other subjects.

The investment of the Boers with self-government has created a similar aspiration in the mind of Indians, and this is why the feeling of nationality is gaining every day a stronger hold on their mind.

Self-government granted to other colonies has induced Indians to aspire after similar objects, and consequently the feeling of nationality has remarkably developed and manifested itself in Bengal, which presidency has the greatest population of educated Indians.

MUSAFIR, 23rd February, 1908.

Natal Government and the Zulus.

30. While describing the gradual absorption of Africa by Europeans, the *Musáfir* (Agra) of the 23rd February, strongly condemns the conduct of the authorities in Natal in prosecuting Dinizulu for sedition, and remarks that when the authorities have already resolved to deport him, it is simply ridiculous to perform the farce of a regular trial in court. This oppressive conduct of the Natal Government is an indelible blot on British justice. Although this conduct may be held justifiable from a political point of view, yet a truly righteous and independent person will indignantly denounce the measure as pure and simple despotism.

HIND, 27th February, 1908.

Indians in Ceylon.

31. The *Hind* (Lucknow), of the 27th February, strongly condemns the action of the Governor of Ceylon in driving out Indians from that island, and remarks that, if he is so anxious for the interests of the Cinghalese, he should, to be consistent, drive out English traders also from the island. The editor asks His Excellency Lord Minto to protect the interest of Indians in Ceylon.

MODERN REVIEW, January, 1908.

The Indian Sepoy.

32. The *Modern Review* (Allahabad), in the editorial notes for the month of January, has a short article entitled 'Is the Indian sepoy an ill-used person'? in which the editor points out that Government have acted up to the policy of keeping the mercenary native army in a tight and determined grasp, and that native troops are employed on work that should be done by coolies and labourers, and that it is degrading to them.

SIPAHI, February, 1908.

Military expenditure.

33. The *Sipahi* (Cawnpore), for February, reproduces a cartoon from the *Hindi Punch* representing an Indian taxpayer sinking under the burden of military expenditure before Lord Kitchener, and remarks that whatever may be the views of caricaturists, from a military point of view, the arrangements inaugurated by His Excellency deserve all praise, and will soon produce very beneficial results, a foretaste of which may be experienced in the despatch and comparatively small expenditure with which the arrogance of the Zakka Khels is being duly punished and they are brought to their senses.

SIPAHI, February, 1908.

Indian Navy.

34. The *Sipahi* (Cawnpore), for February, suggests the desirability of Government preparing an Indian Navy, on the lines of the Indian Army in order to strengthen its naval position in the East against emergencies.

35. The *Modern Review* (Allahabad), for January, has an article entitled "Forcing British free trade on India" in which the editor makes extensive quotations from the record of the Select Committees of both Houses of Parliament in 1813, which purported to show that English goods were to be forced on India, while Indian manufactures were not to be allowed to be imported into England without paying duties and taxes.

British free trade in India.

MODERN REVIEW, January, 1908.

The editor notes that, had reciprocal free trade been adopted, English industries would have been crushed immediately by fair competition. He notes in conclusion that all this goes to give the lie to the contention that the English occupation of India is for philanthropic or altruistic reasons.

36. The *Modern Review* (Allahabad), for February, contains an article entitled "Backarganj the only proclaimed district in India" written by Nibaran Chandra Das Gupta, M.A., B.L., in which the writer condemns the decision of the Viceroy that the district of Backarganj should be a proclaimed area for the purpose of the 'legislative monstrosity'—the Seditious Meetings Act. The writer notes that no serious riots ever occurred at Barisal, that there was no strong feeling between the Muhammadans and Hindus, and, regarding the speech of Sir Harvey Adamson, 'that the poor logic of the official sponsor of this legislative freak is obvious even to a child.' The writer attributes the action of Government to the fact that this district is the home of *swadeshi* and that it is in order to crush the *swadeshi* movement that Backarganj has been victimised. He notes that in villages where the *swadeshi* spirit was very strong, and where school boys showed the slightest disrespect to officials punitive police were quartered. He remarks that in spite of the severity of the Fullerian régime the people of Backarganj displayed great self-restraint. He notes that since Mr. John Morley was pleased to call the Indian patriots enemies they have been treated as such by the bureaucracy. References are made to the numerous cases of *swadeshi* picketing by means of which numbers of young men were sent to jail. He expresses his opinion that it is impossible by repressive measures to stifle the growing feeling of nationality, and he quotes Lord Bacon to show that it is the cause of unrest which should be removed by Government, who should not, 'permit the wound to bleed inward and generate malign ulcers.' In conclusion he notes that the people of Backarganj owing to a succession of bad seasons and to the settlement operation, have been reduced to a terrible state, and that the cup of their misery is now full, as what little enjoyment was left to them is being destroyed by this policy of destruction and repression.

Backarganj, the only proclaimed district in India.

MODERN REVIEW, February, 1908.

37. The *Indian Daily Telegraph* (Lucknow), of the 26th February, has an an article discussing the article by 'Victor' in the *Fortnightly Review* for February, entitled 'Asia Contra Mundum'. With reference to the prognostication at the conclusion of the article of a colossal crusade of Eastern nations against the West, the editor remarks that endeavour should be made to prevent such a catastrophe by according Eastern people proper treatment, by granting their rights, and by refraining from exploiting the country commercially.

"Asia Contra Mundum."

INDIAN DAILY TELEGRAPH, 26th February, 1908.

38. In an article entitled "Nation Building", the editor of the *Indian People* (Allahabad), in the issue of the 23rd February alludes to the generous response made by the Pubna Provincial Conference to Babu Surendra Nath Banerji's appeal for funds to help those on whom punitive police were quartered in Eastern Bengal. People jostled one another, he remarks, in their desire to put down their contributions on the President's table, and even a number of Bengali ladies seated behind *pardahs* or *chicks* were so moved by the eloquent appeal, that they showered their bracelets and jewellery at the President's feet as a substantial token of their sympathy with the oppressed. The desire of those present at the Conference to make the punishment of a section of the people the punishment of the whole community is, the editor argues, an indisputable sign of the awakening of a national sentiment and of national responsibility. Once the heart of the womanhood of the country is moved, he suggests that the corner-stone of nation building has been put in. Another significant fact he considers is the new born spirit of discipline and sacrifice in the young men of the country, as recently manifested by the Calcutta volunteers, who

Nation Building.

INDIAN PEOPLE, 23rd February, 1908.

by cheerfully bearing persecution and trials, have kindled a spirit of self-sacrifice and patriotism that is to be the foundation of the national edifice of the future.

ARYA MITRA, 24th February, 1908.

Lala Lajpat Rai at Agra.

39. The *Arya Mitra* (Agra), of the 24th February, notes the enthusiastic reception of Lala Lajpat Rai at Agra and reproduces the two addresses presented to him by the Bengali community of the place and the members of the *Arya Mitrá Sabha* respectively.

II.—Afghanistan and Trans-Frontier.

MUSAFIR, 23rd February, 1908.

The Zakka Khel Expedition.

40. Referring to the depredations of the Zakka Khels in the British territory, the *Musáfir* (Agra), of the 23rd February, remarks:—"Happily the Zakka Khels are the disciples of the *Khair-ul-Makreen*. Had they unfortunately been Hindus their conduct would have brought all possible misfortunes upon the poor Hindus of India."

SHAHNA-I-HIND, 24th February, 1908.

The Zakka-Khel Expedition.

41. The *Shahna-i-Hind* (Meerut), of the 24th February, referring to the adverse criticism in Parliament on the Zakka Khel expedition, remarks that people who are not on the spot cannot judge the gravity of their crimes, and hopes that it will teach the tribesmen a good lesson. The editor conjectures that it may possibly impress the Amir, who is considering the terms of the Anglo-Russian Convention, with the power and prestige of the British Government.

HIDUSTANI, 26th February, 1908.

The Zakka Khel Expedition.

42. The *Hindustani* (Lucknow), of 26th February, referring to the Zakka Khel expedition, remarks that it would take a long time before the tribesmen will submit even if the Afridis do not join them and the Amir remain silent.

MASHRIQ, 25th February, 1908.

The Amir and the Frontier tribes.

43. The *Mashriq* (Gorakhpur), of the 25th February, repudiates the statement that the Amir does not take any steps to control the unruly frontier tribes, although he is paid a subsidy of 18 lakhs of rupees every year and remarks that he is only responsible for the defence of the Russian frontier.

INDIAN PEOPLE, 27th February, 1908.

Punitive expeditions.

44. Referring to the late Lord Lytton's remarks on punitive expeditions, the *Indian People* (Allahabad), of the 27th February says:—"It is the same now as it was in the days of Lord Lytton. A departure was attempted in the Tirah expedition, when the troops were ordered to stand fast until the submission of the Afridis was complete. But winter came as a powerful ally of the hillmen, and had the British troops stayed on they would have met the same fate as that which overtook the great army that Napoleon took to Russia. There is no such thing as permanent occupation of the Afridi country, for it cannot be done as long as a single man or lad is alive to fire a shot at the Firinghi. Permanent submission is also out of the question, because the Government has generally to purchase peace and not to impose it. In times of peace the Zakka Khels, like all other Afridi and other tribes, receive subsidies which are only stopped when fighting breaks out and are again renewed after the so-called submission."

III.—Native States.

RAHBAR, 28th February, 1908.

Hindus in the Rampur State.

45. While praising the unprejudiced attitude and religious toleration of His Highness, the Nawab of Malar Kotla as expressed by his contributing a sum of Rs. 2,000 besides the plot of ground selected for the construction of a Sikh temple, the *Rahbar* (Moradabad), of the 28th February, notes with regret the disregard and want of sympathy shown by the Nawab of Rampur towards his Hindu subjects, who form a major portion of the population, as there is not even one Hindu temple in Rampur.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

ANAND, 20th February, 1908.

Partition of the Calcutta High Court.

46. The *Anand* (Lucknow), of the 20th February, says that scarcely have the Bengalis recovered from the partition of Bengal than it is proposed to add fuel to the fire of unrest by spreading reports regarding the partition of the Calcutta High Court, and

remarks that it shows that it is not thought desirable to cut short this strife even after the matter has reached such a pitch, and that foresight and wisdom seem to depart soon from the administration of the country.

Racial prejudice in courts.

47. Referring to the severe sentence of two year's rigorous imprisonment passed on a native railway guard of the Burma Railway for attempting to outrage a European female passenger, the *Swarájya* (Allahabad), of the 22nd February, notes with regret the partiality and racial prejudice of courts in awarding comparatively light or nominal punishments in similar cases of a more serious nature to European offenders.

SWARAJYA, 22nd February, 1908.

Whipping.

48. Referring to the introduction of a fresh law in England penalising tobacco smoking by children under 16 years of age and to the appointment of special magistrates to try such juvenile offenders, the *Musáfir* (Agra) of the 23rd February, deplores the cruel and inhuman punishment of flogging and imprisonment awarded to Bengali boys for petty offences, and remarks :—"This cruel treatment of the Bengali boys has led us to believe that the English are naturally void of all love towards children, but the English law clearly points out that we are mistaken in thinking so, and that the English have love for children, but only for their own little ones and not for those of others."

MUSAFIR, 23rd February, 1908.

The Kanungos.

49. A kanungo supervisor writing to the *Advocate* (Lucknow), of the 23rd February on "the present scarcity and the condition of kanungos," states that kanungos as a class are grateful to Government for increasing the number of appointments as Naib Tahsildar given to them, at the same time the writer points out that more ought to be done for kanungos : they get only Rs. 30 per month and are not given a horse allowance, nor do they get any grain concession on account of famine. The writer accordingly suggests that kanungos' pay be raised to Rs. 50 per mensem, that they should get a horse allowance, that they should come under the Civil Service Regulations regarding mileage allowance and that more of their number should be appointed Naib Tahsildars.

ADVOCATE, 23rd February, 1908.

National and religious cases.

50. The *Oudh Akhbar* (Lucknow), of the 25th February, remarks that considering that all cases of religious disputes between *Shias* and *Sunnis* are invariably committed for trial, before a Hindu or a European Magistrate, and not to a *Sunni* or a *Shia*, and that particular mosques have at times been fixed by the Government for the *Shias* and the *Sunnis* separately, it is very strange that all political offences are invariably tried by a European magistrate who belongs to the nation against which such offences are said to be committed.

The editor says that, considering that political offences and national movements are decidedly against the interests of Europeans, it is not fair that such cases should be tried by European magistrates, and he suggests that all such offences should be tried by an Indian magistrate of an independent turn of mind.

OUDH AKHBAR, 25th February, 1908.

National and religious cases.

51. In continuation of its article on the subject in the last issue, the *Oudh Akhbar* (Lucknow), of the 26th February, refers to the case for recovery of damages brought by Babu Hari Chandra Kishore of Mymensingh against some Government officials, and to the letter of the Chief Secretary to the Bengal Government addressed to him in this connection.

The editor says that when such difficulties arise in civil cases it can easily be imagined what insurmountable difficulties will crop up in criminal cases.

It will be, he suggests, in the interest of justice and of the parties concerned if the cases which have a national or political nature be tried by such courts as are above all suspicion of being inflenced by the feeling of nationality, politics or religion.

OUDH AKHBAR, 26th February, 1908.

Conviction of the editor of the *Naiyar-i-Azam*.

52. The *Hind* (Lucknow), of the 27th February, while expressing its regret at the conviction of the editor of the *Naiyar-i-Azam* (Moradabad), for libel, complains that the punishment awarded to him was unduly severe.

HIND, 27th February, 1908.

(*b*).—*Police.*

SWARAJYA, 22nd February, 1908.

The Sarai Akil tragedy.

53. Referring to the dismissal of Sub-Inspector Karamat Husain of Sarai Akil in connection with the case in which a whole family committed suicide owing to his disgraceful conduct, the *Swarájya* (Allahabad) of the 22nd February, regrets the inadequacy of the punishment awarded to him for such an offence, which from a moral point of view was nothing short of murder.

The editor further remarks that considering the gravity of the offence the punishment awarded appears to be merely nominal, and that it is this disregard of public grievances and partiality towards the police which has widened the gulf between the rulers and the ruled.

INDIAN PEOPLE, 23rd February, 1908.

The Sarai Akil tragedy.

54. The editor of the *Indian People* (Allahabad), in the issue of the 23rd February, commenting on the dismissal of Sub-Inspector Karamat Husain, in connection with the recent suicide of a family at Sarai Akil, in the district of Allahabad, remarks that this punishment was altogether inadequate. He recognises, however, that though this Sub-Inspector was morally responsible for the death of an entire family, yet no evidence could be produced to establish the precise nature of the indignities he inflicted on the various members of the family. According to the editor, drastic measures are needed with a view to police reform, as subordinate police officers in these provinces appear unscrupulous and oppressive to a degree.

HIND, 27th February, 1908.

The Sarai Akil tragedy.

55. The *Hind* (Lucknow), of the 27th February, referring to the dismissal of police Sub-Inspector Karamat Husain in connection with his disgraceful and inhuman conduct in the well-known Sarai Akil tragedy, eulogises Sir J. Hewett for his sympathy with the people and for the prompt action taken against the police.

The editor expresses a hope that a similar lesson will be taught to the police in the Manda murder case.

CITIZEN, 23rd February, 1908.

Mymensingh disturbances.

56. The *Citizen* (Allahabad) of the 23rd February, publishes in full the report on the Mymensingh disturbances by the non-official Commission.

ADVOCATE, 23rd February, 1908.

Mymensingh disturbances.

57. Referring to the conclusions of the Commission which enquired into the Mymensingh disturbances, the *Advocate* (Lucknow), of the 23rd February, has the following:—

"These are the results of an enquiry over which several days have been spent by two distinguished persons. We ask, can there be a greater condemnation of the administration in New Bengal than what is revealed in the above paragraph? The police which committed atrocities on helpless people did so under the very eyes of their superior officers. What wonder if after such treatment, the people are seething in great discontent, and if the trouble instead of subsiding is on the increase in East Bengal."

RAHBAR, 21st February, 1908.

The Police.

58. The *Rahbar* (Moradabad) of the 21st February, referring to the protest made by the citizens of Karachi against the inefficiency of the local police, remarks that this is all due to the incompetence and negligence of the highly paid European officers. The only step that the Government is expected to take will be to increase the pay of these officers, and that it will do nothing to improve the prospects of the Indian officers and constables on whom the work really devolves.

SWARAJYA, 22nd February, 1908.

Whitewashing the Police.

59. While reproducing the words of a magistrate, who complains of a Police Inspector for making adverse criticism on his judgment, the *Swarájya* (Allahabad), of the 22nd February, remarks that this daring insolence of the police is a natural consequence of the whitewashing of its character by the Punjab Chief Court, and of Government ordering magistrates not to pass strictures on the conduct of the police in their judgments.

JEDD-O-JEHAD, 20th February, 1908.

The Police.

60. The *Jedd-o-Jehad* (Shahabad), of the 20th February, complains that the authority, influence and status of the police are daily increasing. Their pay has been increased, they are given chairs in courts, and in Bengal Judges have been instructed not to make any

disparaging comments on the conduct of the police in their judgments. The editor thinks that this is mainly due to the oppression of the people, and expresses the hope that this state of things will not continue long.

The Karachi Police.

61. Referring to the reply of the Government to the President of the meeting held to censure the grave negligence and conduct of the Karachi police, the *Rahbar* (Moradabad), of the 28th February, remarks :—" When the Government does not care even for its most grave and solemn promises, can the people of Karachi hope under these circumstances that the Government of India will take any serious notice of the conduct of the police as has been promised ?

RAHBAR, 28th February, 1908.

It is folly to think that the weak voice of the people will ever be heard. Indians must in future learn the lesson of self-help and depend in everything upon their own unassisted power, like the people of Bengal who are benefiting themselves by acting upon this principle.

Cannot some four or five persons volunteer to keep the watch and ward of every mohalla by turn ? If they can, then it is altogether foolish to pray for help from the Government, which will only saddle poor people with the expenses of keeping additional police.

As it is certain that we shall have to do everything ourselves, it will be much better that we train ourselves to the task, so that we may not be puzzled when the time comes. "

(c).—Finance and Taxation.

Tax on pilgrims.

62. The *Rahbar* (Moradabad), of the 21st February, referring to the enhancement of the tax on Hindu pilgrims visiting Puri, remarks that nothing else could be expected from a ' nation of shopkeepers ' and exhorts the Hindus to agitate against it.

RAHBAR, 21st February, 1908.

(d).—Municipal and Cantonment Affairs.

The Moradabad Municipality.

63. The *Rahbar* (Moradabad), of the 21st February, complains that the Moradabad Municipality has doubled the tax on cloth, and it is feared that even paper will not remain exempt from taxation. The editor also complains that municipal officials generally ill-treat passengers and search the goods even of those of them who go from the Got station on the metre gauge line to the Moradabad station.

RAHBAR, 21st February, 1908.

The Agra Municipality.

64. Referring to the rickety and unserviceable condition of the Rawatpara Road in Agra, the *Nasim-i-Agra* of the 23rd February, asks the district authorities to look into the matter.

NASIM-I-AGRA, 23rd February, 1908.

The editor further asks the authorities to look into the general complaint prevalent in Agra that water tax is sometimes realised by means of attaching the property of persons who have already paid the tax, and remarks that it is evidently owing to a mistake in the accounts which should be carefully corrected.

The Agra Municipality.

65. The *Nasim-i-Agra* of the 27th February, writes :—" It is rumoured that the Secretary Engineer of the Agra Municipality has ordered a reward of Rs. 2 for every refund *ravanna* on which full action has not been taken.

NASIM-I AGRA, 27th February, 1908.

There is also a rumour that the possessors of such *ravannas* as are of a less value than the reward are selling them to municipal *moharrirs* and *girdawars*. It is a matter of regret if this rumour is true, and the authorities ought to look into it at once."

"Martial Law in Agra Municipality."

66. The *Agra Akhbar* of the 28th February, publishes an article entitled " Martial Law in the Agra Municipality" and complains that the Municipal authorities have become overstrict in the recovery of water rates and when people cannot pay it, distress warrants are issued which are served by illiterate constables who are not accompanied by the water-rate Superintendent or by any *moharrir*. People are made to pay rates for houses which they have sold, and overcharges too, are frequent, and these cannot be recovered without going to law courts.

AGRA AKHBAR, 28th February, 1908.

(*e*).—*Education.*

MOHINI, 18th February, 1908.

An Indian's lecture in America.

67. The *Mohini* (Kanauj), of the 18th February, reproduces from *Kal* (Poona), an Indian's lecture in America on the need of National education in India and the necessity of Indian students going to America for the development of healthy feelings of liberty.

RIYAZ-I-FAIZ, 20th February, 1908.

Rustication of an M. A. Class student.

68. Referring to the rustication of Mr. Munzar Ali, an M.A. class student of the Muir Central College, Allahabad, for stating in the course of an essay on an economic subject that the British Government in India had exercised a very baneful effect on the country, the *Riyaz-i-Faiz* (Pilibhit), of the 20th February, remarks that it is a vain effort to suppress the real feeling of the people by such repressive measures as truth cannot be concealed for long. It must come out eventually.

ADVOCATE, 23rd February, 1908.

Education in the United Provinces.

69. In an article entitled "Education in the United Provinces," the editor of the *Advocate* (Lucknow), in the issue of the 23rd February, expresses his approval of the circular letter issued by Mr. de la Fosse to all Inspectors of schools regarding School Leaving Certificate Examinations and the establishment of model high schools at district headquarters. Some modifications, he thinks in the present system of education are necessary, as the curriculum of Indian Universities is not at all suitable for those who elect a commercial career, or prefer to join such institutions as the Roorkee Engineering College or the Agra Medical School. Accordingly an effort ought to be made to open up as many careers as possible to the young men of India by giving them facilities for studying a variety of subjects. Special courses, however, the editor points out, should only be undertaken during the last few years of school life, as a complete knowledge of any particular subject can only be when a good foundation of general knowledge has been laid.

MASHRIQ, 25th February, 1908.

"Tom Brown's School Days."

70. A correspondent of the *Mashriq* (Gorakhpur), of the 25th February, referring to the introduction of "Tom Brown's School Days" as an English Text book in the Entrance class, remarks that it is neither a classic nor is it calculated to improve the moral training of the students.

INDIAN DAILY TELEGRAPH. 25th February, 1908.

His Excellency Sir George Clarke on Education.

71. The editor of the *Indian Daily Telegraph* (Lucknow), in the issue of the 25th February, in a leading article on Sir George Clarke's speech at the recent Convocation of the Bombay University, congratulates the Presidency on the possession of a Chancellor for its University who has such a thorough grasp of the educational problem in India. His views are wise and sympathetic, and should argue well for the future of education in the Bombay Presidency. The editor notes with pleasure that Sir George Clarke recognises the hollowness of Macaulay's system of education, and deplores the contempt that that eminent historian had for Indian literature. The artificial conversion of the intellect of an ancient people, in accordance with foreign ideas, without due regard for inherent genius, is, the editor points out, more likely to injure than to elevate. The system of education in India must accordingly be founded on the needs of the Indian people and must aim at developing the best of their inherited qualities. The note struck by Sir George Clarke in referring to the beauties of the sacred Vedas, will, the editor feels sure, find a responsive echo in the hearts of the people, and convince all classes alike that he is free from the religious bias of the West, that will not admit that religion in its purest form was practised in India when the people of the West were still in their crude and primitive condition. Commenting on Sir George Clarke's reference to the lack of initiative on the part of Indians to deal with the practical requirements of the times, the editor remarks that the Governor of Bombay touched upon the weak spot in the Indian character, the inherited leaning towards metaphysical speculation that characterises the Indian mind, requires, he considers, the corrective of science which education at present fails to supply. The ancient institutions of the East, he remarks, are only valuable at present in so far as they are modified by the influence of the West. In conclusion, the editor hopes that European administrators in India will emulate Sir George Clarke in his desire to establish a system of education on Western lines that will recognise the glorious traditions of the East, the grandeur of the Vedic civilisation and the religion of the immortal *Rishis*. Such a system of education will stir the

patriotism that now lies dormant, quicken it into activity, and build up an India that will take her rightful place among the nations of the world.

(f).—Agriculture and questions affecting the land.

The Sugar Industry.

72. Referring to an article in the *Pioneer* on Sugar Industry, the *Advocate* (Lucknow) of the 20th February remarks :—" We are glad to learn that Sir J. Hewett took early steps to move the Supreme Government to agree to the reduction of the water rate. Those who know the facts of the case could never make the mistake of thinking that we meant to fasten the authorship of the increase in water rate upon Sir J. Hewett. We wanted information and it has been given. We congratulate the Government on being so prompt in publishing the welcome news."

ADVOCATE, 20th February, 1908.

The State and Agriculture.

73. In an article entitled " The State and Agriculture," the editor of the *Advocate* (Lucknow), in the issue of the 20th February, refers to the paper on " Indian Agriculture " read by Mr. H. S. Lawrence before the Indian Section of the Society of Arts on January 16th. He congratulates the Bombay Presidency on the strides made by the Department of Agriculture during the last few years, and suggests that other provinces should imitate its example of requiring all members of the Civil Service to study the elementary problems of Indian Agriculture. Government, he points out, is the biggest landlord in a country where the land has practically been nationalized. Agrarian development accordingly has a very strong claim on State assistance. The principle of issuing leaflets containing hints for cultivators is, he argues, practically useless, owing to the ignorance of peasants as a class. Even if they do comprehend the truth conveyed in these pamphlets they are too poor to risk the smallest loss in trying experiments. All improvements, he points out, must be regulated by the capacity of the small cultivator, and he suggests that trained agriculturists should be appointed to induce cultivators to set apart a portion of their land for experimental crops. The agriculturists should supervise these crops from the sowing to the reaping, and so convince ryots that they might give up their old agricultural traditions. To render this scheme popular, the editor proposes that in the first instance Government should meet the cost of these trial crops.

ADVOCATE, 20th February, 1908.

The famine.

74. A correspondent of *Al-Bashir* (Etawah), of the 25th February, referring to the noble efforts made by the Christian missionaries to succour famine-stricken people, remarks that it is disgraceful for men who call themselves religious leaders to be idle when people are perishing of hunger.

AL-BASHIR, 25th February, 1908.

Tenants and famine.

75. Commenting on the eviction of tenants by landlords in times of scarcity, the *Indian People* (Allahabad) of 27th February, suggests that the courts should refuse applications for ejectment in famine-stricken areas. The misery of tenants evicted in time of famine is indescribable, and the editor hopes that the case of all such people will meet with the special consideration of all district officials.

INDIAN PEOPLE, 27th February, 1908.

The famine.

76. The *Rahbar* (Moradabad) of the 28th February, strongly differs from the opinion of the Commissioners of Divisions of the United Provinces, that there are on the average only five hundred persons in every district who stand in need of help and relief from famine, and remarks,—

" Can this selfishness command any sympathy from the people ? No, never.

No doubt the former rulers of the country were very hard in exacting revenue from the people, but at the same time they were very magnanimous and unsparing in lavishing money on the people in times of need and scarcity. But alas ! our present rulers subject us to every hardship in extorting the Government revenue but never think of helping us which is very disgraceful for a Government. It can hardly be expected that a powerful nation will ever be moved by such feelings."

RAHBAR, 28th February, 1908.

(g).—General.

MODERN REVIEW, January, 1908.

Mr. Keir Hardie in an Indian village.

77. The *Modern Review* (Allahabad) for January, contains an article describing the visit of Mr. K. Hardie to the village of Chaubepur in Benares, written by an eye-witness, in which the writer drew particular attention to the impressions which were conveyed to Mr. K. Hardie as to the poverty of the people, being such that most people could not pay small fees for the education of their children and that frequently the teachers paid fees from their own pockets in order not to lose the pupils. The writer notes that Mr. K. Hardie was informed that newspapers were very little read, because the people could not afford to pay even a subscription of Rs. 2 a year. The attention of Mr. K. Hardie was drawn to the absence of ornaments among the Indian women, and he was told that most of the poor villagers could not afford to keep ornaments. It is said also that Mr. Chaudhri informed Mr. Hardie that flour was too dear and that villagers merely ate bran and husk.

With regard to the recurrence of famines, Mr. K. Hardie is reported to have asked a particular tenant whether in the previous year he had not had a good crop, to which the reply of the tenant is noted in Hindi only.

Its translation is 'at times the field does not yield any produce, but every year I have to pay the rent as a fine.'

With reference to remission of rent, Mr. K. Hardie is reported to have received another answer similarly recorded in Hindi—'Government does not remit the revenue, how is it then possible that zamindars would do so.'

ZUL QARNAIN, 21st February, 1908.

The British Government and the *Swadeshi* movement.

78. The *Zul-Qarnain* (Budaun), of the 21st February, repudiates the insinuation made by the Congress agitators that the British Government is opposed to the *swadeshi* movement, and remarks that it is the English who have initiated many industries in India and have done their best to develop its material resources. One proof of the country's prosperity is that the income of the Government is increasing although the taxes are being reduced, and the people can withstand the severity of famines for a longer time. The editor adduces additional arguments in favour of his theory from the administrative report of Bengal.

He concludes by saying that those persons who use Paris-made spectacles and Austrian felt caps have no right to preach the *swadeshi* cult, and they can serve their country better if they could persuade some rich men to invest their money in industries instead of hoarding it.

RAHBAR, 21st February, 1908.

Government Service.

79. The *Rahbar* (Moradabad), of the 21st February, publishes a letter from a correspondent who strongly condemns the mania for Government service prevailing in India, and urges the necessity of establishing national schools where children may be taught to aspire to an independent professional life by which they may serve their country instead of passing the stiff university examinations and entering Government service.

CITIZEN, 23rd February, 1908.

The Etawah conspiracy case.

80. Referring to the Etawah conspiracy case, the editor of the *Citizen* (Allahabad), in the issue of the 23rd February, presumes that the holding of a judicial enquiry is to show that the case has no political aspect. Government, he notes, considers that the district officials were the dupes of Khalil-ullah, and punished them accordingly. The failure of the police to effect the arrest of Khalil-ullah, gives ground, he thinks, for the suspicion that the case was not one of mere forgery, but a deep laid plot to promote the welfare of one class at the expense of another. He points out that several witnesses who were summoned were not examined and that several important witnesses were not summoned at all. In conclusion he regrets that a loyal subject like Mr. Zorawar Singh should be subjected to the petty annoyances of police surveillance.

CITIZEN, 23rd February, 1908.

Tactics of coolie recruiters.

81. The *Citizen* (Allahabad) of the 23rd February gives an account of the kidnapping of a girl in Benares a short time ago by some coolie agents. It appears that the girl missed her way to the Benares railway station and accepted the help of some persons who offered to guide her there. These persons however took her to a place where she was registered as a coolie emigrant, and it was not till her brother saw her being

sent off at the railway station that the matter was discovered. Her kidnappers, however, produced a document setting forth that the girl had been registerd from the Hukulganj coolie depôt, and as her escort refused to let her go information was given to the police. The *Citizen* expresses confidence that Mr. Radice will sift the matter to the bottom.

Sir D. Ibbetson.

82. *Al-Bashir* (Etawah), of the 25th February, notes with regret the death of Sir D. Ibbetson, and remarks that had it not been for his presence of mind and administrative talent, the discontent in Punjab would not have subsided so easily.

AL-BASHIR, 25th February, 1908.

Sir D. Ibbetson.

83. The *Aligarh Institute Gazette* of the 26th February, expresses its regret at the death of Sir D. Ibbetson, and remarks that the Musalmans should feel specially sorry for this, as he was very much interested in their progress and advancement.

ALIGARH INSTITUTE GAZETTE, 26th February, 1908.

Labour in tea gardens.

84. The *Hindustani* (Lucknow), of the 26th February, notes with satisfaction the attempts which are being made by the Government to give greater freedom to the labourers in tea gardens and to make their life more congenial.

HINDUSTANI, 26th February, 1908.

The Government and the Press.

85. Commenting upon the sentences of heavy fines and long terms of imprisonment passed on some journalists, the *Rahbar*, (Moradabad), of the 28th February, remarks that in the face of these facts it will not be presumptuous to say that the policy of the Government is to gradually encroach upon the freedom of the press by involving the journalists in pecuniary difficulties.

RAHBAR, 28th February, 1908.

Racial prejudice of the Government.

86. Referring to the repressive conduct of the officials in finding fault with the Panjabis in general for the reckless action of one imprudent man who threw mud and dust on some European, and to the similar treatment accorded by the officials in Eastern Bengal when a boy who pelted a dog was charged with intentionally throwing stones at a European, the *Rahbar* (Moradabad), of the 28th February, comments on the racial prejudice of the British Government, in not taking similar measures against white men who assaulted Mr. Keir Hardie in South Africa.

RAHBAR, 28th February, 1908.

The editor exhorts his countrymen to take a lesson from this conduct of the Government and to act accordingly.

Shooting of a native by a Eurasian.

87. Referring to the shooting of an Ahir boy by Mr. Wallington, a guard on the East Indian Railway, the *Rahbar* (Moradabad), of the 28th February, remarks :—"Wallington is innocent in this matter. How could he help shooting when it was so destined for the unfortunate boy !

RAHBAR, 28th February, 1908.

The event must be an accidental one and as such the Government also will not hold Wallington responsible for the act."

Boy employees of the Madras Hospital.

88. Referring to the strike of the boy employés of the General Hospital in Madras and to their success in obtaining redress to their grievances, the *Rahbar* (Moradabad), of the 28th February, says that unity is always attended with success.

RAHBAR, 28th February, 1908.

If the boys had not made a resolute and united opposition their grievances would never have come to an end. Some recent events in India have made even boys to apprehend the dangers and recognise the value of union and co-operation.

Independence of Legal practitioners.

89. Referring to the notice given to B. Nobin Chandra, vakil, by the District Judge of Backarganj, under the Legal Practitioners' Act as to the confiscation of his diploma for refusing to take up the case of a man who was against the *swadeshi* movement, and to the decision of the Calcutta High Court, holding legal practitioners entirely independent and free to accept or reject any case as they liked, the *Rahbar* (Moradabad) of the 28th February, remarks :—"Will not the sleepy and slothful legal practitioners of our Province exert themselves even now when they have got a precedent that their diplomas cannot be taken away and that they are left quite free and independent to act as they like."

RAHBAR, 28th February, 1908.

Conviction of a Unani Surgeon.

90. Referring to the conviction of Sorab Ali, a *Jarrah* (a native Surgeon) who used to make surgical operations on the eye according to the *Unani* system, for accidently injuring the eye of a patient in Mirzapur, the *Rahbar* (Moradabad), of the 28th February remarks :—

RAHBAR, 28th February, 1908.

'A doctor of the most ordinary and limited ability may even kill a patient without the least responsibility, but a *Hakim* of long experience, established reputation and recognised competency is immediately called upon to answer even for an accident.

Alas! it is simply a distinction between the English, Unani and Ayurvedic systems of treatment.'

V.—Legislation.

HINDUSTAN REVIEW, February, 1908.

The Code of Civil Procedure Bill.

91. A retired Subordinate Judge contributes an article on the Code of Civil Procedure to the *Hindustan Review* (Allahabad) for February, in which he refers to the various efforts made at different times to amend the present Code, and criticises the proposals made by the Select Committee appointed last year to suggest measures for its improvement. The main point of his criticism is that if the proposals made by this Committee become law, the Code will be too much split up into schedules. The Special Committee he considers, 'have proposed what may be called a decentralisation scheme by allocating the provisions bearing on a particular subject to different places.' The result, he thinks, will be that Judges and legal practitioners will be in a state of uncertainty as to whether a particular section contains all the provisions bearing on the subject or not.

ANAND, 20th February, 1908.

Sale of intoxicants to young men.

92. Referring to the bill under contemplation to penalize the sale of cigarettes and liquor to young men in England, the *Anand* (Lucknow), of the 20th February, asks if any steps will be taken to correct the evil tendencies in this direction of Indian youths also.

VI.—Railway.

HINDUSTANI, 26th February, 1908.

Railway construction and standing crop.

93. A correspondent in the *Hindustani* (Lucknow), of the 26th February, complains that the construction of a branch of the Bengal and North-Western Railway which was surveyed some three years ago from Barwhal to Sitapur is about to be commenced and the standing crops in the cultivated area through which it will pass will be cut down. This he thinks will be a great loss to the cultivators, and suggests that its construction be put off at least for a month and a half.

NASIM-I-AGRA, 27th February, 1908.

Insufficiency of accommodation on the Oudh and Rohilkhand Railway.

94. The *Nasim-i-Agra* of the 27th February, complains of the inconvenience of the Intermediate Class passengers on the Oudh and Rohilkhand Railway owing to the insufficiency of accommodation in the Intermerate class which is always overcrowded, and asks the authorities concerned to remove this inconvenience early.

VII.—Post Office.

RAHBAR, 21st February, 1908.

The new Value payable parcel form.

95. The *Rahbar* (Moradabad), of the 21st February, referring to the introduction of the new form for inland value payable parcel, remarks that it will be a source of inconvenience to the public and will increase the work of the postal officials, who are already overworked.

RIYAZ-UL-AKHBAR, 24th February, 1908.

The new Value payable parcel form.

96. The *Riyaz-ul-Akhbar* (Lucknow), of the 24th February, remarks that there is a general complaint against the new value payable form, and suggests its being replaced by the old one, as it is in no way an improvement upon the old one.

JAIN GAZETTE, 24th February, 1908.

The new Value payable parcel form.

97. The *Jain Gazette* (Deobund), of the 24th February, referring to the new value payable parcel form, complains that, although it has been introduced to save trouble and inconvenience to the public, yet in practice it is a source of serious inconvenience to the people, owing to the carelessness of postal clerks in filling in the entires in the form. They sometimes altogether omit to fill in certain entries, at others they enter them so illegibly that it is quite impossible to decipher them. The editor cites two instances in his own experience in which the value payable parcel forms Nos. 252 and 161 from Rawalpindi neither contained the name of the sender nor that of the addressee in the intimation coupon, and requests the Director General of Post offices to take steps to remove the grievance complained of.

98. *An-Najm* (Lucknow), in its combined issue of the 17th and 24th February, says that the introduction of the new form for value payable parcels has increased instead of facilitating work, and advises the Postal authorities to replace it by the old one as soon as possible.

The new value payable parcel form.

AN-NAJM, 17th and 24th February, 1908.

99 The *Sulaimani Akhbar* (Benares), of the 25th February, complains that instead of making the work easy and simple, the introduction of the new form for value payable parcel, has made it more difficult and complicated and increased the liability of mistakes.

The editor suggests the desirability of the old form being used as usual.

The new value payable parcel form.

SULAIMANI AKHBAR, 25th February, 1908.

100. *Al-Bashir* (Etawah), of the 25th February, referring to the changes introduced in the value payable parcel system, complains that the form which is filled by the sender is retained in the Post office and another form is given to him filled by the Postal officials in English. Many people cannot read English and the handwriting is generally illegible.

The new value payable parcel form.

AL-BASHIR, 25th February, 1908.

VIII.—Native Societies and Religious and Social Matters.

101. Referring to the quarrel between the *Shias* and the *Sunnis* of Lucknow at the last Moharram festival and to the assaulting of the police by the mob in the presence of the District Magistrate and the Superintendent of Police, the *Musáfir* (Agra) of the 23rd February, remarks that the conduct of the mob was a serious disregard of the authority of the Government. But is it the fault of the Muhammadans? No. Strictly speaking the Government itself is to be blamed in this matter, for its patronage of the Muhammadans has encouraged the latter to spurn insolently against authority.

The Moharram disturbances at Lucknow.

MUSAFIR, 23rd February, 1908.

102. The *Rohilkhand Gazette* of the 24th February, notes with regret the Moharram riots at Lucknow, and hopes that a *rapprochement* will be brought about between the *Shias* and *Sunnis* by the leaders of both the parties, as internecine feuds will prove fatal and disastrous in the end.

The Moharram disturbances at Lucknow.

ROHILKHAND GAZETTE, 24th February, 1908.

103. While expressing its regret at the Moharram disturbances between the *Shias* and the *Sunnis* of Lucknow, the *Hind* (Lucknow), of the 27th February, remarks that leaders and men of influence of both sects should now intervene and use their influence to stop further quarrels between the parties.

The Moharram disturbances at Lucknow.

HIND, 27th February, 1908.

The editor also requests the officials to take sufficient precautions to prevent similar disturbances as the *Tazia* of Bakshu is to be led in procession very soon.

104. The *Hindostan Review* (Allahabad), for February contains an article on the 'Relations between Anglo-Indians and Indians,' contributed by the Hon'ble Khan Bahadur Mian Shah Din, ex-Judge of Punjab Chief Court in which the writer points out that true intercourse between Europeans and Indians is impossible unless both classes recognise the extent to which this intercourse must be limited by the racial idiosyncrasies of each. If such an initial recognition were to guide the demand that each community can make on the other for social concessions, half the difficulty of the situation would be solved. The social ethics of the East are far different from those of the West, and the writer thinks it too much to expect that the Indian will discard such of his institutions as jar upon the European or that the latter will be so far influenced by his habitat as to renounce his racial peculiarities and social conventions. A compromise must therefore be effected. The East must raise itself to a higher plane of existence, and the West must come down from its high pedestal of political superiority. To establish this desirable state of affairs, the writer opines that each class must be prepared to learn much about the other that it thinks it already knows, and to unlearn much that it has learned from ill-informed or prejudiced sources. The first step towards this is a complete knowledge on the part of each class of the other's language and literature. In this respect, he remarks, Indians have met their European masters half way, but the latter have not realized this, and consequently have failed to do their part. The result is that the percentage of Englishmen in India who really know the language of the country is very

Relation between Anglo-Indians and Indians.

HINDUSTAN REVIEW, February, 1908.

small. Apart from establishing better relations between both communities, a more perfect knowledge of Hindustani on the part of English officials would, he points out, be of inestimable value to them in the discharge of their duties, as it is only from the language and literature of the people that a clear insight can be gained into their feelings and aspirations. The next point towards establishing the desired end is, according to the writer, the admission of their Indian friends by Europeans to the social privileges of their family circles. Englishmen should put aside a little of their national reserve, and admit Indian gentlemen to their clubs and invite them to their social gatherings. If this is impracticable at present, the writer suggests that mixed Anglo-Indian clubs might be started where the leading men of both communities could meet on terms of equality. The writer recognizes the barrier that the *pardah* system is to social relations between Englishmen and Indians, and suggests that the former should be magnanimous enough to overlook the want of reciprocity on the part of the latter in not presenting them to their women.

In conclusion he urges his fellow countrymen to cast aside their prejudices and false sentiments and to strive for the moral and intellectual attainments essential to enlightened progress on modern lines.

HINDUSTAN REVIEW, February, 1908.

The greatest need of India.

105. In an article entitled 'The greatest need of India; a plea for social efficiency', Mr. R. L. Narasimhan, in the *Hindustan Review* (Allahabad) for February, gives a brief summary of the causes that keep Indians a subject race at the present day. The writer begins by claiming that Hindus as a class are the equals, intellectually and physically, of any other race. His claim is based on the glorious traditions of the Rajputs, Jats and Sikhs, and on the power of the Hindu religion which no other creed has been able to supplant. He then points out that the present unenviable position of Indians is attributable to the lack of individual responsibility. Greed and selfishness he thinks reign supreme and the interests of the community are lost sight of in the desire for personal advancement. He concludes by urging his readers to be more patriotic in their aims and to subordinate their individual interests to those of the community at large.

MUSAFIR, 23rd February, 1908.

A suggestion for national asylums.

106. A correspondent in the *Musáfir* (Agra), of the 23rd February, condemns the efforts of the so-called national leaders, as presumptuous and entirely useless. He urges that the aim of a true patriotic leader should be to do some real and material good to the country, and suggests the establishment at all headquarters of districts of an asylum for widows and orphans and a *Gaoshala* to be maintained by voluntary contributions, and asks every Hindu to contribute one pice a rupee of his income towards the maintenance of these charitable and useful institutions.

JAIN GAZETTE, 24th February, 1908.

Jain statues in Mahoba.

107. A correspondent in the *Jain Gazette* (Deoband), of the 24th February, states that a number of Jain statues have been found in Mahoba while a well was being excavated, and are kept in the custody of the Tahsildar. He hears that the local officals suspect that these statues contain money and do not accordingly show them to Jains, and remarks that it will constitute a very serious act of outrage if they are broken for the sake of the supposed money therein.

HINDOSTHAN, 25th February, 1908.

Widow marriage.

108. The editor of the *Hindosthan* (Kalakankar) in the issue of the 25th February, congratulates Mr. Justice Asutosh Mukerjee on having risen above the superstitious traditions of Hinduism regarding widow marriage in celebrating the marriage of his widowed daughter. Pundits, he thinks disobey the law of God in leading a celibate life, and expose themselves to needless temptations. Thousands of Indian women, he remarks, are widows, and many of them by their actions disgrace their race and religion, whereas if they were allowed to remarry they would lead honourable and useful lives.

ADVOCATE, 27th February, 1908.

The ensuing Social Conference.

109. The *Advocate* (Lucknow), of the 27th February, gives the following as the headings of the Draft Resolutions of the second United Provinces Social Conference :—

1. The education of women.
2. The raising of the marriageable age.

3. The discouragement of enforced widowhood.
4. The gradual abolition of the pardah system.
5. The fusion of castes.
6. The readmission of converts.
7. Foreign travel.
8. Religious Endowments.
9. Social purity.

Awakening of Indian womanhood.

110. The *Hindosthan* (Kalakankar) of the 27th February, notes with approval the rapid progress of female education in India at present, and congratulates the Parsis on being the first to recognize the necessity of educating their women folk. HINDOSTHAN, 27th February, 1908.

Deputation of the notables to His Excellency.

111. While pointing out that a deputation of certain prominent Indian chiefs and princes is going to wait upon His Excellency the Viceroy on behalf of the Bharat Dharam Mahamandal, the *Rahbar* (Moradabad), of the 28th February, remarks that it is a rumour that the deputation means to approach His Excellency for the protection of temples and the preservation of the old relics of religion. RAHBAR, 28th February, 1908.

The editor then says :—" Even if this be the object in view of the deputation, there appears to be no harm, as a Government which has to spend 40 lakhs a year to maintain the missionary institutions to convert the people to Christianity will not have the least objection in agreeing to the prayer of the deputation."

Cow-killing case in Allahabad.

112. Referring to the quarrel between the Hindus and Muhammadans of Allahabad for killing a cow in the presence of some Hindus on the last *Bakrid* festival, the *Rahbar* (Moradabad) of the 28th February, expresses deep regret at the dissension between the parties and advises them to have more sympathy and practise toleration. RAHBAR, 28th February, 1908.

The editor also suggests the desirability of the leaders of both parties framing some rules to put a stop to such unpleasant events between the parties in future.

IX.—Miscellaneous.

***Banelas* in the Partabgarh district.**

113. Referring, on the authority of a subscriber, to the loss of life and standing crops from the *Banelas* (wild boars) in the Partabgarh district, the *Hind* (Lucknow), of the 27th February, suggests the desirability of the Government protecting the Partabgarh people from these ferocious animals. HIND, 27th February, 1908.

ALLAHABAD :
The 2nd March, 1908.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—*Foreign.*

1. The *Rohilkhand Gazette* (Bareilly), of the 1st March, deplores the want of national feeling and sympathy among the Muhammadans of India as shown by the fact that they did not hold any meeting to express their sorrow at the irreparable loss caused by the death of Mustapha Kamil Pasha, the editor of the *Al-lowa*.

Death of Mustapha Kamil Pasha.

ROHILKHAND GAZETTE, 1st March, 1908.

Considering the brilliant services that he rendered to his country, it is the dutythe editor thinks of every true Muhammadan to pray for the peace of his illustrious soul.

2. The *Oudh Akhbar* (Lucknow), of the 3rd March, referring to the expressions of regret at the death of Mustapha Kamil Pasha in Musalman newspapers of India, remarks that they should look with the same veneration upon the Hindu leaders who are working for the advancement of India.

Mustapha Kamil Pasha.

OUDH AKHBAR, 3rd March, 1908.

3. The *Modern Review* (Allahabad) for February, has an article entitled "A chat with a Russian about Russia," the author of which is merely described as a correspondent from London.

A chat with a Russian about Russia.

MODERN REVIEW, February, 1908.

The Russian is the revolutionist Prince Kropotkin described as living at present at Highgate.

He is recorded as having explained the growth of the national spirit of freedom and political intelligence of the peasant in Russia to his interviewer. Noteworthy remarks attributed to Kropotkin are "Freedom is never given! It is always taken." Our first lesson to the peasant was "Whose land is this? It is *yours*" . . . They see the land as their own and the authorities as by right their servants . . . In no case can freedom be long delayed."

4. Discussing Count Okuma's speech about India as an opening for Japanese trade, the editor of the *Modern Review* (Allahabad), remarks in his editorial notes for February, that should English policy ever drive any Asiatic nation into a despairful acceptance of the Japanese, it would be a bad day for that people, as Japanese methods are to be seen in the history of Korea.

Japan and India.

MODERN REVIEW, February, 1908.

5. The *Riyaz-ul-Akhbar* (Lucknow), of the 28th February, referring to the strained relations between England and Turkey, remarks that if England goes to war with Turkey, it would wound the susceptibilities of its Moslem subjects in India besides giving offence to the Moslems in Egypt and Soudan.

England and Turkey.

RIYAZ-UL-AKHBAR, 28th February, 1908.

6. The *Oudh Akhbar* (Lucknow) of the 3rd March, referring to the Anglo-Russian Convention remarks that it is strange that the treaty has been ratified without consulting Persia and Afghanistan, as these countries are vitally concerned in the matter. Afghanistan's insular policy is well-known, and it is very probable that the newly formed Persian Parliament may not consider the matter favourably. The treaty is mainly commercial, but it is doubtful whether the objects aimed at by Russia and England can be attained, as there is a strong feeling against foreign manufactures both in Persia and Afghanistan.

Anglo-Russian Convention.

OUDH AKHBAR, 3rd March, 1908.

7. Referring to the release by King Manual of Portugal of some Naval officers, who were imprisoned by his father for creating disturbances in 1906, and to the subsequent feelings of gratefulness and sincerity with which the King has been regarded by the people for his kindness to these prisoners, the *Hind* (Lucknow), of the 5th March, remarks :—"Such sympathetic conduct is surely commendable and tends to strengthen the feeling of cordiality and sympathy between rulers and ruled."

Affairs in Portugal.

HIND, 5th March, 1908.

The editor strongly denounces the attitude of the police in this country who are always seeking some means or other to involve the people in trouble and get indignant even when criticism on police work is made.

(b).—Home.

INDIAN DAILY TELEGRAPH, 3rd March, 1908.

The Second Provincial Conference.

8. The *Indian Daily Telegraph* (Lucknow), of the 3rd March, says that in his Presidential address at the Second United Provinces Conference at Lucknow, the Honourable Pandit Madan Mohan Malaviya spoke for over two hours and discussed all the important questions of the day. Referring to plague and famine, he claimed that prices in normal years were now as high as those of famine years in former days. He regretted the poverty of the people after 150 years of British rule. There was no country, he stated, as poor as India, and none where official salaries ranged so high. These two facts he thought were sadly in contrast. The administration, he urged, was too costly and economy could only be effected by the employment of Indians on a larger scale in the higher appointments of the Army and Civil Service.

He pointed out that the causes of discontent lay deeper than in the aspirations of educated Indians. They were due, he thought, to the growing poverty of the people, to the disregard of the claims of Indians to higher appointments, and to the disregard of Indian public opinion in the administration of affairs. Imperial and Provincial Advisory Councils, he stated, were not required by the educated classes. The crying necessity of the hour he thought, was the expansion of the Viceroy's Council and the Provincial Legislative Councils and the power to divide a Council meeting on important matters of expenditure.

INDIAN DAILY TELEGRAPH, 4th March, 1908.

The Second United Provinces Conference.

9. The *Indian Daily Telegraph* (Lucknow), of the 4th March, says that at the final meeting of the Second United Provinces Conference on 3rd March, Pandit Bishen Narain Dar spoke very eloquently on the Reform proposals. He said that no sane Indian could accept the proposals as they stood. With regard to the Advisory Councils he thought that Native Chiefs should not be allowed to interfere in the administration of British India, any more than Indians had the right to interfere in the affairs of the Native States. He declared that the proposals for the enlargement of the Councils were in the highest degree harmful, and that the standing official majority was a farce. He was of the opinion that the Viceroy's veto would remain unimpaired, even if half the Council were composed of Indians. If racial and class representation were adopted, it would result in sowing the seeds of discord between Hindus and Muhammadans. "Let not Muhammadans," he said, "be deceived by the swing of the pendulum in their favour : the Government clock is so constructed that the pendulum will easily swing back." What was wanted, he said in conclusion, was self-government on Colonial lines, and perhaps the time was nearer than many people supposed when the idea would be realized. One thing, at any rate, was tolerably certain, and that was that the days of the present unsympathetic system of Government were numbered.

The resolution on Famine was entrusted to Pandit Gokaran Nath Misra, who eulogised Sir John Hewett for the prompt steps he took during the present distress. He deplored the frequency of famines under British rule and said that the only solution lay in the provision of a permanent settlement for these provinces. He suggested that when suspensions of revenue were made, the fact should be announced to the landlords without delay. The neglect of this precaution had led, he thought, to great loss, and he hoped that in future the announcement would be made within the time laid down by the Famine Code.

Babu Iswar Saran, of Allahabad, delivered a forcible speech on the Education resolution. He urged that the privilege of electing Fellows of the Allahabad University should be conferred on graduates, as had been done in the case of other Universities. He referred to the educational advantages enjoyed by European countries, and deplored the fact that India had not got free primary education, much less compulsory education.

The Hon'ble Pandit Sunder Lal spoke at the end of the Conference on the resolution on the Administration of Justice. He referred to the poor prospects of Munsifs and Subordinate Judges, and said that if some thing were not speedily done to attract the best men, the time would come when the disparity between attainments of the Bench and Bar would be so great that it would be detrimental to the country. He was glad to notice that the experiment of the separation of judicial and executive functions was to be tried in Eastern Bengal, but he did not

see why these provinces, which had been the most peaceful and the most loyal part of the whole Indian Empire, should not receive the benefit of a similar experiment. He also urged the appointment of an Indian Judge to the Judicial Commissioner's court at Lucknow.

The United Provinces Conference.

10. The editor of the *Advocate* (Lucknow), in the issue of the 5th March, congratulates the chief speakers at the recent Conference on their able exposition of all the questions that came up for discussion. He considers the Conference an unqualified success and a happy omen of greater things to come.

ADVOCATE, 5th March, 1908.

Criticism of the Reform Proposals.

11. Referring to the resolutions passed at the recent Lucknow conference and to the views expressed by the members of the Bombay Presidency Association regarding the Government Reform Proposals, the editor of the *Advocate* (Lucknow) in the issue of the 1st March remarks:—"That a body of essentially moderate and loyal citizens such as the members of the Bombay Presidency Association should have felt themselves to be under the obligation to criticise the Government proposals with such uncompromising severity, makes assurance doubly sure that these proceed altogether on the wrong lines and must be modified almost beyond recognition before they can even deserve the appellation of Reform Proposals. And if Mr. Morley and Lord Minto are honest and earnest in their avowed intention to give the people of India wider opportunities of expressing their views on administrative matters, and 'to give them a larger share in the actual work of administration' as we have a right to think, then it is to be sincerely hoped that they will allow no false conceptions of prestige to prevent them from reconsidering the whole of their proposals with a view to rid them of most of their obnoxious features and introduce improvements on sound lines so as to suit the requirements of the country and satisfy the reasonable aspirations of the most moderate, loyal and thoughtful of His Majesty's Indian subjects. Otherwise, we indeed tremble to think of the change that may be witnessed in the not distant future in the relations between the Government and the people of India."

ADVOCATE, 1st March, 1908.

The proposed Reform.

12. In approving of the suggestion made by Government regarding the franchise upon which the election of members to Municipalities and District Boards is based, the editor of the *Hindosthan* (Kalakankar) in the issue of the 2nd March, remarks:—"These bodies elect members to Provincial Legislative Councils, and thus have an indirect influence in regulating the election of members to the Imperial Council also. Considering this, the amount of payable rates entitling a man to a vote as elector as well as personal eligibility to membership is too low, and the Government are perfectly justified in requiring an enhancement of these rates."

HINDOSTHAN, 2nd March, 1908.

Lala Lajpat Rai at Muttra.

13. The *Sundar Shringar* (Muttra), of the 28th February, notes the reception of Lala Lajpat Rai, at Muttra, on the 23rd idem and reproduces the appeal which he made for subscription in aid of famine relief.

SUNDER SHRINGAR, 28th February, 1908.

Lala Lajpat Rai's rumoured visit to England.

14. Referring to the rumour that Lala Lajpat Rai will accompany Mr. Gokhale who has been invited to England by Messrs. Hume and Wedderburn, the *Hind* (Lucknow), of the 5th March, remarks that as Mr. Morley is still obstinate in his determination and will not listen to any argument, Lala Lajpat Rai's visit to England can do no good to India save in giving the British public an opportunity to remove their false notions about Lala Lajpat Rai, whom they believe to be the recognised leader of the seditionists in India, according to the views of the Government of Sir D. Ibbetson.

HIND, 5th March, 1908.

The Surat Congress.

15. The editor of the *Modern Review* (Allahabad), in the editorial notes for February, discussing the recent Congress, remarks that the fracas at Surat is not a matter for particular shame or apology, that such scrimmages occur in other well-ordered councils and the expressions of regret for such incidents are either effeminate or insincere. He deprecates the use of the terms Moderate and Extremist? and remarks that violence

MODERN REVIEW, February, 1903.

and vilifications are no more inherent in Extremism than timidity, flunkeyism and want of faith in the nation in the principles of the Moderates.

MODERN REVIEW, February, 1908.

Our shipping and ship-building.

16. The *Modern Review* (Allahabad), for February, has an article entitled 'Our Shipping and Ship-building' by Rao Bahadur G. V. Joshi, B. A., in which the writer characterises it as a most perplexing inconsistency that India is almost exclusively dependent on foreign aid in the matter of transport by sea.

The author gives an account of the decadence of the old shipping industry of India, and of its replacement by foreign enterprise. He expresses the opinion that had there been a Navigation act in India as there was in England from 1657 to 1849, Indian ship-building would have been promoted and encouraged.

Statistics are given of the value of the trade, the tonnage of the various ports, and the constitution of the several Port Trusts, showing the effect the extended Railway communications in India have had on the sea-borne trade, and comparing the numbers of Indian and Foreign-owned vessels.

The writer shows that Indians have not in their own hands a tenth share of the maritime trade of India, that the railway transport in India is a foreign monopoly, that the tonnage of Indian shipping for oceanic trade is a negligible quantity, while that for inter-portal trade is about one-tenth only of the total shipping employed on the coast.

He notes that the number of ships built for Indians is inconsiderable, and that India's vast seaboard extending over 4,000 miles with a thousand harbours, once important and prosperous ports, is now, under the rule of a nation, the greatest sea power in the world, a *littoral sahara* (sic).

He expresses the hope that Indians may yet direct their attention to maritime trade.

MODERN REVIEW, February, 1908.

Free influx of Englishmen into India.

17. The *Modern Review* (Allahabad) for February, has an article entitled "The free influx of Englishmen into India" in which the editor gives extracts from the statements of several witnesses before the Select Committees of both Houses when the question of removing the restrictions which originally existed to the admission of Englishmen into India, was first discussed.

Mr. Warren Hastings, Mr. William Cowper, Sir John Malcolm, Lord Teignmouth, Major General Alexander Kyd, and many others are noted as having condemned in strong terms the removal of any restrictions.

The editor remarks that in face of these testimonies it was decided to suffer no restriction to the influx of Englishmen because the presence of the latter would lead to a greater consumption of European goods and induce natives to imitate European manners and so create a need for European goods.

The country was not, he says, made a colony so as to avoid encouraging Indian industries and making India a prosperous country instead of as actually happened, crushing Indian trade and enterprise. Discussing the possibility of the free admission of Europeans into India resulting in oppression and danger to Indian lives, the writer remarks:—"As the law stood in those days the Christian white sojourners often considered it good fun to take the life of a heathen black or brown, native of this country. If they were in the interior of the country, by the committal of such a crime, they would at the expense of the State, be sent to the Presidency to take their trial before the Supreme Court. This gave them an opportunity to see the Presidency and thus relieve the monotonous life which they led in the mofussil, often several hundreds of miles distant from the Presidency town. The author of *Fifteen Years in India* mentions an anecdote which is worth transcribing here, for it adorns a tale and points a moral:—

"One great defect in the judicial establishments in India, however, is, that the supreme criminal courts have such a vast extent of jurisdiction over Europeans and the perpetrators of crimes have to be brought from such a distance for trial, before punishment can be inflicted, that the salutary effect of it in prevention is in a great measure lost. A short anecdote will illustrate this: His Majesty's 17th regiment of foot was for a long time stationed on the northern frontier, upwards of one thousand miles from Calcutta, and many of the soldiers began to despair of ever more seeing the Presidency; from this feeling, seven of them entered into a conspiracy to murder a black man, under the impression that only one of

them would be hanged for the crime, and that in the meantime they would all have a pleasant trip to Calcutta. Accordingly a musket was loaded, and lots were drawn, and they proceeded together a little way from the Cantonment in search of their victim. They found a man ploughing his field, and he received a bullet through his heart, from the hand that had been armed for his protection. Five of the seven were executed in Calcutta for the murder, and it is probable, that if a criminal court, having jurisdiction over Europeans, had been near the spot where it was committed, six lives would have been saved to the community, and an enormity prevented which must necessarily have produced disgust and horror among the native population of the place."—(*Fifteen Years in India*, pp. 99 and 100).

What can England teach us ?

18. The *Modern Review* (Allahabad), for February, has an article entitled 'What can England teach us?' by Indo-Anglian. The chief lessons are noted as selfishness, which is essential to national prosperity and which is described as pre-eminently English, patriotism, in which Indians are noted as lamentably deficient, hero-worship and industrial enterprise.

MODERN REVIEW, February, 1908.

Punishment for sedition.

19. The *Riyáz-ul-Akhbar* (Lucknow), of the 28th February, referring to the national honours that have been heaped upon those persons who have been convicted of sedition, remarks :— "There are numerous examples of this. We cannot understand what sort of front the country is presenting to the Government. We do not want that the Government should not respect our free opinions and demands for liberty (?) It should certainly give us everything. But it should also ponder over the result. How void of effect have become the punishments it has inflicted for such crimes. When the punishment awarded is not considered a punishment then the offence too cannot be a crime."

RIYAZ-UL-AKHBAR, 28th February, 1908.

Murder of a coolie in the Sunderbunds.

20. The *Union Gazette* (Bareilly), of the 28th February, contains an article entitled "*Begunáh Khún*" or "murder of an innocent person."

UNION GAZETTE, 28th February, 1908.

The following is a literal translation of the article :—

"Our contemporary, the *Aftab* (Delhi) remarks, that people say that Government should not be opposed or withstood.

We too know, that Government possesses power : that a king is always powerful, otherwise he could not continue to be a king ; that the more a tyrannous king he is the more tempted will he be to increase his power to practise oppression.

We too know, that Government can put us in jail, not only for a month or two, but also for 15 or 20 years ; also that there are hardships, ignominy, and solitude in jail.

We too know, that the cruel and oppressive law of Government can deport us for the rest of our life, that deportation means separation from friends and associates, from kith and kin as well as from home, and also that it means a living grave.

We too know, that it is the greatest sin to expose ourselves to danger, and that it is nothing short of committing suicide.

We too feel oppressed with troubles and distressed with calamities. But how can we help it ; we cannot restrain ourselves when the water rises above our heads.

When the spear of oppression pierces right into the heart, jail and deportation appear to be very comfortable and pleasant resorts.

When the blow falls heavily upon the heart a gallows seems to be more welcome and attractive than life.

After all there must be some limit to troubles.

The English if they like, may give us only one meagre meal a day and we will not grumble in the least.

The English, if they like, may make us wander about stark naked and we will be quite contented ; we will not open our lips to complain against them ; we will console ourselves with the idea that we were naked at that time also, when the Almighty God sent us into this world.

We will leave our houses and buildings for the English, if they ask for them; we will make our dwellings in forests and dreary places and gladly bear the scorching sun by day and the cold by night if we cannot provide ourselves even with so much as straw huts, and we will never utter a word of complaint.

We will forsake for the English, if they like, our country, our city, our town, our home and all we have and go away into foreign countries. The English may make their home in India and we will go away to some other country without a word, to be flogged and whipped there. We will bear all these hardships very gladly.

But when we see that a European has kicked an Indian to death and that he has been punished with only a nominal fine of say Rs. 15 or Rs. 20 it makes our blood boil and sinks the boat of our wisdom and patience in the ocean of furious wrath and frenzy.

Our hands and feet become seized with a fit of shaking; our whole body begins to quake with rage. Our eyes grow dark and being lost in frenzy we forget the world and the heavens. We feel an irresistible impulse to give full vent to our wailings and to pour out the woeful feelings pent up in our suffering heart. Gallows, jail, handcuffs and leg-irons appear to us as if they were so many toys and playthings. Our heart impels us to plunge ourselves into an ocean of fire and to tear everything into pieces even if a ferocious lion were to withstand us. We only argue in our mind that an Indian has been murdered, that we too cannot live for ever; that perhaps our own spleens may become enlarged to-morrow and we may be sent to our death by a kick; that it will be better therefore, if we pay our sad tribute of tears to the unhappy dead and thus soothe and comfort our aching heart by weeping over his wretched grave, and that we should despise and hate the murderer and silently wait for an opportunity for revenge.

We are required to abide by the law. But we ask if there is law for the English also, or if their law is that they are left free to plunder the country and kick its inhabitants to death with impunity?

We will now explain the English law in force in India.

The ancient laws required strict protection of life. None could murder any person with impunity and if anybody did so he was sure to be hanged.

There was only one exception to this law :—that in the case of kings and that too only if they happened to kill any one in a state of great excitement. But now it is an age of civilisation and hence we find that in Europe even kings are not allowed to hang any innocent person. There is an incident in English history that even King Edward had once to remain in jail as a punishment for some offence. We see that in Europe all men are considered alike. If one kills another, the murderer would surely be hanged.

This law is not in any way peculiar to Europe alone. It is the same in all civilised countries :—in America and Japan, and in China, Persia, Turkey and other countries also.

Well, it is the law of the civilised world. There are some mischievous tribes on the borders of our country which are utterly savage. Their savageness is such that if one kills another, they never deprive the murderer of his life but take some ransom instead, which usually is never less than four or five hundred rupees. Except in this uncivilised community, in all other places on the face of the earth the law is a life for a life. No religion in the world allows compensation in the shape of money to be sufficient for murder. Every religion holds that all men are alike, no matter whether they be emperors or beggars, rich or poor. It is what we find in the whole world.

But when we look at our own wretched country we find that there can scarcely be a more unfortunate or accursed spot on the face of the earth.

If we were to describe its misfortunes, it will bring not only human beings but also animals to tears. It will make trees catch fire and hills to throw out sparks. It will darken the moon, create dark spots on the bright sun and dry up oceans.

But alas! for those who suffer from these brutalities, immovable and silent like an idol! Even slaves would be in a better condition than these unfortunate Indians, as they also have some moments of respite and rest and are not at all times haunted by the fear of kicks and lashes, like a man who is to be hanged and cannot banish the fearful idea of the gallows from his mind.

We have said above that in all civilised countries, blood is atoned for by blood and that there are only some savage tribes on the borders of this country which take money as compensation for murder, but they too accept a very handsome amount.

But what is the punishment for murder in India?

Gallows! if an Indian unfortunately kills a European.

But what, if a European kills an Indian?

I need not answer that as the readers can well imagine for themselves.

Mr. Sunder, the Settlement Officer of Sundarbands (Bengal) got angry with a coolie.

Surely the coolie looked on him as his God, and consequently how could he possibly expect to live under the displeasure of his God! He threw himself as a suppliant at the *Sahib's* feet from behind and touched his feet imploring for mercy.

But alas! for all his supplication, humility and bowing, the *Sahib* only gave him a few kicks and the poor soul expired in a few moments.

Well! Remember! You, the oppressor of the helpless, that there is an Omnipotent Being. A Power, that has created thee and the poor!

Well! O Black-hearted despot! forget not that although thou art a king to-day, thou also hast a King, Who rules over oceans, hills, air and heavens!

Well! O proud and insolent man! forget not that thy own cannons, guns, and thy instruments of destruction, will all of a sudden, one day overtake thee! Thou wilt not remember why the blow shattered thy brain into pieces! Thou wilt be ashamed then, in thy heart, but shall have no mercy; thy punishment will be full and complete!

Thou wilt cry, then, for mercy, but all in vain! Thou will not be heard!

True, thou puttest to the sword an innocent wretch to-day and thinkest not, that a venomous serpent will bite thy only beloved darling to-morrow! Thou wilt cry and lament but to no purpose! To-day thou strikest a miserable person with a stick, but to-morrow thy house will be stricken with lightning, which will consume to ashes, in a twinkling of the eye, those near and dear to thee, thy innocent child, whom thou lovest the most, as thy greatest comfort, pleasure and treasure in life; thy innocent wife whom thou wilt not leave for a moment; thy riches; thy property and all that thou holdest dearest! Then thou wilt strike thy head in agony, beat thy face in remorse, tear thy clothes, shroud thyself in mourning, throw dust on thy head! But alas! It will be all in vain! Dost thou know that it is the result of the dismayed looks of the helpless whom thou beat but yesterday with thy stick! It is the effect of the sigh of the wretched person, whom only the other day, thou scorned, despised and whipped in the market!

It is the woeful fruit of the innocent blood thou spilt only yesterday, without remorse!

It is the scourge and punishment sent by God, the Almighty, Who created both thee and thy unfortunate victim!

In short, the *Sahib* was put on trial before a court but simply to enlist the sympathy of the people. Surely the *Sahib* must have possessed a rare brain, for he argued that (when the deceased touched his feet) it struck him that the deceased would dash him down by seizing his feet!

A rare wisdom indeed! that serves one's own end! How on earth could such a notion enter the *Sahib's* brain! He was a European and had his servants, attendants and a number of retainers besides, about him, to protect him if necessary. Was it then an easy thing for the deceased, a miserable coolie, even so much as to point with his finger at the *Sahib*.

The poor soul implored for mercy and forgiveness but the *Sahib* gave him a present of death.

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Perhaps we need not say that the Civil Surgeon deposed that the deceased had an enlarged spleen !

For whenever an Indian falls a victim to the kicks of a European, he is invariably found to be suffering from this same fatal disease, an enlargement of the spleen !

What punishment did the court award to the *Sahib!*

Gallows ? No.

Imprisonment ? No.

Fine of a few thousand rupees ? No.

Of some hundred rupees then ? Oh ! no--rupees ten only ?

Only some six months ago, when Mr. Hyde killed a sweeper the price of his life was estimated at Rs. 50 by R. Humphreys, Esq., I.C.S.

Since then during a short interval of some four or five months, the market price of an Indian's life has fallen so rapidy that a sick coolie's life in Bengal only fetches Rs. 10.

They say that at the time of Mahmud's invasion of India, Indians were sold at Rs. 2 per head in the markets of Herat and Ghazni.

Surely so ; but Herat and Ghazni are not outside India. Besides, the masters of these slaves used to treat them with sympathy and kindness and never killed them.

It will be recorded in history, that during the British rule in India an Indian's life could be had for Rs. 10 in the markets of his own mother country.

The doctor deposed that the deceased coolie had an enlarged spleen. It may be so. Who knows. But it is a curious thing that every Indian who falls a victim to the kicks of some European is invariably said to suffer from the same complaint. The man who fell a victim to Mr. Hyde had also an enlarged spleen.

But it appears all the more strange, that all such persons, as die from the kick of a European, seem to be very strong and healthy, though it is usually found that natives suffering from enlarged spleens can scarcely move. Perhaps these unfortunate victims had some sort of English spleen ! But then we do not know of the case of a single European having an enlarged spleen, who died by falling down ?

We know too well, what this spleen was ! It was the wretchedness and misfortune of India ; the death warrant of Indians ; the fire of our ill-luck ; the sure sign of our annihilation ?

When should we pray or call for help ? Whom should we tell that we are helpless, or that we need help.

Whom should we ask to save us from our misfortunes.

Who will drag us aside from the grave ?

The Government say that Indians are rebels and seditionists. But does it see, in what way it backs up the English ?

Surely we are not men, if even now the fire of envy and ill-will, will not kindle in our mind.

We are no better than stone if we silently see our brother kicked to death by a foreigner? Had we not been glad if instead of cowardly enduring the kicks of the *Sahib,* he had taught him such a lesson as to render him unfit to kick any more.

It is certain that he should have been imprisoned or transported for life for this conduct. But it was all the same for him as even his silence could not help him to live longer.

What Indians do urgently require at this time is to use their power.

Well, are we to console and comfort our broken hearts as the most shameless persons also do sometimes by finding out means to divert ourselves in one way or other ?

There was a time when the English, who now rule over us, were sold at Rs. 2 each in Italy.

They are our rulers to-day.
But who knows what we may become to-morrow.
Whom would we rule over?
Whom would we take vengeance on?
Whose country would we overrun and invade beyond the seven seas?
Whom would we ask to restore the wealth they have robbed us of?
God is Almighty. He will not let a tyrant take rest.

The tyrant suffers the consequences of his misdeeds while he is alive in this world; and when he is dead and put in the grave the scorpions will sting him, the dragons and cobras will breathe their poisonous hisses in his ears and nostrils, the grave will press on him from all sides; bricks and stones will hold him tight as if in a press. Angels armed with firy maces will always stand by his pillow. The record of his misdeeds will be read over to him.

Mace after mace will fall on him. He will sigh but will not be able to move. Neither will he die so as to put an end to his miseries, tortures and agonies for ever.

Alas! that only for the life of a day or two in this world a tyrant earns for himself everlasting pain and anxieties.

In fact the tyrant does not oppress the helpless, but his conduct helps him to lay by for himself an inexhaustible store of sorrows and afflictions.

The Indian political outlook.

21. In a leading article on "the Indian Political Outlook," the editor of the *Indian People* (Allahabad), in the issue of the 1st March, states that personal feelings were responsible for wrecking the Congress. Nothing can be accomplished, he thinks, till the leaders of all parties unite in a common cause of reform. Their goal, he urges, must be self-government within the empire. They may be fighting against a bureaucracy but he points out this bureaucracy is controlled by a democracy. India, accordingly, must bide her time. Dissension must be replaced by harmony, and political leaders must lay aside personal feelings and strive together in the interests of their country. The approaching Conference at Lucknow will, he hopes, give shape to the ideas now floating in the air and put a workable scheme of organisation before the people.

INDIAN PEOPLE, 1st March, 1908.

India in Parliament.

22. The *Oudh Akhbar* (Lucknow), of the 2nd March, expresses its disappointment at the cynical and evasive replies given by Mr. Morley to the speeches of Dr. Rutherford and Sir H. Cotton. The editor, however, notes with satisfaction Mr. Morley's suggestion of appointing an Indian in the Executive Council of the Viceroy.

In conclusion he expresses a hope that some changes will be made as soon as the suggestions of the Government of India are received.

OUDH AKHBAR, 2nd March, 1908.

Mr. Morley's departure from the spirit of Liberalism.

23. The editor of the *Hindosthan* (Kalakankar), in the issue of the 6th March, devotes a column to discussing Mr. Morley's departure from the spirit of Liberalism. Progress, he points out, is the watchword of Liberalism, and yet Mr. Morley, the High Priest of the Liberals, by accepting the gospel of "settled facts" as far as India is concerned, has, he thinks, become a convert to the faith of the orthodox Tory. Redress of old wrongs and the securing of just rights are, he states, the recognized principles of Liberalism. "Mr. Morley," he remarks, "admitted the Partition of Bengal to be a wrong morally and a blunder politically, and yet he refused to redress the wrong and decided to perpetuate the blunder, because he said, it was a settled fact and it was unsafe to reopen the question on grounds of expediency." Again, the editor argues, in substituting selection for election in the proposed reforms, and in clearly defining the line of demarcation between the various sections of the Indian communities by recognising racial division as the basis of representation in Advisory and Legislative Councils, Mr. Morley has fallen far short of the spirit of Liberalism. In conclusion he urges his readers not to put their trust in Liberals, but to learn the lessons of self-help, self-reliance and union.

HINDOSTHAN, 6th March, 1908.

II.—Afghanistan and Trans-Frontier.

The Zakka Khel Expedition.

24. The *Mohini* (Kanauj) of the 25th February, referring to the Zakka Khel expedition, says that though its immediate cause may be the various recent incursions of the Zakka Khels into British territory, their refusal some two years ago to let a railway line pass

MOHINI, 25th February, 1908.

through their country seems to be its real cause, and that the fact that no expedition was undertaken against them at that time can be accounted for on the ground that the Amir of Kabul had not then visited India and was not consequently so much under the influence of the Government of India as after the visit.

The editor remarks that this expedition is the first tangible result of the Anglo-Russian Convention, which will attain its consummation when English influence will be thoroughly established in Afghanistan after the forcible subjugation of the frontier tribes, and that it will be no wonder if Afghanistan should find itself entrapped in this Convention and should discover, as some statesmen apprehend, claims for itself in the railway lines that may be laid there in accordance with the terms of the Convention.

NIZAM-UL-MULK, 28th February, 1908.

The Zakka Khel Expedition and the Native Princes.

25. The *Nizám-ul-Mulk* (Moradabad), of the 28th February, remarks that the refusal of their Excellencies the Viceroy and Lord Kitchener to send the Imperial Service Troops of the Native States to the Zakka Khel expedition, has greatly grieved the Indian Chiefs and Princes, some of whom were willing and ready to join the expedition in person.

The editor expresses the hope that the Government will not disappoint its faithful chiefs in this way and will afford them an opportunity to give signal proof of their valour and loyalty to the British Crown.

INDIAN PEOPLE, 1st March, 1908.

The Zakka Khel Expedition.

26. Referring to the recent raid on the Peshawar railway station, the editor of the *Indian People* (Allahabad), in the issue of the 1st March, thinks that the British overlooked the possibility of the tables being overturned. Care, he points out, should have been taken to prevent a repetition of the outrages that led to the expedition in the absence of the British force. If the Zakka Khels were responsible for raiding the railway station, he argues that they are far from being demoralised, whereas if the raiders were men of other tribes, the conflagration he believes is spreading.

HINDOSTHAN, 3rd March, 1908.

The Zakka Khel Expedition.

27. Referring to the statement made by Mr. Morley in the House of Commons to the effect that the permanent occupation of the Zakka Khel country was not contemplated, the editor of the *Hindosthan* (Kalakankar), in the issue of March 3rd, trusts that vigorous action will be taken to check for ever the refractory conduct of a handful of marauders who are a serious menace to all border enterprise.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

UNION GAZETTE, 28th February, 1908.

Conviction of a *Unani* physician.

28. Referring to the conviction of Surajbali, a physician of Mirzapur for accidently injuring the eyes of a patient, and to his subsequent discharge on appeal by the Sessions Judge, the *Union Gazette* (Bareilly), of the 28th February, remarks :—

"Had the order of the magistrate been upheld by the Sessions Court, it would have created a rare precedent to hang any *Doctor, Ved* or *physician* for the death of a patient under his treatment, and would have in a short time despatched all the men of this profession to *Khudaganj* (the house of God)."

MUSAFIR, 29th February, 1908.

Conviction of a *Unani* physician.

29. The *Musáfir* (Agra), of the 29th February, strongly condemns the conduct of the Magistrate of Mirzapur in convicting a native physician for accidently injuring the eye of a patient, especially when doctors sometimes accidently cause much more serious injuries and harm to their patients and are never accused of negligence.

INDIAN PEOPLE, 1st March, 1908.

Separation of Judicial and Executive.

30. Commenting on the proposed separation of the Judicial and Executive functions in Eastern Bengal, the editor of the *Indian People* (Allahabad), in the issue of the 1st March, is of opinion that neither Mr. Morley nor the Government of India can be congratulated on the result of the lengthy correspondence on the subject. The experiment,

he thinks, is dangerous as it will probably prove a failure owing to the hostile attitude of the authorities to the measure. The idea, however, he considers a sound one, and trusts that Mr. Morley will not be contented with half-hearted measures but in the interest of the Indian public will aim at a complete separation of the Judicial and Executive functions in every district in India.

Separation of the Judicial and the Executive.

31. The *Bharatbasi* (Allahabad), of the 3rd March, referring to the Government's proposal to separate the Judicial and the Executive in certain selected areas, in Bengal with a view to give a trial to this administrative measure, remarks that the present unrest in India is for the most part due to the combination of the Executive and the Judicial, and that the proposed reform, if introduced, is likely to considerably restore peace and tranquillity in the country.

BHARATBASI, 3rd March, 1908.

Murder of a coolie in the Sunderbunds.

32. The *Union Gazette* (Bareilly), in its combined issue of the 21st and 28th February, referring to the murder of a coolie by Mr. Sunder, Settlement Officer in the Sunderbunds, remarks that it is strange that the higher officials always profess that in the eyes of the law, Europens and Indians are equal, but subordinates seldom do justice to Indians, and that the discontent in the country will never die out until such abuses in the administration of justice are removed.

UNION GAZETTE, 21st and 28th February, 1908.

Conviction of Mr. Sunder.

33. Referring to the inadequate punishment of a fine of Rs. 10 awarded to Mr. Sunder, the Settlement Officer of Sunderbunds, for kicking to death a native named Qamar-uddin, the *Swarajya* (Allahabad), of the 29th February, remarks :—"On the one hand mere boys of ten or twelve years of age are whipped or sent to jail to undergo the most severe hardships simply for uttering the words *Bande-Mataram* although the pronouncing of *Bande-Mataram* by these innocent boys is absolutely harmless. On the other hand if some unfortunate native is killed by the kicks of a European, the doctor comes forward with his ready-made theories of the enlargement of the spleen or of a case of pneumonia or something of this sort and the *sahib* gets off scot-free with a nominal punishment. Is this the justice of which the Government is so proud ?

SWARAJYA, 29th February, 1908.

Is this the justice with which the Anglo-Indian officers hope to command the respect of Indians and win their hearts, make them loyal and submissive ?

In our opinion it is such things that sometimes goad Indians to shake off the English yoke. It is now time to win over Indians with sympathy, mildness and justice and not to surcharge their minds with seditious notions for it forecasts dire and evil consequences to everyone."

Conviction of a European murderer.

34. Referring to the inadequate punishment awarded to the European Settlement Officer of Sunderbunds for kicking to death a native, the *Musáfir* (Agra), of the 29th February, remarks :—"Does not this incident confirm the belief of Indians that they cannot get sufficient redress for their grievances in British courts of justice, against a European ? This event puts a disgraceful blot on British justice. But who can dare say so ? or advise the Government for he will at once be condemned and sent to jail as a seditionist and rebel."

MUSAFIR, 29th February, 1908.

Conviction of Kondrosky.

35. Alluding to the nominal punishment of three months' imprisonment awarded to Kondrosky, a notorious Russian railway robber, the *Swarajya*, (Allahabad), of the 29th February, asks if a similar light punishment would have been awarded in case Kondrosky instead of being a Russian had unfortunately been a black native of India. No. From the facts the reply is in the negative.

SWARAJYA, 29th February, 1908.

Conviction of the editor of the *Naiyar-i-Azam*.

36. The *Rohilkhand Gazette* (Bareilly), of the 1st March, while expressing regret at the conviction of the editor of the *Naiyar-i-Azam* (Moradabad) for libel, remarks that the punishment awarded was unduly harsh and severe in comparison with the gravity of the offence.

ROHILKHAND GAZETTE, 1st March, 1908.

(*b*).—*Police.*

INDIAN PEOPLE, 1st March, 1908.

Criticism of the police.

37. Alluding to the statement made by Sir Andrew Fraser when opening the Police Training College at Ranchi recently explaining his action as regards judicial strictures on the police, the editor of the *Indian People* (Allahabad), in the issue of the 1st March, points out that the Lieutenant-Governor's original intention was not to make the executive authorities courts of appeal on Judges in such matters. He represents Sir Andrew Fraser as saying that the conduct of police officers who have been made the subject of judicial censure, is always enquired into by executive officers who never report the result of their enquiry to the censuring Judge with the result that the latter is unable to say if his censure has been noticed or not. The editor then concludes by saying, "if the executive and judicial authorities had the same standard of morality and the same sense of duty, they could work together easily enough. But the police is corrupt, incompetent, unscrupulous and habitually abuses its powers, while Judges are conscientious and honourable. It is easy enough to see why Judges do not approve of the way of the police, while the executive is interested in supporting the police, however inefficient or corrupt."

HIND, 5th March, 1908.

Conviction of two police constables.

38. Referring to the conviction of two constables of the Banglore police for theft and for keeping stolen property in their possession, the *Hind* (Lucknow), of the 5th March, remarks:—"This is the police to whom the safety of our life and property has been entrusted."

HIND, 5th March, 1908.

Mysore State Police.

39. The *Hind* (Lucknow), of the 5th March, notes with satisfaction the efficient system of the working of the police in Mysore State, as a considerable decrease in serious crime is noticeable during recent years.

The editor expresses the desirability of the British Government making arrangements for the watch and ward of the people like the Mysore State, by relegating this duty to the villagers themselves as the existing system of police organisation has led to an abnormal increase in serious crimes.

HIND, 5th March, 1908.

The Bengal Police.

40. The *Hind* (Lucknow), of the 5th March, strongly condemns the conduct of the Bengal police in sending up Rasik Behari Lal Jhah, for trial without having sufficient grounds for doing so. He was an advocate of *swadeshism*, and though convicted in the lower court, was acquitted on appeal.

The editor remarks that the Bengal police have nothing to do save to devise means to harass and torture the advocates of *swadeshi*.

In conclusion he says that the occurrence of such events shows that before a man takes any interest in the *swadeshi* movement he must put out of his mind all regard for self-respect as it will be impossible for him to protect himself from the arrogance of the police.

HIND, 5th March, 1908.

Conduct of the Bengal Police.

41. The *Hind* (Lucknow), of the 5th March, strongly condemns the conduct of the Bengal police as shown by the statement of Gulkhan, an accused in the murder case of Mr. Crabbe, who stated that he was promised the sum of Rs. 2,500 by the police to admit his guilt and give evidence against other accomplices and that he would make no confession unless he was paid the sum promised by Darogha Sharafat Ali.

The editor further remarks that this is the Police Force regarding which the Bengal Government has ordered the courts to pass no strictures in their judgments!

HIND, 5th March, 1908.

The Zakka Khel's depredations.

42. Referring to the serious depredations and attacks of the Zakka Khels in Peshawar, the *Hind* (Lucknow), of the 5th March suggests that the Government should entrust the management of the place to Rai Ganga Ram, Inspector of Police, Lahore, as he is an able and most efficient officer, well fitted for this difficult task and could probably do something to arrest the dacoits.

(*c*).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

43. The *Union Gazette* (Bareilly), of the 14th February, requests the Government to remit the octroi duties on foodstuffs such as wheat, gram, *dal* &c., as it would considerably relieve the poor of their burden of taxation.

UNION GAZETTE, 14th February, 1908.

Octroi duties on foodstuffs.

44. The *Rohilkhand Gazette* (Bareilly), of the 1st March, complains that the Chopulla road, in the city which has a great amount of traffic, is full of dust which causes great annoyance to the public. The editor appeals to the municipal officers to remove the nuisance.

ROHILKHAND GAZETTE, 1st March, 1908.

The Bareilly Municipality.

45. A correspondent of the *Al-Bashir* (Etawah), of the 3rd March, complains that no Musalman has as yet been elected a member of the Muttra Municipality, and if the Government do not nominate Musalmans to be members of the Municipal Board of Muttra, they will never find a place on it although they form about one-sixth of the population of the city.

AL-BASHIR, 3rd March, 1908.

Musalmans in the Muttra Municipality.

46. The *Nasim-i-Agra* of the 3rd March, complains that the members of the Agra municipality take very little interest in municipal affairs and as a result the municipal officials have their own way in everything and oppress the people. Besides this the editor says that "he who has the reins of the municipality in his hands" (the Secretary ?) lives at a distance from the municipal offices and so has no effective control over his subordinates.

NASIM-I-AGRA, 3rd March, 1908.

The Agra Municipality.

47. The *Bharatbasi* (Allahabad), of the 3rd March, complains that in spite of the fact that doctors are not as yet unanimous regarding the rat theory except in so far as they agree that rats only give a signal of the outbreak of plague, the Benares Municipality has been distributing poison among the people and causing them to destroy rats against their will and religious scruples. The editor regrets Hindus who are so scrupulous regarding the destruction of life should be made to commit such a sin in the very home of Hinduism. He cannot believe that such action could have been sanctioned by the Government and prays that early steps may be taken to remove this grievance of the Hindu population of Benares.

BHARATBASI, 3rd March, 1908.

Rat-destruction at Benares.

48. Referring to the house tax imposed in the Allahabad Municipality some years ago, the editor of the *Citizen* (Allahabad), in the issue of the 5th March, thinks that the Municipal authorities ought to be called on to explain how their increased income is being spent, as there is no tangible result of the imposition of the tax. Allahabad, he regrets to say, is the most backward of the large cities of India. It is badly lighted and very dusty and no effort has been made to introduce electric light or tramways though less important Provincial towns have advanced with the times and are in the full enjoyment of all modern improvements. The Allahabad Municipal Commissioners he thinks take but little interest in their work. The unwonted exertion of canvassing from door to door exhausts all their energies and they accordingly spend their year of office in relaxation. He concludes by hoping that they will bestir themselves and make the city worthy of the name of the capital of the Provinces.

CITIZEN, 5th March, 1908.

The Allahabad Municipality.

(e).—Education.

49. The *Musáfir* (Agra), of the 29th February, strongly condemns the conduct of the Magistrate of Pubna in rusticating all the students who worked as volunteers on the occasion of the last Pubna Conference.

MUSAFIR, 29th February, 1908.

Rustication of student volunteers of the Pubna Conference.

The editor further remarks that it is vain and foolish on the part of the officials to attempt to wean the students from politics by such harsh measures, as t is now beyond all human power to do so.

In conclusion he humorously suggests that if the Government is so anxious to keep students away from politics it should recruit its police from the world of spirits and depute a ghostly policeman with every student to watch him at every moment and place. It is not difficult to get such a police if the Government take the trouble to ask Mrs. Annie Besant, the mistress of the world of spirits.

SWARAJYA, 29th February, 1908.

Rustication of an M.A. Class student of the Muir Central College, Allahabad.

50. Alluding to the rustication of a Muhammadan student of the Muir Central College, Allahabad, for six months both from the Law as well as from the Arts Class, the *Swarajya* (Allahabad), of the 29th February, remarks :—"Is this justice! Let every one answer this for himself. What was the harm if a young student wrote an essay on the poverty of India! Does it threaten the Principal or the Government with some harm? It is foolish to punish a student so heavily for a trifling matter. It is dangerous both for the rulers and the ruled.

If through discontent and ill-treatment the hearts of Indians are turned into jungles full of thorns and thistles, instead of being planted with the seeds of kindness and sympathy, disaffection is sure to spread. It is foolish to confine fire in a basket for it is sure to produce evil consequences. The officials should therefore treat the people with kindness, as it will tend to establish peace and order, otherwise evil is sure to result.

God knows what stuppr Indians are in when seeing these hardships every-day of their students they do not think of starting their own colleges! Had there been national colleges in the country, students should never have been disappointed in this way."

MASHRIQ, 3rd March 1908.

Industrial education.

51. The *Mashriq* (Gorakhpur), of the 3rd March, referring to the measures that are being adopted to introduce industrial training in schools, remarks that steps should be taken to improve the handicrafts which have become localized in different centres in the Provinces, and classes should be formed for the instruction of beginners in these arts, and suitable text books in these subjects should be published.

ALIGARH INSTITUTE GAZETTE, 4th March, 1908.

Musalmans and industrial education.

52. The *Aligarh Institute Gazette* of the 4th March, notes with regret the apathy shown by Musalmans with regard commerce and industry, and remarks that it seems that just as they were outstripped by the Hindus in the acquisition of Western learning they will remain backward in industrial enterprise also. The Hindus are organising and initiating new industies, establishing banks and sending students to foreign countries, for technical education while the Musalmans are seeking posts under the Government. The editor after referring to the past commercial enterprise of the Musalmans, exhorts them not to remain behind the Hindus.

TAFRIH, 28th February 1908.

Muhammadan education in the United Provinces.

53. Alluding to His Honour's remarks on the education of Muhammadans in the review on the Educational Report of the United Provinces, the *Tafrih* (Lucknow), of the 28th February remarks :—

"Are His Honour and the Director of Public Instruction perfectly conscious of the fact that the abolition of private institutions will be a death-blow to the religious education of the Muhammadans?"

MUSAFIR, 29th February 1908.

The proposed All-India University.

54. The *Musáfir* (Agra), of the 29th February, strongly disapproves of the idea of Mrs. Annie Besant of establishing an All-India University, and remarks that the only difference between the existing Government and the proposed University will be that the latter will give religious education in the Koran, the Bible and the Vedas, which will be still more injurious to the country (?)

ADVOCATE, 1st March, 1908.

Sir S. Clarke on education.

55. The editor of the *Advocate* (Lucknow) in the issue of 1st March, referring to Sir George Sydenham Clarke's speech as Chancellor of the recent Convocation of the Bombay University, remarks that Sir George Sydenham Clarke's idea of allowing each province to develop its educational scheme on its own lines is opposed to Lord Curzon's views on the subject. Lord Curzon's reactionary policy however, he points out, had an effect on the people the very reverse of what he expected. The editor then suggests that as the teaching profession does not attract the flower of the country at present, the pay and prospects of teachers should be improved.

56. The *Nasim-i-Agra* of the 3rd March, advocates the establishment of night schools for the benefit of working men and women where they can profitably spend their evenings instead of lounging and loitering in the *bazars* and wasting their time otherwise. NASIM-I-AGRA, 3rd March, 1908.

Night school.

57. Referring to the Allahabad University B. A. course, the editor of the *Indian People* (Allahabad), in the issue of the 5th March, objects to the rule compelling candidates for the B.A. degree to take a classical language or mathematics as their second compulsory subject. Many a student, he thinks, with no inclination for classics or mathematics might otherwise secure a degree. He also comments on the increasing difficulty of the papers set in classics. With regard to the M. A. Examination he thinks that kindred subjects are too much split up. He gives Political Economy and History as an instance. Both these subjects, he thinks, ought to be studied together, but a candidate, he says can take up only one of them. INDIAN PEOPLE 5th March, 1908.

The Allahabad University B. A. course.

58. The editor of the *Hindosthan* (Kalakankar), in the issue of 6th, March, notes with pleasure that higher education is progressing among the lady students of India and refers with pride to the conferring of the B.A. degree on a lady student at the forthcoming Convocation of the Madras University. HINDOSTHAN, 6th March, 1908.

Higher education among Indian ladies.

(*f*).—*Agriculture and questions affecting the land.*

59. The *Swarájya* (Allahabad) of the 29th February, contains an article entitled "The famine and its last remedy." The following is a literal translation of the article :— SWARAJYA, 29th February, 1908.

The famine in and its last remedy.

"A perusal of the translation of the speech of the Venerable Dadabhoy Naoroji, in the last two issues of the *Swarajya* must have shown to its readers that the main cause of famine in India is not the failure of the rains or anything of the sort, but it is the poverty and indigence of its people. If the continuance or failure of the rains be taken to be the cause of famine or scarcity in a country, then there must be ever-present famines in England, France, Germany and in the whole of Europe; and the inhabitants of these countries should always be in need of food. First, because the soil of these countries is very hard and rocky and consequently cannot be as rich and productive as the fertile plains of India, America or Australia. Secondly, a large portion of the population of European countries interests itself in the pursuits of arts and industries and has little or no taste for husbandry. Thirdly, the crops in these countries are invariably more or less damaged by hail, frost or snow. But with all these disadvantages and shortcomings we never find any of these countries suffering from scarcity or famine, and on the other hand we find the inhabitants always enjoying their mutton chops, brandy and whisky.

Besides, it also cannot be maintained that India is poor in its productions when we see that enormous quantities of grain are being exported even in these years of terrible famine and drought to pamper Europeans.

These facts show that the failure of the rains is not the cause of famine in India, but something else, which according to Mr. Dadabhoy Naoroji is the indigence and poverty of its people, and for which the only remedy he prescribed was to arouse the feelings of shame and justice in the English. That is to say, he meant that the main cause of famine in India is the shamelessness, dishonesty and injustice of the English. Some eight years ago Mr. Dadabhoy Naoroji during the course of a speech which he delivered in England, appealed to the sense of shame and honour of the British nation by reminding them of the promises made to Indians by royal as well as parliamentary proclamations and laws, in which the justice-loving English take so much pride and repeat them from time to time simply to deceive Indians.

He also made them perfectly understand that if they fulfilled their solemn promises to Indians and treated them with justice and sympathy it would not conduce to the happiness of the starving Indians only or save them from starvation, plague and various other calamities to which they are subject; but would also go a great way to improve the prosperity of England, efface the disgraceful blot of

oppression and injustice from the fair forehead of the English and endear their name to Indians with feelings of justice and sympathy.

Since that time Mr. Gokhale and Lala Lajpat Rai also visited England and pleaded for their countrymen before the British public and gave them good, useful and valuable advice regarding India, but with no better results. Mountains may move from their places, but not the English from their determination."

They paid no heed to what these heroes of India told them. The same tyranny and oppression that was raging before, is present to this day and its natural consequence is also apparent, that India is in a still worse state of poverty and distress than it was before.

England by her injustice and crueltyis gradually sucking out the lifeblood of India as formerly but (does so) more rapidly than ever.

Starving India has to enrich the British treasury with the same twenty millions a year as it did before and with something more in addition. The only ostensible difference in the condition of India is that the rates which formerly used to be looked upon as famine prices, are, owing to their continuance, now regarded as the established rates of plenty in the country. In short the more Indians relied on the feelings of justice, honesty and humanity of the English, the worse and worse they became. Corn has now come to be sold at the rate of five or six seers a rupee and has created distress not only amongst the poor but also amongst the well-to-do classes of the country. Is it still binding upon us to believe the words of the English or the Anglo-Indians as if they were revelations of the Scripture ?

Should we not even now try to get ourselves extricated from the clutches of famines and plague, instead of silently listening to sweet and plausible promises ? Is it still necessary for us to waste the money of our country in sending deputations to England, and moreover fill the English purse by spending enormous sums on a sea voyage to England ?

Let us once more appeal to their mercy and pray them to give us for God's sake only as much as will suffice to feed and clothe us.

No! No. We have had sufficient begging and praying ! At least there must be some limit to our shamelessness and want of self-respect, which both have now sunk down to the lowest degree and hence have a tendency to rise again.

We are now again reminded of the greatness of our respectable forefathers. We are now again filled with the feelings of respect to our mother Bharat.

We will not on any account now suffer our mother Bharat to go and beg at the door of England and pray for justice and mercy.

We will now again try to raise our mother Bharat from the state of a slave girl to be the mistress of the world, so that the whole world will bow down in profound respect to her as before.

There is only one way to achieve this object, namely that Hindus and Muhammadans should both unite together to revive their old trade which has been so cruelly and selfishly destroyed by tyrants and aggressors. We should water and revive the withered plant of our arts and industries with the nectar of *swadeshism*, and if necessary, with our blood also.

In order to protect this sprouting plant from the tyranny and oppression of the foreigners we should fence it round with the thistles of boycotting.

Until the sapling of our hopes is nourished and enriched with fruits and spreads all over the world as before, we should try to protect it from the encroachments of enemies and tyrants even at the expense of our lives.

We shall have to face all sorts of difficulties and to undergo various hardships in our attempt. They (?) will deceive us, suggest wrong and injurious methods to nourish this delicate plant. We should be very careful in nursing it.

We should never trust them for a moment, even if they appear before us in the guise of angels. They are the people who have cut and laid low the glorious tree of Bharat's arts and industries by striking at its very root with the axe of tyranny, oppression and injustice.

We should never be afraid of them even if they muster on their side all the devilish powers of mischief and evil that are present in the world.

It will be then and then alone that the tree of our hopes will bear fruit, we will be delivered out of the clutches of plague and famine and our mother Bharat will be set free from the slavery of foreigners.

It can be hoped then and then alone that mother Bharat will again become mistress of the world which will resound with the sound of her drums.

Come brothers! Let us be ready to protect mother Bharat and, scorning the power of our opponents (English?) and their cowardly sycophants, (Moderates?) let us be prepared to protect mother Bharat. What shall we say of jails and deportation. We should not be afraid to undergo even the most severe tortures and troubles in protecting this fruitful plant of *Swadeshism*. God will help us; and we will surely be able to hold our own upon the face of the world.

It is the last opportunity? If we neglect even now, to protect ourselves, then be sure the time will not be very far distant when our name will be entirely forgotten in the world like that of the aboriginal inhabitants (*lit.* masters) of America, Australia, Africa and other English colonies; and none will be able to pride himself on being a descendant of Rama or Krishna, Gautam or Kanád, Kapil or Patanjali, Babar or Humayun, Akbar or Aurangzeb.

If you are anxious that you may not be annihilated altogether from the face of the earth (*lit.* page of existence), then take heart, create in yourself (a sense of) self-respect and honor; be righteous and good and form your character, so that you may realise in yourself the courage of sacrificing in the service of your home, your heart and soul, your life, property and all; so that you may have the (strength) courage to give (your) life, for your country like moth (upon a lamp), so that you may be prepared to offer your heads for your principles and be sure then, that, if any individual power, or even if all the devilish and human powers of the world assail you jointly they will never be able to hold your holy country in bondage; and the proudest and the grandest and the most powerful country of the world will bow down its head in respect before you.

What cannot a man do.
If he has but courage?
What knot is there that cannot be untied.
Should one ever abandon courage?
For God and the world award
Respect to one, proportionate to one's heart.
Though the Pole may leave its place,
Though wind may shake Himalaya's base
Oceans be soaked and dried with glow-worm's heat!
And the sun go down before
Its rise to meridian,
Yet the brave should never, never lose
Their courage or heart,
Or show signs of anxiety visible on their foreheads.

60. The *Awaza-i-Khalq* (Benares), of the 1st March, notes with satisfaction the opening of famine relief works in various parts of the Province and cautions the Government against the appointment of untrustworthy persons as officers in charge of these works. The editor thinks that these officials, when not under efficient supervision, misuse their authority and generally ill-treat the people on the works. He advises the higher officers to visit the works as frequently as possible and hear the complaints of the people, otherwise these works will be of little practical utility, and self-respecting men will prefer starvation to such disgrace.

Famine Relief Works.

AWAZA-I-KHALQ. 1st March, 1908.

61. Referring to the pathetic facts of a case of theft of three seers of rice committed by Babu Beni Madho Bose, a clerk in the firm of Ralli Brothers in Calcutta, the *Hind* (Lucknow), of the 5th March, remarks:—"This is the sad condition of the distress caused by famine, of the people of a country which exports enormous quantity of grain to supply the wants of foreign countries."

"If the Government is anxious to protect its people from starvation, it should, considering the unusually high prices at which corn is being sold at present, either increase the salareis of its servants, or stop the export of grain from India to foreign countries; otherwise it is certain that sooner or later, its people will become entirely extinct from the face of the earth."

Effect of famine in India.

HIND, 5th March, 1908.

HINDOSTHAN, 2nd March, 1908.

62. The *Hindosthan* (Kalakankar), of 2nd March, expresses the indebtedness of the whole agricultural population of India to Government for arranging for the transport of fodder by rail at reduced rates.

Transport of fodder at reduced rates.

(g).—General.

TAFRIH, 28th February, 1908.

63. Referring to the opinion of the Hon'ble Henry Leigon, (?) on Mr. Keir Hardie's views on Indian affairs, the editor of the *Tafrih* (Lucknow), in the issue of the 28th February remarks :—" Mr. Keir Hardie had only placed before the British public the grievances and deplorable condition of Indians which had greatly impressed him, but Mr. Leigon has gone a step further and clearly put before the public the mystery of the policy of the Government of India which may be looked upon as a graver offence.

Mr. Keir Hardie's opinion on Indian affairs.

What Mr. Leigon meant to say is briefly this, " That whatever the responsible Anglo-Indian officials did or are still doing in India, is in express compliance with the instructions of the Government itself. "

INDIAN DAILY TELEGRAPH, 3rd March, 1908.

64. The *Indian Daily Telegraph* (Lucknow), of the 3rd March, says that at the second day's session of the Conference at Lucknow, Mr. A. C. Chatterji, I.C.S., spoke at length on the industrial outlook. He urged his hearers to follow the lead given them by Bengal and Madras in establishing factories and encouraging home industries, and hoped that the United Provinces would soon cease to be one of the most backward Provinces in India as regards industrial development.

The Second Industrial Conference.

BHARATBASI, 3rd March, 1908.

65. The editor of the *Bharatbasi* (Allahabad), in the issue of the 3rd March, says that he does not know why Government detectives are shadowing Munshi Zorawar Singh of Etawah, although it was fully established that he had no hand in the so-called Etawah conspiracy. The editor remarks that officials uselessly cause unrest among the people by such petty irritating acts.

Munshi Zorawar Singh of Etawah.

BHARATBASI, 3rd March, 1908.

66. The *Bharatbasi* (Allahabad), of the 3rd March, contains a poem entitled " the Cry of distressed Indians " in which the writer bewails the present degraded condition of the Indians and prays God to help them out of their misery.

Cry of the distressed Indians.

" The foreigners (*Bideshi*) have usurped the land and laugh at the Indians, clapping their lands. . . . . O, Indians, wake and give up your idleness. The present is a very opportune moment for work, which should not be allowed to pass away without advantage being taken of it . . . You should give up using foreign articles. That will soon break the chains off your necks. The wise Japanese have already awakened, why are you still sleeping . . . . . The foreigners have robbed the natives of all they had, and the latter are now lying helpless in their homes, O, Ram, help them—such is the cry of the distressed Indians who are all but ruined."

BHARATBASI, 3rd March, 1908.

67. The *Bharatbasi* (Allahabad), of the 3rd March, contains a poem entitled " *Hori*." The writer laments that the *Holi* festival can be enjoyed when all has gone beyond the seas in the form of either taxes or subscriptions, and the little that was left in India is also finding its way thither. He calls upon Indians to wake up even now, for their deliverance will be of no use when they will have lost all. He thinks that Indians have lost all manliness, or else why are there none capable of relieving the motherland of her sufferings. He suggests that all Indians should work in unison for the salvation of India at all costs.

A *swadeshi* poem.

ADVOCATE, 5th March, 1908.

68. Writing on the " Value of Sanitation," the editor of the *Advocate* (Lucknow), in the issue of the 5th March, notes with regret that up to date no institutions exist in India for training students in sanitary science. He is glad to learn, however, that a proposal has been made to start such an institution in the Bombay Presidency and that the proposal is receiving the support of the Governor.

The value of sanitation.

V.—Legislation.

Nil.

VI.—Railway.

69. The *Union Gazette* (Bareilly), in its combined issue of the 21st and 28th February, referring to the derailment of a mail-train at Barmanpur (?) in Bengal, remarks that the loss of life was very great and many corpses were taken to Diamond Harbour and thrown into the sea and the railway authorities declared that only a few lives were lost. In this they were helped by the Police also. Besides this, no help was offered to the injured and instead of this they were dragged away by ropes, fastened to their necks.

A railway accident.

UNION GAZETTE, 21st & 28th February, 1908.

The editor thinks that this is the practice generally resorted to by the Police and the railway authorities, and even when the whole of a train is derailed the loss of life is shown as very small.

VII.—Post Office.

70. The *Veda Prakash* (Meerut), for February (received on the 2nd March), complains that the new form for value payable parcel introduced from 1st February, has increased the already heavy work of postal employés and has also been a source of serious inconvenience to the public, and suggests a reversion to the old system with this difference that the new procedure should continue in force with regard to labels pasted on articles so as to ensure convenience to the mail service, which seems to have been the object in view in introducing the new form.

The new Value payable parcel form.

VEDA PRAKASH, February, 1908.

71. The *Rohilkhand Gazette* (Bareilly), of the 1st March, complains of the difficulties created by the introduction of the new value payable parcel form, and asks the postal authorities to replace it soon by the old one which was more simple and useful.

The new Value payable parcel form.

ROHILKHAND GAZETTE, 1st March, 1908.

VIII.—Native Societies and Religious and Social Matters.

72. Referring to the attempt of some Muhammadan rioters in the late Muharram disturbances in Bombay to burn alive a Christian who happened to meet them at the time, the *Musáfir* (Agra), of the 29th February, points out the professed friendliness and loyalty of the Muhammadans towards Christians and asks them for God's sake not to befool and deceive the Government by their insincere professions of loyalty as it is their religious duty to be faithful to Christians, for to act otherwise would be a blasphemy against the command of the Muhammadan God and an outrage to the real feelings of Muhammadans.

Muhammadans and Christians.

MUSAFIR, 29th February, 1908.

73. A correspondent in the *Jain Gazette* (Deoband), of the 1st March, referring to the Parasnath Hill question, alludes to the success of the Transvaal Indians through passive resistance, and suggests that the Jain community should adopt similar means for the protection of their sacred hill.

The Parasnath Hill.

JAIN GAZETTE, 1st March, 1908.

74. The *Indian Daily Telegraph* (Lucknow), of the 3rd March, has the following :—

The Second Social Conference.

INDIAN DAILY TELEGRAPH, 3rd March, 1908.

"Raja Rampal Singh, C. I. E., of Kori, Sidhauli, presided on Sunday afternoon over the second session of the Social Conference. He deplored the backwardness of the United Provinces in matters of social reform. He referred to the moral degradation to which Indian women were subjected during the *Holi* festival, and urged the Conference to memoralize the Local Government to put a stop to these evil practices. Hindu society was, he said, an unwieldy structure, and it was impossible to expect that the caste system could be done away with all at once. Reform should come from above and the work might be hastened by inviting the leading members of the sectional *sabhas* to meet together annually and devise measures for future action."

AL-BASHIR, 3rd March, 1908.

Muharram in Kasganj (Etah).

75. A correspondent of *Al-Bashir* (Etawah), of the 3rd March, complains that the Musalmans of *Kasganj* (Etah) were not allowed to exhibit their *tazias* this year. The Hindus of the place put in an application to have the height of *tazias* limited, so that they should not touch their sacred *pipal* trees. This was done to prevent the Musalmans from performing their religious ceremonies. The local authorities decided that the *tazias* should not be more than ten feet high, but the *tazias* had been already constructed, so the Musalmans informed the local authorities that they could not make any changes in the dimensions of the *tazias* as it was against their religious principles, but their representation was not listened to. In the meantime the Hindus complained to the authorities that the Musalmans wanted to kick up a row during the Muharram and the authorities took into custody on the 8th Muharram 28 Musalmans who used to exhibit *tazias* and *chalanned* them and refused to accept bail. They have not been as yet released and consequently they were not able to exhibit their *tazias* on the 10th of Muharram or perform any religious ceremonies. Some of them wanted to send telegrams to the higher authorities, but the clerks turned them out. Chaudhri Kishan Singh, Deputy Collector, was the officer who was deputed to keep order during the Muharram. It was his duty to offer every facility to the people performing their religious cremonies and not to stop them altogether.

The correspondent hopes that the higher authorities will take notice of the matter and that the poor people will be released.

OUDH AKHBAR, 7th March, 1908.

Bengali Volunteers.

76. The *Oudh Akhbar* (Lucknow), of the 7th March, notes with satisfaction the highly commendable work done by the Bengali Volunteers during the *Ardhodayayoga* festival, and repudiates the allegations brought against them by Anglo-Indian papers of being disloyal to the Government.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 9th March, 1908.

S. T. HOLLINS,
Assistant Superintendent of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

1. The *Anand* (Lucknow), of the 5th March, referring to the Lisbon tragedy and the recent attempt on the life of the Shah of Persia, remarks that sedition seems to be spreading rapidly throughout the world and that it is due to the disregard of public opinion by those who hold the reins of government in different countries. **ANAND, 5th March, 1908.**

The Lisbon tragedy.

2. Alluding to the assassination of the King of Portugal and to the attempts made on the lives of the President of the Argentine Republic and of the King of Persia, the *Rahbar* (Moradabad), of the 7th March, remarks :—"In these days if the Kings have resolved to do as they like, it is also clear, that the people also have determined to resist their actions to the best of their power." **RAHBAR, 7th March, 1908.**

The Lisbon tragedy.

3. Commenting on repression and coersion in Russia, the *Abhyudaya* (Allahabad), of the 6th March, remarks that in a country where the government does not like to be restricted of its rights in the least, its people, exasperated by bureaucratic oppression, are sure to create disturbances and endeavour to subvert the constitution. Under such circumstances the people put up with all kinds of punishment. History has thousands of instances in which the subversion of government has been brought about by bureaucratic oppression. It is strange that nevertheless some Governments endeavour to rule by repressing its subjects. **ABHYUDAYA, 6th March, 1908.**

Russia and India.

The editor condemns the repressive policy of the Russian government which has cost thousands of valuable lives on both sides, and remarks that the Government of India should take a lesson from the disturbances in Russia, and should so carry on the Indian administration in accordance with the wishes of the people as to avert such evil times here as have overtaken Russia. Signs of discontent are visible on all sides in India, and it is not due to animosity against any particular race, nor is it traceable to feelings of disloyalty. It solely has its origin in that policy of Government which has led it to disregard Indian public opinion and be partial to the *feringhis*. He remarks that it is never statesmanlike to foster discontent, and that to rule in accordance with the wishes of the Indians and not to accord differential treatment to them and to Europeans are the sovereign means of restoring peace in the country and of making the government popular.

4. The *Kanauj Punch* of the 8th March, referring to the protracted silence of the Amir regarding the Anglo-Russian Convention, suggests the advisability of deputing Sir H. MacMahon or some other diplomatist to explain to him the terms of the treaty, and remove misapprehensions and doubts, if any. **KANAUJ PUNCH, 8th March, 1908.**

The Amir and the Anglo-Russian Convention.

5. The *Mashriq* (Gorakhpur), of the 10th March, referring to the Anglo-Russian Convention, remarks that, as England has made many sacrifices in order to secure peace on the North-West Frontier of India, it would be prudent now to revise Lord Kitchener's new distribution of forces and to reduce the military expenditure, as the danger of a Russian invasion has been greatly minimised. **MASHRIQ, 10th March, 1908.**

The Anglo-Russian Convention.

6. The following is an extract from the *Hindosthan* (Kalakankar) of the 10th March :—We deeply regret to learn from a telegram that fifteen Indians have been arrested by local officials at Vancouver though they had been passed by the Dominion authorities. It alike saddens and exasperates one's heart to hear of such incidents. The poor hard-working and law-abiding Indian is denied the rights of British citizenship within the bounds of the British Empire itself! What a sad spectacle to be seen in the 20th century of Christian civilisation in the dominions of one of the most enlightened Christian Governments! What an outrage upon the rights of the sons of India! Well, it is needless to say what an effect this unjust, cruel and inhuman treatment of their fellow-countrymen is producing upon the minds of Indians! **HINDOSTHAN, 10th March, 1908.**

Indians in the colonies.

AL-BASHIR, 10th March, 1908.

7. *Al-Bashir* (Etáwáh), of the 10th March, condemns the attempts that are being made by some Congress papers to incite the Musalmans against the British by publishing accounts of the recent misunderstanding between England and Turkey, and the pressure that was brought to bear upon Turkey by the European Powers in the interests of the Christian subjects of Turkey. The editor quotes an article from the *Hindustan* (Lahore), on the subject, and remarks that the best thing for the Government to do under such circumstances, is to avoid anything calculated to wound the feelings of its Musalman subjects.

England and Turkey.

NAIYAR-I-AZAM, 12th March, 1908.

8. The *Naiyar-i-Azam* (Moradabad) of the 12th March, while describing the present difficulties and pitiable condition of Morocco, remarks that, although the degradation of Morocco does not materially affect England, yet, being an old rival, England cannot help exulting at its misfortunes.

State of affairs at Morocco.

The editor then expresses regret at the misfortune and ill-luck of Muhammadans in general and at the mutual dissension of the *shias* and the *sunnis* in particular, and points out that disunion is the root of all misfortune.

(b).—Home.

ANAND, 5th March, 1908.

9. The *Anand* (Lucknow), of the 5th March, referring to the United Provinces Provincial Conference held at Lucknow, says that it was neither more nor less than an assembly for speech-making, and that it showed that the United Provinces leaders still believed in the efficacy of mere words addressed to the authorities.

The Provincial Conference at Lucknow.

Commenting on the Presidential address, the editor considers the diagnosis of the present unrest in India, as made by the President that it was mainly due to repressive policy of Government, to be incorrect, and expresses the opinion that it is fundamentally the outcome of universal poverty in the country. He sees no reason why the President should have urged the appointment of a Commission to inquire into the present unrest, on the ground that the public has lost all confidence in commissions since they serve practically no purpose.

He also remarks that the presence of some leading Muhammadans in the Conference shows that the educated Muhammadans in Lucknow are beginning to apprehend no danger in taking part in political agitations.

ABHYUDAYA, 6th March, 1908.

10. The *Abhyudaya* (Allahabad), of the 6th March, says that some four days previous to the holding of the Provincial Conference, Mr. Kelkar, editor of the *Mahratta*, came to Allahabad, and with the aid of some local gentlemen endeavoured to obstruct the work of the Conference during its session. He also went to Lucknow, but he could not succeed in his attempt and the Conference passed off quietly without any disturbance.

The Provincial Conference at Lucknow.

SAWARAJYA, 7th March, 1908.

11. The editor of the *Swarajya* (Allahabad), in the issue of the 7th March, complains that while he was speaking on the necessity of union between the two parties, at the Lucknow Conference he inadvertently uttered the name of Bipin Chandra Pal, when a barrister at once jumped on to the platform and said that the speech was out of order, with the result that he (the editor) was forced to resume his seat.

The editor of the *Swarajya* at the Provincial Conference.

SWARAJYA, 7th March, 1908.

12. The *Swarajya* (Allahabad), of the 7th March, pronounces the Lucknow Provincial Conference to be a failure, and makes the following comments on its constitution and proceedings, etc. :—

The Provincial Conference at Lucknow.

(1) The Conference did not represent the whole of the Province and not even the whole or the major portion of the educated community. Special care was taken to exclude the Nationalists from its deliberations. Meetings were not held throughout the Province to select delegates for the Conference. Regular protests were made at Aligarh and at Allahabad against this unconstitutional procedure.

(2) The promoters of the Conference did not declare beforehand that the delegates will not have to subscribe to any fixed creed.

(3) Another matter which attracts attention was that all the measures on which the Nationalists lay special stress were carefully left out, which shows that it was a conference of Moderates only.

(4) The choice of the President was not very happy. Pandit Madan Mohan Malavya is certainly a capable man, but, he observes, even a child in this province knows what feelings of love and affection he entertains for the Nationalists. A non-party man ought to have been selected just as in the Pubna Conference.

The editor concludes by saying that the Conference was a failure and consisted merely of 100 or 125 Moderate delegates. The only Nationalist delegate was Mr. Hasrat Mohini of Aligarh.

13. While pointing out that the last Provincial Conference at Lucknow was a tame affair, a correspondent of the *Rahbar* (Moradabad), in the issue of the 7th March, strongly condemns the conduct of the President and of the so-called leaders of the nation, in stopping Babu Shanti Narayan, the editor of the *Swarajya* (Allahabad), in the middle of his speech.

RAHBAR, 7th March, 1908.

The Provincial Conference at Lucknow.

He remarks that the so-called reformers do not care so much for the good of the country, as for their personal interests in obtaining official favour, titles and distinctions.

14. The *Tafrih* (Lucknow) of the 7th March, after characterising the Lucknow Conference as a tame affair, and ridiculing the spirit and tone of the resolutions, remarks that the meeting could not be described as a forward movement.

TAFRIH, 7th March, 1908.

The Provincial Conference at Lucknow.

The editor expresses regret that the Conference did not give sufficient attention to *swadeshism* and that it entirely neglected boycott, and the opinion that the Congress cannot be successful without the extremist element in its leaders.

15. The *Arya Mitra* (Agra), of the 8th March, referring to the Provincial Conference at Lucknow, says that it was convened merely to show off the oratorical powers of the educated Indians, and that its promoters clearly pointed out that they would not care for public opinion but would do what they liked. The editor remarks that, such being the attitude of the leaders towards the people, Government cannot be blamed if it disregards public opinion.

ARYA MITRA, 8th March 1908.

The Provincial Conference at Lucknow.

16. Referring to the speeches delivered on the occasion of the dinner given to Dr. Rutherford in honour of his return to England by Sir W. Wedderburn and others, the *Abhyudaya* (Allahabad), of the 6th March, remarks that Indians would be very much benefited, if some of their leaders were to go to England and carry on their agitation there at this opportune moment, when Dr. Rutherford, Mr. Nevinson, and others after having made a personal study of Indian affairs on the spot, are attracting the attention of Labourite leaders to India, and make them adopt measures to rouse British public interest in Indian administration.

ABHYUDAYA, 6th March, 1908.

The Indian situation.

The editor suggests that Government would have more facilities for the administration of the country and would be less likely to be misled by the selfish Anglo-Indian papers and officials, if some Home officials, like Mr. Keir Hardie and Dr. Rutherford, were to come to India and personally study the state of affairs in the country. Considering that Mr. Morley refused to pay a visit to India when that question was once mooted in Parliament, the editor says it is vain to expect that others will take any steps in this connection. He remarks that it is extremely dangerous not to care to be acquainted with the real state of affairs in India, as ignorance of the grievances of the people involves estrangement of feelings between them and their rulers. He urges that there is yet time for Mr. Morley to introduce measures to produce contentment among the Indians and to put an end to the ever increasing disturbances which are created only to give trouble to the people, and that mere obstinacy, without providing for their contentment, will never succeed in restoring peace and tranquillity in the country.

ROHILKHAND GAZETTE, 8th March, 1908.

17. The *Rohilkhand Gazette* (Bareilly), of the 8th March, while pointing out that the English government in India is entirely based on justice and utility, and that the country was not conquered with the sword, expresses astonishment that some English and Anglo-Indian officials hold that the decay of the social life in India is the cause of the present unrest among its people.

The causes of unrest in India.

The editor thinks that the main cause of the existing agitation and unrest in India is, not the decay of its social vitality, but the improper treatment they receive at the hand of the Anglo-Indians, the injustice, prejudice, and the invidious distinctions which the latter make between the blacks and whites.

The chief cause of unrest in India is the imprudent action of such officials as Sir Antony MacDonnell, who always patronised Hindus at the expense of Muhammadans, who are always patient, submissive and sincerely loyal to the Government.

He then criticises Mr. Keir Hardie's views on the state of affairs in India as one-sided, and not based on thorough enquiries from all classes, ranks and communities, and in conclusion he expresses a hope that the members of the Decentralisation Commission will not fall into a similar blunder, but that they will make thorough enquiries regarding the relative position of the Hindu and Muhammadan communities in this country.

RAHBAR, 7th March, 1908.

18. The *Rahbar* (Moradabad), of the 7th March, remarks that, notwithstanding the recognised fact that India is the poorest of all the countries on the face of the earth, it had to pay in 1906, (and will always have to pay), besides two lakhs and fifty thousand for salaries, a big sum of ten lakhs for touring charges and other expenses, to the highest official in the country, the Viceroy.

India's poverty and expenses of touring.

This latter item was, he notes, only seven lakhs in 1904, but it rose to eleven lakhs and fifty thousand in 1906.

The editor further remarks :—

"It is not all, (the country) has to lavish money also for other expenses of the Viceroy ; and not for the Viceroy alone, because the door of the treasury is open to meet the various lawful and unlawful expenditure of all high functionaries.

Under these circumstances can it ever be wondered that India is always suffering from famines ? Can any other country in the world, however rich its resources may be, show a better regard for or hospitality towards its rulers ? But this too is certain that, by the time India grows rich, there will not also remain this state of affairs (*lit.* cause, *i.e.* hospitality) of which it is so proud(!)."

NASIM-I-AGRA, 11th March, 1908.

19. The *Nasim-i-Agra* of the 11th March, points out that the main cause of India's poverty is that the rich people and the princes do not employ their money for useful purposes, either burying it underground or else depositing it in Government securities.

The poverty of India.

The editor advises his countrymen instead of hoarding their money or converting it into ornaments, to invest it in establishing factories, which will afford a means of honest living to many of their poor countrymen.

BHARAT JIWAN, 9th March, 1908.

20. The *Bharat Jiwan* (Benares), of the 9th March, contains the following :—

The Decentralisation Commission.

"Raja Rampal Singh of Kalakankar, editor of the *Hindosthan* in his evidence before the Decentralisation Commission stated that high placed Government officials in this country generally order respectable Indians to come to them after having alighted from their carriages outside their bungalows, *i.e.* they are not allowed to drive up to the portico of the bungalow. The Raja has stated the absolute truth."

ADVOCATE, 12th March, 1908.

21. Commenting on Mr. Gokhale's evidence before the Decentralisation Committee, the editor of the *Advocate* (Lucknow), of 12th March remarks that, before any decentralisation scheme can be brought into play, three primary conditions must be satisfied,

The Decentralisation Commission.

these are, firstly the appointment of a Governor direct from England for each province, a fresh and unprejudiced mind being essential to deal satisfactorily with the problems of Indian administration; secondly the discussion of provincial budgets in the legislative assemblies, and thirdly the holding of a meeting of the Legislative Council whenever a certain number of the members, not less than one-third, call for it.

The Decentralisation Commission.

22. Referring to the Hon'ble Pandit Madan Mohan Malavya's evidence before the Decentralisation Committee, the editor of the *Hindosthan* (Kalakankar) in the issue of 12th March, advocates that supreme power should be given to the Viceroy or full powers to Local Governments. The half and half administrative system at present in vogue is, he thinks, most objectionable. He urges that a Viceroy or Royal Prince be appointed to administer the affairs of India with complete independence of Whitehall.

HINDOSTHAN, 12th March, 1908.

The present national outlook.

23. The *Mohini* (Kanauj), of the 3rd March, remarks that the national outlook in India had become very gloomy after the Surat Congress fiasco, and it was apprehended that the differences caused among the leaders by that event would not be settled except with the greatest difficulty, and that this was sure to stand in the way of the country's progress. But the quiet termination, the editor notes, of the Pubna Conference and of the United Provinces Conference have dispelled these fears, and the harmonious manner in which proceedings were conducted in them show that the leaders are rising above party feelings, and realising the importance of working in unison for the national cause, which are signs that betoken well for the future progress of the country.

MOHINI, 3rd March, 1908.

Lala Lajpat Rai's speech on National Education in Lucknow.

24. The *Hind* (Lucknow), of the 12th March, gives the following brief notes on the speech on National education delivered by Lala Lajpat Rai at Lucknow without making any comments :—

HIND, 12th March, 1908.

(1) Religion and politics. Contrary to the general opinion, Lala Lajpat Rai is very much averse to sacrificing religion on behalf of politics.

Religion teaches high and sublime principles of conduct and morality, it protects people from falling into the snares of the missionaries of Christianity and other religions, and that, if India could have *Swaraj* at the expense of its religion he would be the first man to refuse it.

(2) Dissension between Hindus and Muhammadans.

He said that the chief cause of all quarrel, disagreement and dissensions between the two communities was the present system of education in vogue in our schools and colleges, and that the text books in history were such that they help to encourage discord between the communities.

(3) Insolence in students.

After describing how in ancient times Indian pupils used to respect their teachers as much as their parents, he said that the disrespect shown by students to their teachers is the direct result of the existing system of education in the country.

He remarked that it was strange that students are dissatisfied with their teachers, teachers with their pupils, and the people with the system of education now in vogue in the country.

(4) The objects of education.

He remarked that the ideal of education in India is very low at present, that Indians only aspire to obtain service which is but another form of slavery, and that they need such education as teaches and befits them for the service of their family, nation and country—an education that will promote arts and industries in India.

(5) Obligations on Indians.

He said that according to the Hindu religion every Hindu is born to perform, some actions which are obligatory on him, and which, if not performed will bring on him disgrace in this world and make him sinful in the eyes of God.

These obligations are to his ancestors, the nation, the community and to the country at large.

He said that what India required most is the realisation of these duties and obligations by its people, and that if they are perfectly recognised, India will be able to raise itself to the highest pinnacle of glory and to accomplish her destiny.

SWARAJYA, 7th March, 1908.

Want of sympathy on the part of Indian officials.

25. A correspondent of the *Swarajya* (Allahabad), of the 7th March, relates the story of the wolf and the pet dog from Æsop's Fables and says that it is exactly applicable to present-day Indian politics. A man in the Government service may get a good salary, may live in ease and comfort and may be respected and feared by others, but he has the badge of slavery round his neck. Will it not be better, he says, for young Indians to devote their attention to trades and industries, instead of wasting their health in close study in the hope of getting a post under the Government. Education cannot have any tangible and substantial result, when its sole aim is Government service. The writer notes with regret that even when Indians are fortunate enough to get into Government service, they do not work in the best interests of the people, but that in order to please their superiors they are harsh and uncharitable to the people they govern.

It is, he says, a notorious fact that the people of this country suffer more from the petty tyranny of the Indian officials than from the unsympathetic rule of the English. It is this oppression and poverty which make the people discontented. He asks Government to try to root out bribery and corruption of which its lower officials are generally guilty, where there would be no discontent in the country. The system of village *punchayets* should be revived and the *swadeshi* movement encouraged.

RAHBAR, 7th March, 1901.

Indians and Europeans.

26. Referring to the death of Lieutenant Watson from the injuries he received in an encounter with his *saises*, the *Rahbar* (Moradabad), of the 7th March, remarks :—"Our brave white men must know that it is not the time now that Indians will silently submit to their blows, and that they should therefore take care not to treat them so rudely."

RAHBAR, 7th March, 1908.

Muhammadans and Government.

27. Alluding to the threats levelled at the Government by the *Observer* (Lahore) on the appointment of two Hindus and only one Muhammadan as members in the Legislative Council of the Panjab, the *Rahbar* (Moradabad), of the 7th March, points out that these remarks of the *Observer* show that the Muhammadans are not sincerely loyal to the Government, that it was to serve their own interests that they did not take any active part in the late disturbances in the country and that they will not hesitate to rise against the Government if they see that the interests of their community suffer or are neglected by the Government in the least.

ROHILKHAND GAZETTE, 8th March, 1908.

India's wants.

28. While expressing regret at the disregard and negligence of Indians in the matter of the *swadeshi* and boycott movements, the *Rohilkhand Gazette* (Bareilly), of the 8th March, remarks that at first the English were very much afraid that these movements would prove a fatal blow to English trade in India, but that now they are reassured that Indians are too poor to carry on these movements successfully.

The editor thinks that if all the repressive measures taken by the Government, the prosecution of the Press, the deportation of Lala Lajpat Rai, the insolent speeches of Ajit Singh, have not yet awakened Indians to a sense of their duty, and to the apprehension of the danger they are running, it is entirely hopeless that they will ever effect any useful reforms.

He agrees with Mrs. Annie Besant that the main cause of India's misfortune and indigence is the want of higher education in arts and industry among its people, and in conclusion he exhorts his countrymen that, until higher education in India is more complete and sufficient to provide Indians with their necessities all their efforts in politics will be useless and premature.

ROHILKHAND GAZETTE, 8th March, 1908.

The *Rohilkhand Gazette* versus the *Amrit Bazar Patrika*.

29. The *Rohilkhand Gazette* Bareilly of the 8th March strongly criticises certain portions of an article of the *Amrit-Bazar Patrika* as briefly noted below :—

(1) Only a few days ago, the editor of the *Amrit Bazar Patrika* called himself a patron and wellwisher of the whole country, but now he has openly shown that he is partial to his co-religionists and that he is prejudiced in his constant attacks on other communities.

We need not describe the insolent language in which he speaks about Englishmen in general, nor need we say to what extent his imprudent conduct has encouraged Bengal journalists to imbibe his spirit.

We simply mean to show that his conduct has wrought a complete revolution in the world of journalism, which makes the English public laugh in their sleeves at the fantastic views of Indian journalists.

He is entirely blinded with prejudice and raves against Englishmen and Muhammadans.

(2) Regarding his remarks on the present policy of British rule in India, the editor of the *Rohilkhand Gazette* says that although he is not entirely in favour of the repressive measures lately taken by the Government or the Seditious Meetings Act, yet it would be attributed to an undue influence of the spirit of nationalism if we ignore the various blessings of the British Government and criticise these actions which are regarded political necessities. His remarks against the Muhammadans are the pure and simple outcome of his prejudiced opinion and he knows that the Government is at present against the Hindus. But his mean remarks cannot efface the brilliant services that the Muhammadans have rendered the Government.

Referring to the remarks of the *Amrit Bazar Patrika* that the passing of the repression laws lowers the prestige of the Government in the eyes of the people and to its remarks regarding Lord Curzon, the *Rohilkhand Gazette* says that it is all the more strange that the *Patrika* has now come to sing indirectly the praises of Lord Curzon whom, when he was a Viceroy in India, he never hesitated to condemn in the strongest language possible. It is a true saying that the value of a thing is known only when it is lost.

Regarding the *Patrika's* views on the Government of Lord Minto, the *Rohilkhand Gazette* says that although harsh laws are always injurious yet the present harshness of the Government has been directly engendered and necessitated by the outrageous conduct of the people who ought to be ashamed of their actions.

30. *Al-Bashir* (Etawah), of the 10th March, publishes a letter from a correspondent discussing the causes of the misunderstandings and the growing tension of feeling between the Hindus and Musalmans, and attributes them to the Arya Samaj and to the selfishness of the Hindus. He says that two things are necessary for union between two nationalities—language and religion. In Northern India at least they had one common language, though Pandit Madan Mohan Malavya and Lala Munshi Ram have tried their best to ruin Urdu. As to religion the Arya has, ever since that religion came into existence, attacked the religious principles of the Musalmans very bitterly and has always reviled their leaders. In the partition of Bengal too, the Hindu Bengalis were opposed to the partition, only because it afforded some relief to the Musalmans of that province. The treatment that is being meted out to the Musalmans in that province is hardly just and is sure to give offence to Musalmans in other provinces also.

Hindus and Musalmans.

AL-BASHIR, 10th March, 1908.

The writer expresses a hope that in the distant future Hindus and Musalmans may forget their mutual animosity and may live peacefully together, but fears that there is no hope of an understanding between Musalmans and Arya Samajists, as hatred to Islam is deep-rooted in the latter and as they have taken every opportunity to wound the feelings of the Musalmans.

31. The *Oudh Akhbar* (Lucknow), of the 11th March, referring to the growing feeling of patriotism in India, remarks that the Indian patriots do not want to overthrow British rule in India, but simply want their countrymen to be prosperous and happy, and to have a certain share in the government of the country. A policy of conciliation on the part of Government would be highly politic at present and would win over to its side the educated class.

Indian patriotism.

OUDH AKHBAR, 11th March, 1908.

32. The *Oudh Akhbar* (Lucknow), of the 13th March, referring to the noble efforts of Sir Henry Cotton, Dr. Rutherford and Mr. Nevinson in England, for the better administration of India, says that formerly there were no members of Parliament

India and Parliament.

OUDH AKHBAR, 13th March, 1908.

on whom Indians could count for assistance in the acquisition of their rights and privileges. The greatness of the English is the outcome of their patriotism and feelings of nationality, but in India the editor notes it is quite the reverse, for the simple reason that Indians have no similar regard for their mother country. The reason for this is not far to seek. In India education is defective and fear and flattery are obstacles in the way of demanding political and national rights. He therefore advises Indians to educate themselves properly and learn how to make a united demand for their rights and so strengthen the hands of that party in England that has taken upon itself the task and responsibility of supporting and furthering the cause of India.

II.—Afghanistan and Trans-Frontier.

HINDOSTHAN, 7th March, 1908.

The Zakka-Khel Expedition.

33. The editor of the *Hindosthan* (Kalakankar), in the editorial notes of the 7th March, referring to the end of the Zakka Khel expedition says "that the King-Emperor has graciously telegraphed his congratulations to General Willcocks, but whether we have also heard the end of Zakka-Khel troubles remains to be seen."

"On the whole the Zakkas have had the best of the game all through, and the hasty withdrawal of troops, moreover, from the Bazar Valley may be represented by mischievous Mullas as a sign of cowardice."

The editor deplores the weakness of the action taken by the Government in dealing with the turbulent spirits in the Bazar Valley, for the snake there has only been scorched and not killed.

The Government will have none but themselves to blame if depredations become unusually frequent before many months are past. The reason of this is not understood, but the British authorities have always been the dupes of Afghan tricks.

In conclusion he says :—"May we ask in the name of Indian tax-payer why Afridi Maliks continue to be paid extravagant stipends if they cannot keep in check the lawless spirits of their brethren? Why is Indian money spent like water if Indian blood as well has ultimately to flow like water to secure the peace of the frontier? The dumb voiceless famine-stricken millions of India are made to pay huge sums of money on constantly recurring expeditions, the Indian exchequer is groaning under a crushing burden of military expenditure, and yet these expeditions return without finishing their task with anything like thoroughness or effectiveness. The Indian tax-payer has a right to ask why the Zakkas have not been properly punished."

ZUL-QARNAIN, 7th March, 1908.

The Zakka-Khel Expedition.

34. The *Zul-Qarnain* (Budaun), of the 7th March, referring to the return of the Zakka-Khel expedition, remarks that it is doubtful if the frontier tribes will keep the peace for a long time, and fears that their depredations will begin afresh very soon.

HINDOSTHAN, 12th March, 1908.

Afridis in Peshawar.

35. Referring to the recent Afridi disturbance near Peshawar, the *Hindosthan* (Kalakankar), of the 12th March, remarks that Government should deal suitably with the offenders. The offence, the editor thinks, was a dacoity and should be treated as such. Afridis, he urges, should be forbidden to cross the border, and subsidies given to any of the Afridis concerned should be stopped.

ADVOCATE, 12th March, 1908.

Hindus in the Frontier Province.

36. The *Advocate* (Lucknow), of 12th March, gives an extract from the *Punjabee* to the effect that the greatest insecurity prevails on the frontiers; the editor hopes that the police will awake to a proper sense of their duties, and suggests that all loyal frontier dwellers should be armed.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

37. The *Abhyudaya* (Allahabad), of the 6th March, expresses its surprise that Government should still be in doubt whether the separation of judicial and executive functions will be a measure that will alike make for good government and justice, and remarks that had this been not the case, the measure would not have been proposed to be introduced only tentatively and that too in certain districts of Assam and Bengal. The editor points out that it is a remarkable fact that Government takes years in considering and discussing a popular reform, while it takes no time in introducing a reform it has set its heart upon, and adduces in support of his contention that the partition of Bengal, being a government measure, was carried out very speedily, though it was in utter disregard of public opinion, whereas the measure for the separation of judicial and executive functions, which is calculated to produce all good and no evil, and for which the people have been constantly urging, is proposed after lapse of years, to be introduced as an experimental measure. He remarks that in view of the fact that the majority of Government officials are opposed to this measure, one naturally entertains doubt about the success of the experiment, which depends upon the favourable report or otherwise of these very officials. He agrees with his Anglo-Indian contemporary, the *Empire*, as to the desirability of the public carefully watching the experiment, and at once opposing any attempts that may be made through self-interest to render the experiment a failure.

Separation of the Judicial and Executive functions.

ABHYUDAYA, 6th March, 1908.

38. Referring to the proposed separation of the judicial and executive functions, the *Tafrih* (Lucknow) of the 7th March, expresses doubt as to whether the functions are really to be separated, and remarks that if there was any Province that really stood in need of this separation, it was that of Eastern Bengal and Assam, where the imprudent conduct of certain officials has past all bounds and required immediate correction.

Separation of the Judicial and Executive functions.

TAFRIH, 7th March, 1908.

39. Referring to the proposed separation of the judicial and executive functions in Eastern Bengal and Assam, the *Rahbar* (Moradabad), of the 7th March, remarks that Government does not appear to be satisfied as yet that the separation of these functions will be useful.

Separation of the Judicial and Executive functions.

RAHBAR, 7th March, 1903.

The editor then remarks:—"Has it ever been or can it be injurious to the people? But the fact is that the Government always seeks its own good and if the separation of these fuuctions in any way exercises any check on the actions of its self-willed officers, then be sure it will never be inaugurated and enforced?

"If we are really anxious to have a separation of these functions, we can do it very easily by boycotting the courts. But will this movement be welcomed by the members of the Bar in this country!

"Brothers! You should never hope for progress, until you learn to sacrifice your private and personal interests for the good of the public."

40. The *Mukhbir-i-Alam* (Moradabad) of the 8th March, while reproducing the views of the *Pioneer*, on the Commission for the separation of the executive and judicial functions remarks that the press in India was very impatient for this, and, though late yet after all the Birtish Government did not neglect to look into the matter.

Separation of the Judicial and Executive functions.

MUKHBIR-I-ALAM, 8th March, 1908.

41. The *Swarajya* (Allahabad), of the 7th March, referring to the sentence of whipping passed on a Musalman boy for entering the Calcutta Mint without permission, remarks that there ought to have been a notice on the gate of the Mint, refusing admission to outsiders, and that had the boy been a European he would not have been punished thus.

Trespassing in the Calcutta Mint.

SWARAJYA, 7th March, 1908.

42. The editor of the *Advocate* (Lucknow), in the issue of the 8th March, notes with approval the satisfactory change that the courts in Eastern Bengal have undergone in their attitude towards *swadeshi* workers. Magistrates, he states, used to disbelieve the evidence of the people, and accept police reports as gospel truth. But this state of affairs, he notes, is changing. In support of his contention he refers to two cases, instigated against some youthful *swadeshi* promoters at Madaripur and Barisal.

Courts of Eastern Bengal.

ADVOCATE, 8th March, 1908.

In both these cases he states the accused were discharged though the evidence at first sight seemed overwhelming. This he trusts is the beginning of the end of the officially promoted campaign against *swadeshism*.

INDIAN PEOPLE, 8th March, 1908.

Muzaffarnagar Civil Courts.

43. The editor of the *Indian People* (Allahabad), in the issue of the 8th March, states that it has been practically decided to appoint a Subordinate Judge at Muzaffarnagar, but that it has not yet been settled whether the additional District and Sessions Judge for Muzaffarnagar is to remain at Meerut or at Saharanpur. The general opinion of the residents of the Muzaffarnagar district, he thinks, favours Saharanpur. He argues that the Sessions Judge of Saharanpur is at present overworked, and that it would be very unfair not to give him the benefit of the Muzaffarnagar additional Sessions Judge's help, when it might be conveniently and economically done.

OUDH AKHBAR, 12th March, 1908.

Political offenders.

44. The *Oudh Akhbar* (Lucknow), of the 12th March, referring to the honours that have been heaped on political offenders such as Lala Lajpat Rai and Babu Bipin Chandar Pal, remarks that imprisonment is regarded now more as an honour than as a disgrace.

INDIAN PEOPLE, 12th March, 1908.

The cow-killing case at Allahabad.

45. The editor of the *Indian People* (Allahabad) in the issue of the 12th March expresses his approval of the judgment delivered by the Joint Magistrate, Allahabad, in the recent cow-killing case that came before him. He notes that the sacrifice of cattle in the house in question was a new departure and was bound to offend devout Hindus as the house is situated near one of their sacred shrines. He thinks that permission for the sacrifice should never have been granted, and trusts that the authorities will see that for the future Muhammadans will not be allowed to perform sacrifices at places that are sacred to Hindus. In conclusion he remarks that the action of the police in the matter was highly suspicious, and trusts that suitable notice will be taken of their conduct.

CITIZEN, 12th March, 1908.

The cow-killing case at Allahabad.

46. The *Citizen* (Allahabad) of the 12th March, expresses its astonishment at the statement made by Inspector Anwar Ali before Mr. Moore in connection with the recent Bakrid disturbances. According to the *Citizen*, the Inspector stated that sacrifices had regularly been made for the last eighteen years in the house at present occupied by Chottu and Maula, where, on the occasion of a sacrifice this year, a riot took place. In support of his statement, the editor of the *Citizen* says that the Inspector produced some police papers of 1895 showing that a man, Dain, a relation of Chottu's, performed a sacrifice in his house that year. But, he remarks, the Inspector could not prove that Chottu's house was the one occupied by Dain. The Joint Magistrate accordingly, he says, was forced to disregard the Inspector's evidence. The editor in conclusion remarks that the whole thing reflects very badly on the police who by a little foresight might easily have prevented any disturbance.

(b).—Police.

RAHBAR, 7th March, 1908.

Police oppression in India.

47. Referring to various cases of serious dacoity in the Punjab in which the police entirely failed to get a clue and to the various troubles in which Babu Ras Bihari of village Murhu (Madhepura-Bhagalpur) has been involved by the police, the *Rahbar* (Moradabad), of the 7th March points out with deep regret that the chief cause of Babu Ras Bihari's troubles is his straightforwardness, unyielding nature and the displeasure of the officials, which he incurred by refusing to give two bighas of land for the site of a library.

The editor further remarks:—"It is all the more to be regretted that we neither possess nor care to possess the power of protecting ourselves by our own efforts. If we can but muster up courage to protect ourselves against those who are unarmed, as we easily can do, it will require but a short time to find out means to withstand those also who are armed.

Our countrymen should now be assured that the field will be theirs."

48. Referring to the troubles in which Diwan Chand of Rawalpindi has been involved by the police, for having complained against Sub-Inspector Karamat Ali, for abusing him while enquiring into a case of theft committed in his house, the *Musáfir* (Agra), of the 8th March, refers to similar cases of police oppression and high-handedness, recently committed in Allahabad, Rawalpindi and Umbala. The editor remarks that it is very unfortunate that the police force, which ought to be a means of protection for the people, has become a source of inexplicable troubles and high-handedness.

Police oppression.

MUSAFIR, 8th March, 1908.

49. The *Citizen's* (Allahabad), correspondent at Jubbulpur writes in the issue of the 8th March, that an extraordinary case has just come to light in which the Jubbulpur police have been guilty of attempting to extort money in a most flagrant manner. Two men, it appears were sent up for trial charged with cheating, but the complainant in the case stated in court that no offence had been committed. The case, he said, was got up by the police as these two individuals had not paid them various sums of money that they had demanded. According to the *Citizen* cerrespondent the accused were discharged and sanction has been obtained for the prosecution of the police officers concerned.

The Jubbulpur police.

CITIZEN, 8th March, 1908.

50. The *Riyaz-ul-Akhbar* (Lucknow), of the 12th March, remarks :—"It is to be regretted that the Government has cancelled the rules for enrolling graduates direct as Deputy Superintendents of Police.

The Government is requested to kindly revive the old rules."

Direct appointments as Deputy Superintendents of Police.

RIYAZ-UL-AKHBAR, 12th March, 1908.

51. The editor of the *Indian People* (Allahabad), in the issue of the 12th of March, regrets the transfer of the police station from Dhumanganj to Puramufti in the Allahabad district. The circle, he thinks, is now too large, some villages being ten or twelve miles from the thana. The result, he states, is that when a crime occurs in a distant village, the Thanadar does not turn up for two or three days. He mentions a case that occurred in Korada in which a man was wounded in a riot but could not be removed to have his wounds dressed till the third day as the Thanadar was unable to come and interview him earlier. Another disastrous result of the transfer of the police station is, he thinks, the distance some village chaukidars have to go to make their weekly report at the thana. They are, he states, some times four days away from their villages, and in their absence there is no one to guard the village community.

Change of police stations in the Allahabad district.

INDIAN PEOPLE, 12th March, 1908.

(c).—*Finance and Taxation.*

Nil.

(d).—Municipal and Cantonment Affairs.

52. The *Nasim-i-Agra* of the 7th March, comparing the procedure of the Allahabad and the Agra Municipalities, remarks that "the Agra Municipality by means of distress warrants is recovering water tax arrears that have not been collected for years through the carelessness of municipal officials. Sometimes taxes already paid are recovered a second time (?). The Chairman seems to be silent, so the higher authorities should very soon turn their attention to this."

The Agra Municipality.

NASIM-I-AGRA, 7th March, 1908.

53. The *Hindustani* (Lucknow), of the 11th March, writes that on the 3rd March a meeting of the leading merchants and some respectable citizens of Agra was held to protest against the octroi tax which was proving extremely injurious to the trade of the city and also against the severity with which this tax was realised. Resolutions were passed for sending a telegram to His Honour the Lieutenant Governor and for the formation of a "Trades Association" to carry on an agitation against the tax.

Octroi tax in the Agra Municipality.

HINDUSTANI, 11th March, 1908.

CAWNPORE GAZETTE, 8th March, 1908.

The Cawnpore Municipality.

54. The *Cawnpore Gazette* of the 8th March, publishes an exhortation to the people of Cawnpore to take special care to select only able and competent men to be members of their municipality and not to let friendship or relationship influence them in their votes.

The editor notes with satisfaction that a meeting was held in Cawnpore to protest against certain corrupt practices in municipal affairs, of which the Lieutenant-Governor and the Commissioner of the division have been informed.

(*e*).—*Education*.

EXPRESS, 5th March, 1908.

The Bengal National College.

55. The *Express* (Lucknow), of the 5th March, referring to the progress made by the Bengal National College, remarks that it fails to understand why that College is called "National" and why the instruction imparted in it is said to be on "National" lines, as the same education is imparted in Government technical schools also. Finally the editor asks why instruction is imparted at the College in English and not in Bengali.

ABHYUDAYA, 6th March, 1908.

Political education of the masses.

56. The *Abhyudaya* (Allahabad), of the 6th March, contains a letter to the editor in which the writer suggests the establishment of libraries and reading rooms in every village and town and the appointment of itinerant teachers for enlightening the people as to their past history and their present position so as to enable them to realise their degradation from the status of an independent nation to their present state of bondage, and to devise ways and means to ameliorate the condition of their mother land.

NASIM-I-AGRA, 7th March, 1908.

Higher education.

57. The *Nasim-i-Agra* of the 7th March discussing the question of higher education, remarks that highly educated men are expected to take the lead in all questions affecting the wellbeing of the community and to guide their fellows out of difficulties and complications. This idea has been realised in European countries, but in India hopes have so far been disappointed.

The Surat Congress proves conclusively that the leading men of India are not educated in the proper sense of the word, and require some further training before they can take a leading part in their country's politics.

MUSAFIR, 8th March, 1908.

The object of education.

58. While pointing out the difficulties and servitude undergone in service, the *Musáfir* (Agra), of the 8th March, notes with regret that Indians unfortunately are so much attracted by the charms of Government service that they educate their children with the sole object of enabling them to obtain an appointment or to qualify themselves for the Bar which has already become overcrowded.

The editor advises his countrymen that it will be much more beneficial to themselves and to their country if instead of wasting away their knowledge and youthful energies in seeking after service, they use them in improving the agricultural state or the arts and industries of the country, which will be both remunerative and a means of honest and independent living.

CITIZEN, 8th March, 1908.

The Principal of the Muir Central College and the students.

59. Referring to the rustication of Manzar Ali Sokhta from the Muir Central College and the permission granted by Mr. Jennings to students of the college to attend Lala Lajpat Rai's non-political lectures only, the editor of the *Citizen* (Allahabad) in the issue of the 8th March appeals to the Lieutenant Governor to remove the prejudices that are a disgrace to the Educational department.

OUDH AKHBAR, 10th March, 1908.

Industrial education.

60. The *Oudh Akhbar* (Lucknow), of the 10th March, notes with satisfaction the opening of an Industrial School in Bara Banki, and hopes that such schools will be established in other districts of the Provinces also.

AL-BASHIR, 10th March, 1908.

School tournaments.

61. *Al-Bashir* (Etawah), of the 10th March, complains that no proper arrangements are made for the boarding and lodging of students attending the Inter-School Tournaments. No *charpoys* are provided and the boys have to sleep on straw bedding. It would, the editor believes, give universal satisfaction if something were done to remove these

evils. Another source of complaint is that the headmaster who is the Superintendent of the Tournament, is generally partial to his boys, so that it would be advisable, he thinks, to form a committee of headmasters with the Inspector of the circle as Chairman. This would lead to the exchange of ideas between teachers, and they could talk over educational matters and give useful advise to the students assembled at the tournament.

Educational reforms.

62. The *Mashriq* (Gorakhpur), of the 10th March, notes with satisfaction the changes that are about to be made in the curriculum of the schools and in the pay and prospects of the teachers. **MASHRIQ, 10th March, 1908.**

Rustication of Manzar Ali from the Muir Central College.

63. Referring to the rustication of Manzar Ali, an M. A. Class student, for six months, by Mr. Jennings, Principal of the Muir Central College, Allahabad, the *Sulaimani Akhbar* (Benares), of the 10th March, notes with regret that 'the department that was expected to show the highway to truth and independence, is now itself putting obstacles in the way.' **SULAIMANI AKHBAR, 10th March, 1908.**

Independence is the vital spark of a civilised Government, and the lesson of independence has been taught by the English Government. But it is to be regretted that now its officials are trying by all lawful and unlawful means to suppress the spirit of freedom and independence.

Cramming system in schools.

64. The editor of the *Advocate* (Lucknow) of 12th, March expresses his approval of Mr. J. C. Goodley's condemnation of the cramming system in vogue in schools at the present day. He differs from him, however, in attributing the evil to the division of subjects among different teachers, and thinks that obsolete methods of teaching are much more responsible for the pernicious system. **ADVOCATE, 12th March, 1908.**

(*f*).—*Agriculture and questions affecting the land.*

The Unao Town Bank.

65. The *Rohilkhand Gazette* (Bareilly), of the 8th March, while describing in detail the methods and principles on which the Unao Town Bank has been started, notes with gratification the success and popularity of the movement, and expresses the hope that similar banks will also be started in other places, which will be very useful to the agricultural classes. **ROHILKHAND GAZETTE, 8th March, 1908.**

Grievances of agriculturists in the United Provinces.

66. A correspondent in the *Hindustani* (Lucknow), of the 11th March, puts forward the following grievances of the agricultural classes of these Provinces:— **HINDUSTANI, 11th March, 1908.**

(1) The Tenancy Act has been a source of great mischief. It has given birth to hundreds of cases, ruining both the zamindars and tenants by constant litigation.

(2) Inexperienced civilians are appointed as settlement officers, and inspect a hundred villages in a day. They assess rents so quickly that they leave much misunderstanding behind them.

(3) Famine relief works are not of permanent value. Instead of repairing old roads or constructing new ones, it would be wiser to spend the money on sinking wells or laying out canals.

(4) The zamindars are in a very pitiable condition. During the famine they cannot recover rents from their tenants, and the Government does not help them in any way.

(5) With reference to the working of the District and Municipal Boards, the Collector is almost invariably the Chairman of these boards, and no one can go against his will. Before the members have any opportunity to discuss the question at issue the Collector gives his own opinion and the members are obliged to say, "Yes, *huzur*" through fear, otherwise the Collector will be displeased with him. The result is that the members do not tell the truth. If a man is very bold, and expresses himself freely he is sure to be scolded by the Chairman. Officers have made it a principle to look down upon Indians. If the officers are good, the people will be good.

The writer concludes by saying that unless there is sympathy between the rulers and the ruled, Government work cannot be carried on harmoniously.

(g).—General.

RAHBAR, 7th March, 1908.

The success of the *swadeshi* movement in Bengal.

67. Referring to the regret expressed by the *Capital* on the success of the *swadeshi* movement in Bengal and on the blow it dealt English trade, the *Rahbar* (Moradabad), of the 7th March, expresses its gratification at the promising success achieved by the movement in Bengal.

The editor deplores the entire disregard and negligence shown in this matter by the people of the United Provinces and remarks:—

"Do not those persons who catch the skirts of their rising brethren and pull them down, deserve capital punishment?

If they do, then the people of the United Provinces in general, and the leaders in particular, must be prepared for death.

Is it not disgraceful for the leaders of our Province to sit side by side with those of Bengal?

Brothers! it is time now to gain respect in the eyes of our countrymen, for deception cannot be practised for any length of time!"

SWARAJYA, 7th March, 1908.

Government and the *swadeshi* movement.

68. The *Swarajya* (Allahabad), of the 7th March, referring to the statement made by the Deputy Commissioner of Hissar to the students of the Government school, to the effect that the Government encouraged the *swadeshi* movement and that it would grant local-self government to Indians whenever they qualified themselves for it, remarks that had there been many more English officers of this type, there would have been no ill-feeling between the rulers and the ruled.

SUNDER SHRINGAR, 7th March, 1908.

A *swadeshi* poem.

69. One Radha Krishna Bhargava contributes a poem to the *Sunder Shringar* (Muttra), of the 7th March, in which he deplores the speedy impoverishment of India at the hand of its own people who, through their love for foreign-made articles, have reduced her to a state of utter subjection to foreign countries. He regrets that Indians, resting in a deep slumber have let foreigners encompass their ruin and plant their own flag here, and calls upon his countrymen to awake and ameliorate their condition while there is yet time to do so.

OUDH AKHBAR, 11th March, 1908.

Swadeshi sugar.

70. The *Oudh Akhbar* (Lucknow), of the 11th March, referring to the question of the larger consumption of *swadeshi* sugar in India, remarks, that it was at one time thought that as the foreign sugar is composed of some ingredients the use of which is forbidden by the Hindu religion, the people would cease to use it, if they were informed of this. But religion has lost its hold on the people, and *swadeshi* sugar cannot be largely used, unless it is made and sold cheaper.

HIND, 12th March, 1908.

The *Swadeshi* movement.

71. The *Hind* (Lucknow), of the 12th March, writes that the origin of the ideas of *swadeshism* has been the cause of the manufacture of matches, candles, cloth, pens, pencils and various other articles of use.

The editor then sarcastically points out that a European wine merchant of Calcutta has prepared *swadeshi* whisky, while the American Cigarette Company of Karachi has manufactured *swadeshi* cigarettes; and Mr. Bose's Circus, in Calcutta has hired an Indian Comic actor, (Uhand) as a clown.

In conclusion he remarks:—

"Do not these facts show that the word *swadeshi* has been applied to such things simply to serve one's own purpose and that the *swadeshi* movement has been looked upon as a means of money-making. Alas, Doms (menial classes) also have a desire to profit by this movement.

HIND, 12th March, 1908.

Government and the *swadeshi* movement.

72. Referring to the Under Secretary's letter to the editors of the *Citizen* (Allahabad), and the *Hind* (Lucknow), in refutation of the news published by them that the Government had asked the Registrar for a list of the names of all such Government servants as have bought shares in the Swadeshi Cloth Mill, the *Hind* (Lucknow) of the 12th March, writes:—"We thank the Under Secretary for informing us that the news

which has created pain and misunderstanding is false. Had it not been so merchants who deal in *swadeshi* articles, would have been much perturbed at the idea that Government regards them with suspicion on account of their commercial transactions.

The Etawah conspiracy.

73. *Al-Bashir* (Etawah), of the 10th March, commenting on the continual references that are being made by the *Amrit Bazar Patrika* and other Hindu papers to the Etawah incident, remarks that it is highly mischievous on their part to revive an old controversy and to revile innocent persons like Amanatullah Khan, *Kotwal* of Etawah. **AL-BASHIR, 10th March, 1908.**

The Etawah conspiracy.

74. Referring to the petition recently filed by some of the victims of the Etawah conspiracy case, the *Citizen* (Allahabad), of the 12th March, attributes to Mr. Stracey, District Magisrate, Etawah, a statement to the effect that official intrigue was responsible for the whole incident. This being so, the editor claims that Government should bring the official culprits to book. The magistrate, he states, informed the petitioners that they were wrong in assuming that there were other persons behind Khalil. If this is the case, the editor considers that Government should publish their confidential file on the subject, as the Criminal Investigation Department failed to give particulars of the officials concerned. **CITIZEN, 12th March, 1908.**

Prosecution of printers of newspapers.

75. The *Express* (Lucknow), of the 5th March, expresses its sympathy with the poor printers who are punished for printing seditious articles, as they are too ignorant to understand their contents. **EXPRESS, 5th March, 1908.**

The editor thinks that the punishment should properly fall on the editor or the writer of the article and not on the poor ignorant printer.

Prosecution of journalists.

76. The *Swarajya* (Allahabad) of the 7th March, referring to the sentences of imprisonment passed on Calcutta journalists, remarks that in some countries even regicides are pardoned whilst in India journalists are punished for speaking the truth and encouraging the *swadeshi* movement. Such oppression does not strengthen the foundations of an empire, but weakens it. It can be made strong if the people are ruled justly and equitably. **SWARAJYA, 7th March, 1908.**

The present policy of the Eastern Bengal Government.

77. The *Rahbar* (Moradabad), of the 7th March, remarks that since the Partition of Bengal, the idea which has mostly occupied the attention of the Government of the new province, is not the well being and prosperity of the people, but the suppression of the *swadeshi* movement and the punishment of the opponents of the partition. Unfortunately it is the poor students who have mostly suffered from this policy of Government and thousands of them have already been sent to jail. The editor suggests that if Gove nment is really anxious to carry out its intentions completely, it should at once abolish all schools and colleges and then natives would be obliged to buy English articles and cease sympathising with the *swadeshi* movement and the Partition. **RAHBAR, 7th March, 1908.**

In conclusion he points out to Government that its present policy has been greatly strengthening and stimulating the National University movement and that all its repressive measures in this direction have proved an unexpected blessing to the cause of National education.

Departure of Mr. Clarke from Mymensingh.

78. The *Rahbar* (Moradabad) of the 7th March, ridicules the quiet and private departure of Mr. Clarke from Mymensingh at night escorted by a strong armed police guard to the railway station where arrangements had al eady been made to protect him. **RAHBAR, 7th March, 1908.**

The editor characterises this mysterious departure as the grossest cowardice ever displayed in a country which has now been utterly deprived of its arms by the Government, and has been turned into a home of effeminate and cowardly people.

In conclusion he observes (apparently addressing Government): "Oh Sir!" Thy poison eats away the heart! It is thou that makest jackals of a lion's cubs. Is it not all through thee that a magistrate, an English lion, a powerful official who could cause wailings and lamentations in every house, sneaked away in cowardly silence."

RAHBAR, 7th March, 1908.

The conviction of a clerk of Ralli Brothers firm for theft.

79. Alluding to the conviction of Babu Beni Madho Bose, a clerk in the employment of Ralli Brothers at Calcutta, for stealing three seers of rice when hard pressed with hunger, the *Rahbar* (Moradabad) of the 7th March, sarcastically asks Indians if they still feel a desire or have any inclination for service.

The editor deplores the miserable condition and sufferings of the clerk and remarks that if this unfortunate man had been in the employment of an Indian firm he would never have brought himself to such a plight.

In conclusion he writes:—"We are the darlings of our foreign rulers only so long as we try to rob or cut the throats of our own brethren to afford them our gold and silver! We should accordingly never expect to get from them even in the time of utmost need anything more than what will just suffice to help us to live from hand to mouth (*lit.* counted morsels of bread and measured quantities of broth)."

SWARAJYA, 7th March, 1908.

Sportsmen and shooting accidents.

80. The *Swarajya* (Allahabad), of the 7th March, referring to the wounding of an ahir boy by a Eurasian sportman named Wallington at Chunar, remarks that Government should make a special law to deal with such outrages.

MUSAFIR, 8th March, 1908.

The Allahabad shooting case.

81. Referring to the shooting of an ahir boy that recently happened in Allahabad, the *Musáfir* (Agra), of the 8th March, remarks that if no provision is made to protect the lives of Indians from such serious accidents at the hands of Europeans, even during Sir J. Hewett's period of office, then there can be no remedy for such accidents.

ADVOCATE, 8th March, 1908.

Mr. Nevinson's departure from India.

82. Referring to the departure of Mr. Henry W. Nevinson from India, the editor of the *Advocate* (Lucknow), in the issue of the 8th March, remarks:—

Before Mr. Nevinson came out to India, he could not believe that Englishmen, who talk so much of fair play at home, could be so blinded by race prejudice when they act as judges, magistrates or jurymen in India.

The vulgarities of behaviour on the part of the ruling race are, according to him, a standing menace to the good name of *Pax Britannica*. To Indians his advice is to resist vulgarity and refuse to bow to arrogance; every time to strike insolence full in the face, manfully disregarding the cost. When that is done, something at least is gained for both races.

INDIAN PEOPLE, 8th March, 1908.

National volunteers.

83. The editor of the *Indian People* (Allahabad), in the issue of the 8th March, urges the young men of India to emulate the young Bengalis who formed themselves into bands to assist pilgrims at the *Ardhodaya* and *Sivaratri* fairs. This, he considers, one of the surest methods of acquiring that organisation, discipline, devotion and self-sacrifice so essential to the welfare of the country. The young men of India, he argues, will find their true vocation in the service of others and from self-sacrifice they will be found ready when duty calls them to a sterner and severer trial.

MUSAFIR, 8th March, 1908.

Government and the Ahl-i-Hadis.

84. The *Musáfir* (Agra), of the 8th March, remarks, that it is a curious irony of fate, that sections 124 and 153 of the Indian Penal Code that were framed to suppress the Wahábis, who not only murdered Lord Mayo, the Viceroy, and a European judge of the Calcutta High Court, but also openly raised the standard of rebellion against the British government, are now used to suppress Hindu leaders and Volunteers, whilst the Wahábis are considered to be loyal.

BHARAT JIWAN, 9th March, 1908.

Indian industries.

85. The *Bharat Jiwan* (Benares), of the 9th March, in relating how a village carpenter of Jessore has manufactured a bicycle and a flying machine with the greatest ease, remarks that it is no use recounting what skilful handicrafts men India once possessed and what industries flourished in the country as all the world has heard of them. But the same India has now come to the most wretched plight. Almost all industries have become extinct though that is not due to the paucity of handicraftsmen. The times are not favourable for the development of art and industry. It seems that God especially endowed Indians with intelligence, learning and skill, but such is the revolution of the wheel of time that in spite of all their natural endowments Indians have steadily gone backward and have allowed all their industries to become extinct.

86. A correspondent of the *Mashriq* (Gorakhpur), of the 10th March suggests the advisability of preparing a gradation list of copyists, clerks and other subordinate officials in revenue courts, so that no room may be left for partiality or favouritism in making promotions or filling vacancies.

MASHRIQ, 10th March, 1908.

Promotion of clerks.

87. The Hindi *Hindosthan* (Kalakankar) of the 12th March, notes with gratification that the Krishna Mills established at Beawar in Rajputana are doing splendid work producing all sorts of *Swadeshi* piece-goods. The editor, pointing out that the material prosperity of India is possible only by the development of indigenous industries urges that the moneyed classes of India, instead of burying their money underground, should establish similar mills in large numbers all over India as a means of reviving indigenous industries and of providing employment for Indian labourers and so retaining their money in the country.

HINDOSTHAN, 12th March, 1908.

The Beawar Krishna Mills.

88. The Hindi *Hindosthan* (Kalakankar), of the 12th March, contains the following :—

HINDOSTHAN, 12th March, 1908.

Honorary degrees and titles.

The practice of conferring honorary degrees and offices is much in vogue under British rule. Just as there are Honorary Magistrates, Honorary Munsifs and Honorary Members, in the same way Honorary Generals, etc. are appointed in the army. Our King-Emperor himself has been the recipient of honorary ranks in several foreign armies. This being the case it looks odd that Indian provinces should be singularly lacking in men on whom honorary degrees or titles have been conferred. Lately the Maharajas of Dholpur, and Krishnagarh, the Nawab of Joara and the Raja of Rutlam were Gazetted Honorary Captains of the British Army in the *London Gazette*. The paper sarcastically congratulates the aforesaid Indian Chiefs.

V.—Legislation.

89. Referring to the report of the Select Committee on the Civil Procedure Code Amendment Bill, the editor of the *Advocate* (Lucknow) of 12th March, trusts that the amendment proposed by Dr. Rash Behari Ghose regarding Government control over religious and charitable endowments will be embodied in the revised code. This question, he states, is one that has roused the greatest interest in the country and legislation, he thinks, is called for on the subject. He urges the representatives of all influential bodies, Hindus and Muhammadans, to wire to the Legislative Council their assent to this proposed amendment before the matter comes up for discusssion.

ADVOCATE. 12th March, 1908.

Civil Procedure Code Amendment Bill.

VI.—Railway.

90. Referring to the proposal made for granting mutual concesssions to the Railway employees in England and to Europeans in Railway employment in India, the *Rahbar* (Moradabad) of the 7th March, regrets the invidious distinction made between the Indian and European Railway servants in India and remarks :—

RAHBAR, 7th March, 1908.

Concession for European railway employees on Indian and English railways.

" Had the railway companies in India belonged to Indians there might have been some remedy for this, and the English would have been compelled to agree to any arrangements made.

But alas! we have thrown ourselves on the mercy of others and therefore will have to suffer all that may befall!"

91. The *Sundar Shringar* (Muttra), of the 7th March, complains that pilgrims to Muttra are seriously inconvenienced in making a round of the holy city owing to the railway gate at Potrakund remaining closed to public traffic from 11 A. M. to 4 P. M., and suggests that a gateman should be appointed there, who should see that the gate is kept open at all hours of the day except when any train is passing.

SUNDER SHRINGAR 7th March, 1908.

Inconvenience to pilgrims at Muttra.

92. A correspondent calling himself "Traveller" in the *Indian Daily Telegraph* (Lucknow), of the 14th March 1908, complains regarding the train service and other arrangements of the Rohilkhand and Kumaun Railway.

INDIAN DAILY TELEGRAPH, 14th March, 1908.

Rohilkhand and Kumaun Railway.

VII.—Post Office.

AGRA AKHBAR, 7th March, 1908.

Agra post-office.

93. The *Agra Akhbar* of the 7th March, complains that postmen in Agra are transferred from one locality to another very frequently, and that this causes delay in the delivery of letters. The editor also says that branch post offices should be accommodated in decent houses and should not look like bazaar shops.

NASIM-I-AGRA, 11th March, 1908.

The new value payable parcel form.

94. While pointing out that the new value payable parcel form has created much more work in the department and has caused useless worry to the public, the *Nasim-i-Agra* of the 11th March, asks the Postmaster-General to replace it by the old form or else to make necessary changes in the new one, so that there may remain no cause for the public to complain against the system.

NAIYAR-I-AZAM, 12th March, 1908.

The new value payable parcel form.

95. The *Naiyar-i-Azam* (Moradabad), of the 12th March, points out the general complaint against the new value payable parcel form and the complexity and difficulty created by it, and asks the postal authorities to look into the matter and remove the nuisance as soon as possible.

VIII.—Native Societies and Religious and Social Matters.

AGRA AKHBAR, 7th March, 1908.

Islamic Mission to Japan.

96. The *Agra Akhbar* of the 7th March, publishes a letter from a correspondent who advises the Musalmans to form an association and collect funds to send Musalman Maulvis to preach Islam in Japan.

JAIN GAZETTE, 8th March, 1908.

The Parasnath Hill.

97. The *Jain Gazette* (Deobund) of the 8th March, reports that a meeting was held in Akkalkot estate on the 23rd January, to protest against the construction of bungalows for Europeans on the Parasnath Hill.

Resolutions proposing obstruction to the work on the hill and boycott of foreign-made goods were passed.

A correspondent contributing a poem on the subject to the same journal regrets that notwithstanding the emphatic protest of the entire Jain community, the authorities seem to be bent on oppressing the Jains by keeping to their determination to construct bungalows on the sacred hill, and warns them (authorities) of the evil consequences that may follow as a result of their disregard of the religious susceptibilities of the Jains. He exhorts his co-religionists that it is still not too late to protect their sacred hill even at the cost of their lives.

Another correspondent writing to the journal says, that the authorities should be ashamed of their proposal to erect bungalows on the sacred hill, considering that they do so for the comfort and convenience of a few of their own countrymen in utter disregard of the religious susceptibilities of a whole Indian community. He remarks that the Jains should no longer put any confidence in the rulers but depend upon their own exertions and that they, like the Bengalis, should give their heart and soul in encouraging the *swadeshi* movement and the boycott of foreign goods, as a means of raising up their mother land.

MUSAFIR, 8th March, 1908.

Spread of the Arya Samaj religion.

98. While giving a pathetic description of the murder of Lekh Ram, by a Muhammadan, the *Musáfir* (Agra), of the 8th March, describes the great talents, undaunted spirit, and various other virtues of the dead, who sacrificed his life in the cause of the Arya Samaj.

The editor exhorts his co-religionists to take a lesson from his example and prophesies a time when the Arya banner will float over the church at Jerusalem and the minarets of the *Kaba*.

ARYA MITRA, 8th March, 1908.

The Lucknow Social Conference.

99. The *Arya Mitra* (Agra), of the 8th March, referring to the appeal made to Government by Raja Rampal Singh, C.I.E., as President of the Social Conference held at Lucknow for the elimination of the evil customs prevailing in Indian society, remarks that Government intervention can be of no avail in removing them and that social reforms should be undertaken by Indians themselves.

100. A correspondent of *Al-Bashir* (Etawah), of the 10th March, discussing the question of taking interest on money among the Musalmans, is of opinion that they should have no objection in exacting interest from non-Moslems. He holds Maulvis responsible for the present poverty, and says that if the taking of interest is not allowed then the giving of interest too should be forbidden.

Musalmans and usury.

AL-BASHIR, 10th March, 1908.

101. The *Hindustani* (Lucknow), of the 11th March, referring to the misunderstanding between the Shias and Sunnis during the last Moharram in Lucknow, suggests the advisability of forming a representative Committee consisting not only of Shias and Sunnis alone, but of some Hindus and non-official Europeans also, to regulate the traffic during the coming *Chehlum*, so that Shias and Sunnis may be prevented from going the same route and offensive verses may not be recited.

Shias and Sunnis in Lucknow.

HINDUSTANI, 11th March, 1908.

102. The Hindi *Hindosthan* (Kalakankar), of the 12th March, has a notice from one Shankar Daji Shastri Pade of Girgaun, Bombay, inviting the representatives of the 10 sections of orthodox Brahmans to the *Sanatan Bharat Dharma Mahaparishad* to be held in Panwari on the 18th April. Lodging and boarding charges of the delegates would be defrayed by the Panwari Shridhot Papaishawar Avogya Temple.

Sanatan Bharat Dharma Mahaparishad.

HINDOSTHAN, 12th March, 1908.

IX.—Miscellaneous.

103. One Vishnu Datt of Benares contributes the following to the *Abhyudaya* (Allahabad), of the 6th March :—

A *swadeshi* invocation by Vishnu Datt.

ABHYUDAYA, 6th March, 1908.

"Lord of the Universe, do not slay this poor India by inflicting on her slow tortures. O revered Krishna! where art thou, was it to show this callousness that thou preachedst to simple-hearted Indian devotees that they should leave aside all religions and come to thee as their refuge, or is there any truth in these words of thine "whenever righteousness declines in India, I manifest myself (on earth) to uproot wickedness (Adharma)", if so, then manifest thyself and once again standing before this sobbing Indian utter the same consoling words: "I shall deliver you from all calamities, don't worry," and make true the words that thou manifestest thyself) " for the protection of the good and the destruction of the wicked."

O thou mother, dispeller of all miseries and destroyer of enemies, it appears that thou saidst in anger these words :—

"Then I shall descend and destroy the enemy"—Hadst thou uttered them in a sober and thoughtful mood thou shouldst not have remained unmanifested at a time when thou sawest Indian agriculturists, mere skeletons as they are, rendered weak in every way through the distress caused by the failure of the monsoon on the one hand and of you on the other and through foreigners clinging to the body of India like leeches. O Durgha, the prayer : "sometimes a child may turn out to be an unworthy offspring, but a mother can never forget her child" is becoming meaningless, have pity and make it once more effectual. . . . . .

Lord of the Universe, alas the descendants of those ancestors whom thou causedst to protect cows and by means of whose offerings of *ghi* and milk thou causedst not only the earth, but also the heavens to be consecrated, to-day consume sugar mixed with bovine blood and foreign saffron prepared out of bovine flesh, and thou art looking on quite unconcernedly. . . . . .

O Judge, although the Indians in accordance with thy Justice, have become so as to deserve to be punished for ever with the shoes of foreigner, yet O Merciful (One), it is unbearable that thy own chosen people as we are called should be in distress. Is it your wish now that those who keep up the traditions of *rishis* should become extinct on the face of the earth. Was it for this that all of them (*rishsis*) scorning wordly pleasures, resorted to mountain caves to repeat thy name till their death with the result that although thou seest their descendants writhing in pain yet thou doest nothing to relieve their distress)! Ocean of Mercy, this stigma does not befit thee, therefore O! all-powerful (One) show us thy Mercy once again. . . . . .

O Lord of the Universe, since India, the crown of thy worldwide empire began to decline (in power) and grow weaker, thy rules as laid down in the Vedas have become obsolete on earth and anarchy has spread (throughout the world), but it is not known why thou although thou seest thy royal power (*lit.* existence) uprooted, art keeping in concealment (do not put forth) thy heroic devotees such as Nal, Yudhistir, Bhishma, Arjun, Drona, etc., Lord! thou saidst that thou art to be found everywhere by the people. At present the Indian people, putting faith in these words of thine are enduring excruciating pains, and thou cruelly art looking on at the miseries of these helpless people.

Lord of all, thy powers have become manifested and all have become aware that thou knowest both how to love and how to punish. Thou art capable of everything why then art thou giving thy people trouble. Have mercy on us and soon free us from our bondage.

ALLAHABAD:
The 16th March, 1908.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a).—Foreign.

1. The *Al-Bashir* (Etawah), of the 12th March, referring to the remarks made by Hindu papers on the sympathetic attitude of the Indian Musalmans towards their co-religionists in Egypt, writes that the Egyptians are perfectly justified in demanding Home Rule, as they have the solemn promise of England, while the Congress agitators of India have no such guarantee.

Indian Musalmans and Egypt.

AL BASHIR, 12th March, 1908.

2. A correspondent in the *Sahifa* (Bijnor) of the 12th March, criticises the efforts made by all Christian Powers of Europe including England to protect the Armenians from the so-called oppressions of the Porte. He expresses surprise that the English Government is so anxious to protect the Armenians against the fancied high-handedness of the Porte when it does not in the least care for the real and the most cruel atrocities practised upon the Muhammadans by the Russian government. He asks if the worshippers of the Cross and the Trinity ever suggested protecting Muhammadans from the oppressions of the Russian government upon its Muhammadan subjects by appointing a Muhammadan governor, when they have raised such an outcry against the tyranny of the Porte over the Armenians, and have asked for the appointment of a Christian governor and of Christian police for them in Turkey.

Turkey and the European Powers.

SAHIFA, 12th March, 1908.

The construction of the Hedjas Railway, and various other reforms and improvements made by the Porte are displeasing to the European Powers, but they should know that the Sultan is not the same now as he was in 1872, as he has now grown wiser and perfectly recognises his friends from his foes and from those who deceive him. The writer remarks that he is indifferent to the wishes of the European powers and would not flinch before even a united attack.

3. The *Kanauj Punch* of the 15th March, referring to the Macedonian question remarks that Turkey is itself trying to restore peace in Macedonia and that the European Powers by their interference will only hamper the work.

Turkey and the European Powers.

KANAUJ PUNCH, 15th March, 1908.

The editor notes with regret that Great Britain, though she has such a large number of Musalman subjects, has adopted an unfriendly policy towards Turkey.

(b).—Home.

4. The *Anand* (Lucknow), of the 12th March, referring to the Bharat Dharam Mahamandal deputation which recently waited upon His Excellency the Viceroy under the lead of the Maharaja of Darbhanga, and in which the latter declared that orthodox Hindus were devotedly loyal to Government, remarks that it would have been much better if it had also been pointed out that some of them were flatterers of the first order.

The Bharat Dharam Mahamandal deputation.

ANAND, 12th March, 1908.

5. The *Abhyudaya* (Allahabad), of the 13th March, referring to the *Bharat Dharam Mahamandal* deputation, which recently waited upon the Viceroy, and to the wish expressed by His Excellency, in the course of his reply to its address, that religious bodies should take steps to inculcate loyal feelings in the minds of Indian youths, remarks that no attempts at creating sentiments of loyalty among the people can be successful unless the latter are made happy, contented and prosperous, and unless their voice is heard in the administration of the country, and that feelings of loyalty cannot otherwise be created in the people.

The Bharat Dharam Mahamandal deputation.

ABHYUDAYA, 13th March, 1908

6. Referring to the *Bharat Dharam Mahamandal* deputation the *Abhyudaya* (Allahabad), of the 13th March, expresses the hope that the *Mahamandal* will translate its professions of loyalty into action, and remarks that as the power of Government lies in the hands of the people, it is the duty of loyalists to devote their time to making the people good, powerful and prosperous, and that the *Mahamandal* too should give proofs of its loyalty by performing such acts.

The Bharat Dharam Mahamandal deputation.

ABHYUDAYA, 13th March, 1908.

OUDH AKHBAR, 20th March, 1908.

7. The *Oudh Akhbar* (Lucknow), of the 20th March, referring to the address presented by the Bharat Dharam Mahamandal to the Viceroy, writes as follows :—

The Bharat Dharam Mahamandal deputation.

"We congratulate the Maharaja of Darbhanga and other representatives on the address they have presented to the Viceroy. They presented this loyal address on behalf of the orthodox section of the Hindu community, but there was nothing in it to which the non-orthodox section could take any exception. Although the latter class does not stick to the religion of its fore-fathers, but it does not deny that religious education, if judiciously imparted, would raise the moral tone of the Hindus and especially of the students. We are glad to learn that the Mahamandal has established many branches, which are doing useful work.

"Undoubtedly it has before it unlimited possibilities, and, if it can weld together all the different sects and castes of Hindus so that they may become one compactnation, it would do a service to its country which would remain unparallelled in its annals. It is gratifying to notice that the Viceroy has expressed his entire sympathy with the movement."

HINDOSTHAN, 18th March, 1908.

8. Commenting on the recent Tinnevelly disturbances the editor of the *Hindosthan* (Kalakankar), of 18th March, notes that a growing spirit of defiance of authority is manifesting itself among the masses, and prophesies that, unless strong repressive measures are resorted to, the peace of the country will be seriously endangered.

Tinnevelly riot.

CITIZEN, 11th March, 1908.

9. Referring to the Tinnevelly riots, the editor of the *Citizen* (Allahabad), of the 11th March, argues that the disturbance was owing to official interference, and, in support of his contention, instances the orderly conduct of the crowd that assembled in Calcutta on the 10th instant to welcome Babu Bipin Chandra Pal on his release from jail, and attributes the absence of disturbance on that occasion to the absence of the police. He considers the magistrate's action in ordering the police to fire on the crowd at Tinnevelly a deplorable indiscretion.

Tinnevelly riot.

INDIAN DAILY TELEGRAPH, 20th March, 1908.

10. The *Indian Daily Telegraph* (Lucknow), of 20th March, writes :—"In regard to the recent disastrous rioting at Tinnevelly and Tuticorin, the Allahabad paper thinks it would be interesting to know why this isolated corner of country, in the extreme south of the moderate and rational Madras Presidency, has become a nursery for what it terms 'the rank political growths of Poona and Bengal.' The answer is, surely, perfectly plain. Because there is unrest in the country, unrest in the north and south, the east and west, or, let us term it, discontent. Discontent with the existing state of things, as voiced by scores of Indian witnesses before the Decentralisation Commission, discontent evident wherever one goes, if one mixes with and questions the people—unofficially. And the only thing to be done is to endeavour to remove that discontent by reform. Repression will but add to it."

HINDOSTHAN, 19th March, 1908.

11. Commenting on the Hon'ble Pandit Madan Mohan Malavya's evidence before the Decentralisation Committee, the editor of the *Hindosthan* (Kalakankar), of 19th March, characterises the suggestion that the Central Provinces and Berar should be placed under a Governor in Council, as absurd. He agrees, however, with the proposal that the salaries of high officials should be reduced or that the salaries of Indian officials should be raised to the same level as those of Europeans occupying similar positions.

The Decentralisation Commission.

HINDOSTHAN, 17th March, 1908.

12. Commenting on the Hon'ble Pandit Madan Mohan Malavya's evidence before the Decentralization Committee, the editor of the *Hindosthan* (Kalakankar) of 17th March, agrees that the people should be more strongly represented in Legislative Councils, but thinks that any extra numbers appointed should represent the agricultural rather than the professional classes. Members too, he argues, should have the power to propose amendments to the budget and to divide the council upon such amendments. He fails to see why one-fourth of the nominated members should be

The Decentralisation Commission.

Government servants and suggests that half the members should be returned by the people. He points out in conclusion that whatever be the nature of the council Government has always the right to veto any measure carried.

13. The *Nagri Pracharak* (Lucknow) for March contains a few pieces of poetry in which Indians are exhorted to lay aside their idleness and depend on self-reliance for the salvation of their country, since extraneous help can avail them nothing. They are called upon to be self-reliant, to be strong, to wake up from their slothful slumber, to give up begging (for their rights and privileges) and devote themselves to solid practical work. "They aspire for Swaraj, but, alas, they look up to others for its attainment, without foregoing their personal comforts." The writer expresses his surprise that India should be robbed by foreigners, even in the presence of its three hundred million inhabitants, and remarks that it is still not too late for the latter to have recourse to self-reliance, and that, if they have any real sympathy with their mother-land, they should not indulge merely in verbal warfare, but should do some brave deed. He concludes with the remark that the country is on the way to speedy destruction, while the people have become destitute and helpless in every way, and all arts and industries have decayed. "The natives are merely to produce what others are to enjoy. Other nations are enjoying themselves to the utmost, while we, down-trodden as we are, are the butts for their ridicule. We should therefore expect nothing from others, and do what we can on our own initiative for outsiders will give no help even in small matters."

Regeneration of India.

NAGRI PRACHARAK, March, 1908.

14. Vishnu Dutt Dwivedi contributes a poem to the *Abhyudaya* (Allahabad), of the 13th March, in which he deplores the present condition of India. The Indians, having given their wealth and prowess to the English, have been importing foreign-made goods and exporting food-grains to foreign countries and are now in consequence suffering from famine and dying of starvation. Cows are wailing in India that butchers are slaughtering them, that their flesh is being consumed by wicked men and that their blood is mixed with sugar. He exhorts his countrymen not to use foreign articles, but to manufacture *swadeshi* goods for their consumption. He advises both Moderate and Extremist leaders not to quarrel among themselves, but to revive the Congress, and form political associations in every village and town for the attainment of Swaraj, and concludes with a prayer that Ram and Krishna may once more manifest themselves on earth and drive out the enemies.

Regeneration of India.

ABHYUDAYA, 13th March, 1908.

15. The *Mohini* (Kanauj), of the 17th March, contains a poem in which the writer deplores the growing poverty of India, which he ascribes to Indians giving up arts and industries, to their abandoning their ancient traditions, customs and usages as also to their mutual dissensions. He calls upon the Indian youth to give up aping foreign manners and to hold to their own ancient and moral obligations, if they want to make India once more prosperous and happy.

Regeneration of India.

MOHINI, 17th March, 1908.

16. A correspondent in the *Hindi Pradip* (Allahabad) for January (received on the 14th March), says that Extremists and Moderates are each useful to the cause of the country in their own way, but urges that political agitation is not so important from the point of view of the masses, as is attention to the economical condition of the country; and that, work and wages being the two chief necessities of man, Indians while submitting quietly to British rule should patronise their own arts and industries, if they are at all desirous of making themselves a great nation.

Extremists and Moderates.

HINDI PRADIP, January, 1908.

17. The *Mohini* (Kanauj), of the 17th March, contains a poem on the Surat Congress, in which the writer ridicules educated Indians for their inability to work together in the cause of the country.

The Surat Congress.

MOHINI, 17th March, 1908.

He accuses the Moderates of doing nothing beyond flattering officials, and petitioning Government for the concession of the rights and privileges of Indians, without doing any practical work whatsoever for the good of the country on their own initiative. He further remarks that they entertain feelings of hatred against honest and self-sacrificing patriots and utterly disregard public opinion for their

personal aggrandisement. In conclusion he calls upon his countrymen to show their love for their mother tongue, to encourage the *swadeshi* movement and to give up their dissensions for the sake of the welfare of their motherland.

BHARATBASI, 17th March, 1908.

The *Holi* festival.

18. The *Bharatbasi* (Allahabad) of the 17th March writes as follows :—It being the *Holi* festival, when it is our duty to allay our heart-burnings for the year by indulgence in abuse, we shall pass any remarks on any and every individual, and he should not take offence at them. It was through abuse that Lord Curzon was insulted, that the Bengalis were awakened, that the *Arya Samaj* was propagated and that Lala Lajpat Rai has been so much honoured. . . . . .

Your Majesty, the King-Emperor, Edward VII, Lord of earth and ocean, may you and your Queen long enjoy prosperity: this is our benediction to you, although we may be starving even on this festival of *Holi*. Though you live beyond the seven seas we invoke you on this *Holi* day. Surely we have now nothing left with us wherewith to honour such a worthy emperor as you are. Still we possess the valuable attribute of love to gladden your heart. We shall be pleasing you in a moment by sprinkling upon you showers of love, but our Emperor and Empress, what will you give us in return for these showers of love? We are starving and we will not let you off without taking something from you on this day of *Holi*, or else we shall abuse you, for this is the *Holi* day.

Mr. Morley, Secretary of State for India, whatever others may say, we are at one with you. You may call us what you may choose and you may play whatever tricks you wish with us, still we take you in the same light. You are this day a British minister, you are the maker or destroyer of our destiny, and you live with His Majesty. We are here so far from you beyond the seven seas. You can request His Majesty to do anything (for us): we are starving on this day of our festival. Though starving, yet we honour you. We are not disloyal. We are oppressed by hunger. It is for this reason that not to speak of you, we sometimes speak harshly of even our emperor in vexation; you should take pity; you stand below our Emperor; you stand above all other officials: you have great powers; you may or may not grant us any concessions, but you have the power to do so. To-day you have a good opportunity: whether you will occupy or not this unjust position to-morrow no one can tell. It is for this reason that we ask you to avail yourself of this opportunity and to grant Indians what you can . . . . .

Our Viceroy Lord Minto, our relations with you last only for five years, during these five years you may either give us trouble or pleasure. This period will be passing away in no time and thereafter will remain only the good or evil you do: you must be aware that when the time comes we shall take it. Yes, we shall take it. If you be unwilling to grant us anything God will grant us that. By God's grace His Majesty and the Secretary of State will be pleased to grant us (our rights), but you will not be here to grant the same to us. After the expiry of your term of five years, you will be leaving India or rather you will be recalled hence. Surely all things are not in your power, but this day you are in power at the Royal Court. You can easily have done anything you like by writing to His Majesty and to the Secretary of State. We talk all this for your own good. What you will do during these five years will be a monument to your memory for time to come. Bear in mind that the dye we are sprinkling upon you this day is a fast one, and that it cannot be washed away at any cost. This is the *Holi* day. You are our Viceroy, why shall we be abusing you, we therefore leave you after sprinkling colored water alone upon you.

Come, come, our own Lieutenant-Governor, Sir John Hewett. There is none more friendly to us than you. We shall embrace you on this day of *Holi* festival. During the present famine you have stood nobly by us. You do not possess unlimited power, yet you have made very excellent arrangements after a good deal of correspondence. We are expressing our heartfelt gratitude to you for what you have got done for Indians. Surely there is no good arrangement even in your time for the reformation of students. It is inconsistent with religious and moral principles to turn students into seditionists by blasting their entire future life for mere trifles. Hewett! if such shortcomings had not found a place in your administration you would not have been looked upon to-day as an English *lot* but a Hindu *lot*, a Muhammadan *lot*, nay, an Indian *lot*. Surely

there is much room in our hearts to revere your Honour. Your administration cannot be condemned for one or two defects. What shall we repeatedly say to you for the arrangements you have made for saving starving Indians from falling a prey to famine? Famine prevails here this day, what our condition will be later on we need not point out to you as you yourself see it all . . . . . We do not conceal anything from you. We tell you every thing that is in our mind and we show you everything unreservedly. In our starvation we abuse you, we encourage the *Swadeshi* movement and aspire for *swaraj* by intentionally sacrificing our lives considering that we cannot save ourselves from starvation. But we do all this because of our starvation. Be it as it may, forgetting all, we are to-day absorbed in the *Holi* festival! You are our own Lieutenant-Governor. We shall not abuse you to-day, but recite to you laudatory *kabirs* (satirical songs sung during the *Holi* festival . . . . . .)

HINDOSTHAN, 19th March, 1908.

The *Holi* festival.

19. The Hindi *Hindosthan* (Kalakankar), of the 19th March, referring to the *Holi* festival, remarks that Indians will considerably benefit themselves, if instead of indulging in obscene language and in intoxicants during the *Holi* festival, they perform *havans* and hold meetings to discuss social reform and the progress of the country.

HIND, 19th March, 1908.

The *Holi* Festival.

20. The *Hind* (Lucknow), of the 19th March, publishes poems on the *Holi* festival, in which the writer complains of the severity of the famine, the poverty of the masses and their inability to enjoy even such important festivals. One writer passes severe strictures on these men who by studying English have become denationalised, and another exhorts the people to use *swadeshi* articles, in order to regenerate Indian industries.

HINDI PRADIP, January, 1908.

Disunion.

21. The *Hindi Pradip* (Allahabad) for January (received on the 14th March) contains a poem under the heading "Disunion" in which the writer deplores the disaster which disunion has caused to Hindus from time to time, such as in the war between Kauravas and Pandavas, and during the Muhammadan invasions of India, and recently in the Surat Congress, and exhorts the Indians, now that they have awakened from their slumber, to dispel disunion from their midst and make it give place to unity.

HINDI PRADIP, January, 1908.

The Sovereign and his subjects.

22. The *Hindi Pradip* (Allahabad) for January (received on the 14th March) contains an article entitled "The Sovereign and his subjects" of which the following is a literal translation :-

"The relation between a sovereign and his subjects is like that between a master and his servant, or that between husband and wife. . . . Where the king and his subjects equally realise their respective duties and perform them, nothing is to be said about that country, where there are found all sorts of prosperity. The question is now with regard to that country, of which the people perform their duties with docility, while the king never fails to act the part of a close-fisted master, and serves his own interests in every way and drains the wealth of the people, which is, as it were, their very life. For the momentary enjoyment of one man, others lose their lives. The people have become so destitute owing to famines, that they mostly have to live on one meal only, even in times of plenty, while the members of the ruling race enjoy themselves heartily at the people's expense who are regarded as uncultured, uncivilized, semi-educated and ignorant. The former laugh at the attempt of the latter to uplift themselves, and, far from extending to them a helping hand, endeavour to dishearten them. Whenever after repeated entreaties they extend a helping hand in any matter, it is not without some deep design, and in that very support there must be some advantage to themselves. Close-fisted they are to such an extent that there is no government department but yields some profits after defraying the cost of its establishment. Sovereigns of former times used to do such things as tended to distribute their treasure among the people, whereas such thrift (*baniyayi*) is now observed in the undertakings of the administration, that government keeps its eye even on the triflest profits. For instance, a commission of one pice or two a rupee was formerly allowed to postage stamp-vendors, and stamps,

cards and envelopes were available at two or four places in all large cities, which has now been abolished and postage stamps are only available at post offices. It may be granted that Government may derive a profit of some two or four thousand rupees annually from this arrangement, but now it has caused much inconvenience and trouble to the public. When the King cares so much for his self-interest, how long can the people escape from being reduced to utter indigence. Having marked the progress of the *swadeshi* movement, Government has felt pity on (the condition of) Indian coolies and labourers. The Factory Commission has been instituted, which will visit centres of industries to inquire into the condition of labourers, and will pass such regulations as will render foreign-made goods (still) cheaper as compared with those of indigenous manufacture. The Government of India will certainly be saddled with the expenditure involved by this commission. Government wants the diffusion of primary and technical education among us. This proposal of the Government is praiseworthy in every respect, provided that it does not interfere with our higher education. If the instruction in the carpenter's and blacksmith's craft turns out to be detrimental to our higher education, and Government becomes cold in its attention towards the latter, then farewell to this primary and technical education. In almost all measures of Government it has been observed, that it leads us into a path untrodden by us; but when we have, by dint of our intellectual powers, acquired proficiency and mastery in it, it becomes anxious to obstruct us. There was a time when we were quite unacquainted with Western education. Later on education was diffused among us. But now, when we, acquiring mastery in it, have begun to understand the inner meanings of their policy, they are hesitating to impart to us higher education. Whatever may be the inner import of the abstruse policy of the Government, it will surely be said that a breach has come about between the people and the Government which is becoming wider day by day. It is for this reason that we say that feelings of affection between the ruler and the ruled are fast disappearing. The people do certainly retain their affection (for Government), but the diplomacy and self-interest of the rulers are eating into this affection like a weevil, so as to weaken it. To preserve the stability of the empire it is advisable that this weevil should be removed.

Before the Russians, French, Germans and other European nations the Government of India declares with great pride that its administration in India is very liberal, but how can other nations understand the latent meaning of this liberality. With regard to the rulers the people are certainly generously disposed towards them; with the exception of a few educated persons, the general mass of the people is so ignorant of politics that they understand nothing of political complications, show the same respect to the rulers as ordained in the *shastras*, and, without making any distinction at all whether the rulers are *swadeshi* or *bideshi*, are ready to obey their orders without question. There are individuals among the people in whom patriotism has become extinguished to such an extent, owing to their condition of bondage, that they are declaring in utter hopelessness:—

> No matter whoever may be the king, their interests are not in jeopardy;
> For they are never to rise from the position of a maid to that of a mistress.

Such being the case, we must bear whatever Government may boast of its liberal administration. It is for exposing the hollowness of this very liberal administration that now-a-days several journalists are enduring the hardships of jail-life.

God is favourable to our Government and in every way its star is in the ascendant. Fortunately such men have been secured to carry on the administration, that in the present state of affairs whatever they may say befits them.

Far from imbibing the political spirit, old fashioned men through cowardice say that for the people to serve (?) the sovereign is, as it were, to lick the edge of the sword, to fight with the lion, and to kiss the cobra. Such ideas depress the country to such a degree, and, if attempts are now made to awaken them, that is taken to be sedition. It may be said that there is an end of liberalism. On one side there is the extremity of cleverness and cunning, and on the other of simplicity and temerity. This being the case, it is no wonder that India, thus downtrodden, grows more destitute and helpless day by day.

23. The *Hindi Pradip* (Allahabad) for January (received on the 14th March), contains a long article in which the writer traces the growth of slavish sentiments among Hindus as developed by the devotional aspect of Hinduism and fostered by Muhammadan domination; and remarks that it should be no wonder if Hindus are wedded to slavery, considering that their religion itself teaches them to be slaves.

HINDI PRADIP, January, 1908.

The degeneration of Hindus.

24. The *Hindi Pradip* (Allahabad) for January (received on the 14th March), writes under the heading "We are slaves":—

HINDI PRADIP, January, 1908.

"We are slaves."

"We are slaves! Of course not slaves of an ordinary type! We are slaves in our religion! We are slaves in society! We are slaves within and outside (our) homes! We are slaves in manners and customs! We are slaves in colour and form, and we are slaves of slaves . . . . . We are trustworthy and obedient slaves of our masters. We toil unceasingly, and know not what is called fatigue. . . . . We carry out the orders of our masters, however arduous they may be, without murmuring in the least. Alas, still we are called seditionists and disloyal! It is no wonder that some of us, sometimes when hard pressed raise a commotion and think it proper to cry and lament in this way, since there are such agitators among our masters too, who are very much respected and held in high esteem by the public. There seems to be no reason why we should be treated as criminals like thieves and robbers though we cannot help laughing at the folly and stupidity of some foolish or ignorant people, and have to point to them that there is vast difference between Indian agitators and English agitators. As the former are black while the latter are white; the former are cowards while the latter are valorous people; they are armed while you are without arms . . . . . they are friends of their country while you are enemy of your country; they are masters of masters, while you are slaves of slaves! Well, if you want to be emancipated from slavery you should endeavour to imitate them! If it is very difficult for you to imitate them in all things, you should at least essay a few of them . . . . . Take pure meals in hotels, have your hair cut after Alfred (sic) fashion. The easiest way for freeing yourselves from slavery is to send your wives to England so that they may give birth to British-born subjects; in this way you will be freed from bondage without any great effort.

25. The *Yad-i-Beza*, (Sikandrabad-Bulandshahr), for January, (received on the 14th March) contains an article from Shams-ul-ulma Maulvi Muhammad Zaka-ul-lah, in which the writer while describing the blessings of liberty, notes with regret that its meaning has been entirely misunderstood by Indians. Liberty is, he says, a very rich and rare blessing, which the English have dearly bought with their blood, and bequeathed it, a valuable and proud legacy, to their children.

YAD-I BEZA, January, 1908.

Indian views regarding independence.

Indians are slavish by temperament and cannot fully appreciate its charms and the value of its blessings. They have always been in the habit of crying amen to every remark of the voice of authority and have not possibly understood its real meaning.

Western education has created quite a new spirit of independence among Indians. Educated Indians have divided themselves into various factions each crying for liberty with a peculiar notion of its meaning in their mind

Some of them have even gone so far as to claim absolute liberty, which is simply a cry for the moon, as there is in reality no such thing as absolute independence, especially when a man wants to live in an organised society where he will have to tolerate and yield to the general laws which bind the various members of the community together.

Some of these claimants of liberty are not sincere in their purpose, as their thoughts and private life do not coincide with their outward actions, and any independence allowed to them will simply make a chaos of society, and will also prove most dangerous to the Government as well as to the country.

A proper expression of the spirit of liberty requires strict indifference to the whispers of sycophancy, and a full, free and harmonious exercise of all our powers of understanding, according to the peculiar circumstances of every phase of human life. He is a most unfortunate person whose ears are entirely shut to the voice of his opponents, as it is this defect which has been the prime cause of the downfall of many an empire in the world.

BHARATBASI, 10th March, 1908.

Lala Lajpat Rai at Allahabad.

26. The *Bharatbasi* (Allahabad),of the 10th March, referring to the recent visit of Lala Lajpat Rai to Allahabad, notes that when the Lala came to this city last year he was welcomed there by the local Extremists alone, but that it was not so this time. The editor remarks that Lala Lajpat Rai, having changed his policy since the Surat Congress, or rather after his return from deportation, has rendered himself popular with all sections of Indians irrespective of religion and political differences. He further says that, when Pandit Madan Mohan Malvya rose to address the audience after Lala Lajpat Rai had finished his speech the other day, he was met with much opposition, and enquires why Mr. Malvya has incurred so much unpopularity.

He concludes with the advice to Mr. Malvya that he will do well to either renounce his political career or to endeavour to regain the good will of the public.

BHARATBASI, 10th March, 1908.

A poem.

27. The *Bháratbási* (Allahabad), of the 10th March, contains a poem in which the writer calls upon the Indians to wake up from their deep slumber, which they have been enjoying for the last one thousand years since the invasion of Mahmud and the subjugation of Indian princes by the various Muhammadan conquerors, and further urges that they should wake up, now that the good government of India under British rule, which has brought in its train many splendid things and incomparable prosperity, has dispelled their ignorance and ushered in the era of enlightenment.

ALIGARH INSTITUTE GAZETTE, 4th and 11th March, 1908.

Indians and British Government.

28. The *Aligarh Institute Gazette* in its issues of the 4th and 11th March publishes an article by Shamsul Ulama, Khan Bahadur Muhammad Zakaullah, in which he discusses the comments of Sir H. Cotton in his New India, on the comparative loyalty of the ruling princes and the educated classes of India. He repudiates the insinuations made by Sir H. Cotton that the loyalty of Indian princes is not unalloyed but is forced, and remarks that their unflinching loyalty to the British Government during the Mutiny removes all doubts about them. Besides this they are really grateful to the British for the protection of their states from foreign invasions and from internal strife. They are invited to Darbars not to be slighted, but to add to the magnificence of the scene, as has been the custom from time immemorial in India. It is wrong to say that they think it a disgrace to be invited to Darbars and the heart-burnings are due to rivalry between them and desires for precedence, etc. It is true that the British Government is often obliged to interfere in the management of the native states, and exercises its powers of suzerainty, but this is not done with a view to impair the integrity of the state, but is done in the interests of the people of the state, for whose welfare the Government has the same regard as for its own subjects.

Referring to the statement of Sir H. Cotton that the educated class of India is generally loyal to the British Government, and would prefer it to the rule of Russia, remarks that this is true to some extent, but their loyalty has not been as yet tested. Besides this they are by their continued agitation setting a bad example to other people. He says that it is true that there is not much mutual sympathy between the English and the people, and this he ascribes to diversity of race, and to devotion to self-interest on both sides.

He concludes by saying that English education has up to this date penetrated only skin deep and the clamouring for *swaraj* is confined to an infinitesmal minority.

AL-BASHIR, 12th March, 1908.

The Provincial Conference.

29. *Al-Bashir* (Etawah) of the 12th March, referring to the protest raised in the Provincial Conference against the allotting of special seats in the legislative council, regrets that the Hindus grudge their Musalman brethren even such petty concessions, and that Mr. Sayani and Nawab Saiyid Mohammad whose names they so often take do not represent any section of the Musalmans.

ABHYUDAYA, 13th March, 1908.

Sir Andrew Fraser and *Bande Matram*.

30. Referring to the episode about the shouting of *Bande Matram* which His Honour Sir Andrew Fraser recently related when presiding at the prize distribution of a school, the *Abhyudaya* (Allahabad), of the 13th March, remarks :--

"Within the last two or three years riots have occurred at several places owing to Europeans being annoyed at the shouting of *Bande Matram*. Readers will not have forgotten the Coconada riot. It is natural with men, and especially with boys that they annoy an individual all the more when he takes offence at any particular words. If Europeans were not to take offence at the shouting of *Bande Matram* it is unlikely that any person would have shouted these words at them. If all European officials were to take shouting of *Bande Matram* in the same light as did His Honour Sir Andrew Fraser there would happen no such riots in future, as they have their origin in the annoyance and exasperation of imprudent officials. It is true that *Bande Matram* is our national anthem, but it does not stir or excite the masses like the national songs of France and other countries. It is expressive of the greatness and power of the country and is not a war cry. There is nothing in it to cause alarm to Englishmen."

Destruction of Indian industries.

31. The *Swarajya* (Allahabad), of the 14th March, contains an article in which the editor tries to prove how the English have gradually destroyed the indigenous industries. He says that at first they contented themselves with buying the manufactures of India as cheaply as possible and sold them advantageously in European markets. Then when they saw that by this way they were enriching India, at the expense of European countries, they resolved to cripple Indian industries by compelling the artisans to produce large quantities of manufactured articles in short periods. The result was that the poor artisans had to leave off their trades and take to agriculture. By this the English gained two objects: India no longer remained a manufacturing country, and it became a granary for England. **SWARAJYA, 14th March, 1908.**

The editor then says that the English have ruined the industry by the same methods which they employed to conquer the country, which was by setting one man against another.

He concludes by exhorting the people to beware of the tactics of the English and stick with all their might to the *swadeshi* and the boycott.

Indians in British Columbia.

32. The *Indian Daily Telegraph* (Lucknow), of the 15th March, referring to the treatment of Indians in British Columbia writes:— **INDIAN DAILY TELEGRAPH, 15th March, 1908.**

"Great indignation will be felt by Indians at the treatment meted out to their fellow-countrymen in British Columbia, and at the failure of the Government to employ counsel to defend them during the recent proceedings. The fact that Japanese are protected by Treaty is no reason why Indians should be subjected to inferior treatment. Their position as subjects of the King-Emperor should in itself be sufficient to protect them from such flagrant injustice."

Military expenditure.

33. The *Hindosthan* (Kalakankar), of 16th March, expresses its approval of the Hon'ble Munshi Madhc Lal's proposals regarding the reduction of the standing army in India and its replacement by volunteers, and suggests that Government restrictions regarding volunteers in India should be withdrawn. **HINDOSTHAN, 16th March, 1908.**

Unrest in Bengal.

34. The *Riyaz-ul-Akhbar* (Lucknow), of the 16th March, referring to the throwing of stones at the Viceroy's motor-car, remarks that the time has gone when the Bengalis could be overawed by mere threats, and suggests that they should be treated in the same way as the Zakka-Khels. **RIYAZ-UL-AKHBAR, 16th March, 1908.**

II.—Afghanistan and Trans-Frontier.

The Amir and the Anglo-Russian conventions.

35. The *Shahna-i-Hind* (Meerut), of the 8th March, referring to the reticence of the Amir as regards the Anglo-Russian convention, remarks that the Amir most probably wants some of its provisions to be amended and expresses a hope that the Amir will be wise enough to accept the decisions of the British Government. **SHAHNA-I-HIND, 8th March, 1908.**

The Zakka-Khel expedition.

36. The *Agra Akhbar* of the 14th March, publishes a dialogue on the Zakka-Khel expedition, and remarks that the effect of these punitive expeditions is merely temporary and that it would be better if the more civilizing influences of commerce and education were employed to turn these turbulent frontier tribes into peaceful citizens of the Empire. **AGRA AKHBAR, 14th March, 1908.**

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

ALMORA AKHBAR, 29th February, 1908.

Conviction of a *Unani* physician.

37. Referring to the conviction of a *Unani* physician of Mirzapur by the trying magistrate for accidentally injuring one of the eyes of a patient and acquitted by the High Court on appeal, the *Almora Akhbar* of the 29th February (received on the 16th March), remarks on the differential treatment accorded by Government in letting off certificated physicians and punishing those who, though with no academical qualifications are equally skilful, if they happen to commit any mistake.

SAHIFA, 12th March, 1908.

Jurisdiction of the Courts of Native Magistrates.

38. The *Sahifa* (Bijnor), of the 12th March, reproduces an article entitled "A black man's court, will not try a white man's case" from the *Darul-Sultanat* without any comments of its own.

"Alluding to the case of a banya in the court of the Native Magistrate of Alipore against some European boys who beat the complainant with a bat and refused to attend the court when summouned on the ground that they had a birth-right not to be tried by a native court; and to the case of a European swindler who had at several times cheated some European merchants and among them, the General Manager at the Great Eastern Hotel, the *Darul-sultanat* remarks that it is the consequence of the Ilbert Bill, in the framing of which a major and prominent part was taken by the late Sir Saiyid.

AGRA AKHBAR, 14th March, 1908.

Phaphund Munsifi ?

39. The *Agra Akhbar* of the 14th March, referring to the proposal of abolishing the Phaphund Munsifi in the Etawah Judgeship, remarks that it would put the people of that important town to great trouble, as they will have to go a great distance to have their cases settled.

CITIZEN, 15th March, 1908.

Serious allegations against a Magistrate.

40. The editor of the *Citizen* (Allahabad), of 15th March, in an article entitled "Serious allegations against a Magistrate" relates that an application was recently made to the High Court for the transfer of a case from the court of Ram Prasad, Tiwari, Deputy Magistrate, Aligarh, to some other court on the grounds that the Magistrate was prejudiced in the matter and used objectionable language to the complainant and his Muhammadan witnesses. The case, it appears, had already been transferred from a Muhammadan Magistrate's Court to Deputy Magistrate Ram Prasad's court. The editor notes that the case is not without its *moral*. "It brings us in touch," he says, "with the Etawah and Rawalpindi cases which aptly form the text of a sermon on the undesirability of strained relations between Hindus and Muhammadans.

AWAZA-I-KHALQ, 8th and 16th March, 1908.

Cow-killing in Allahabad.

41. The *Awaza-i-khalq* (Benares), in its combined issue of the 8th and 16th March, referring to the cow-killing case in Allahabad, remarks that it is a matter of deep regret that instead of removing natural animosities people are accentuating them.

HINDOSTHAN. 19th March, 1908.

Political prisoners in Lahore.

42. The Hindi *Hindosthan* (Kalakankar), of the 19th March, writes that so far it was the common practice in Lahore to send educated prisoners to the central jail, where they had to work in the press, but that the same kind of treatment is not now accorded to Lala Dina Nath and Pindi Dass and others convicted in the Lahore riot case, and that they are made to do fatiguing mechanical work, such as the making of mattings and the grinding of food grains.

(*b*).—*Police.*

MURAQQA-I-TASAWWUR, 7th March, 1908.

Police.

43. The *Muraqqa-i-Tasawwur* (Fatehpur), of the 7th March, while refuting the charges of incompetency and corruption brought against the police by the public, remarks that the police has in its hand so many cases that it cannot do full justice to all of them. In a police station, a man can prefer any report without having to pay any fee, so

false reports are very frequent. Besides this when the police makes enquiries it does not receive the least assistance from the public, but is often put on the wrong track, as people are loth to implicate their friends, relations or neighbours in criminal cases. The result is that criminals very often get off scot-free, and they are consequently encouraged to continue their career of crime and in a short time become habitual offenders, and the police has to suffer for it.

Police.

44. A mutiny veteran writing in the *Mufid-i-Am* (Agra), of the 10th March, defends the police against various charges of corruption and incompetency brought against the force by the people, and requests the public to help it in its investigations, and not to defend criminals whom they know to be guilty and exhorts them to give evidence in order to convict them.

MUFID-I-AM, 10th March, 1908.

The Criminal Investigation Department.

45. The *Bharatbasi* (Allahabad), of the 10th March, contains the following :—" The stronger the political agitation is growing in the country, the heavier is becoming the cost of the detective department of the Government. This expenditure is growing by reason of our officials being oppressed by the incubus of sedition. To such an extent have the officials grown suspicious of sedition that they are not content with setting detectives on leading men in India alone. Government detectives also dog the steps of those Indians who have gone to England, France, Germany, America, Japan and other countries for purposes of study.

BHARATBASI, 10th March, 1908.

It is said that India has to pay for these foreign detectives also, but we are unwilling to give credence to such a report at once, although such a thing is not an impossibility, considering the policy which those who are the makers of the destiny of India (the English) are at present following.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

The Allahabad Municipality.

46. The *Bharatbasi* (Allahabad), of the 10th March, writes that when under the incumbency of Mr. Lovett, a health officer was appointed on a fat salary to look after the sanitation of Allahabad, it was hoped that the sanitation of the city would improve, but the people have been disappointed in their expectations, since, when the Municipal Board itself is remiss in the discharge of its duties and does very little solid work, it naturally follows that its employés cannot be over particular as to their work. In view of the fact that accumulation of refuse encourages rats, which Government thinks to be a means of communication of plague and for the destruction of which the municipality incurs considerable expenditure, the editor complains that refuse-houses in the city are never properly cleared of rubbish and dirt, and ascribes this defective arrangement to the paucity of refuse carts at the disposal of contractors engaged by the municipality for the purpose. To remedy this evil he suggests that mules or horses should be used in refuse-carts so as to enable the contractors to do their work more efficiently and thoroughly, as much time is wasted under the present system in which bullocks drag carts. He also complains of the bad condition of roads which are not frequented by European officers, and remarks that, in view of the fact that the Board assesses a tax on every sort of conveyance, it should also see that the wheels of bicycles, ekkas and carriages are not damaged by the rickety condition of roads.

BHARATBASI, 10th March, 1908

The Allahabad municipality.

47. The *Citizen* (Allahabad) of 19th March, fails to understand why pipes of a certain thickness that are not obtainable in India, are required by the Allahabad water works. The editor notes that owing to these pipes not being available in India, the Allahabad public have been put to considerable inconvenience, as water pipe extension works have practically come to a stand still. He does not think Allahabad more up to date than Calcutta and sees no necessity for increased municipal expenditure in the purchase of special pipes.

CITIZEN, 19th March, 1908.

CITIZEN, 19th March, 1908.

48. The editor of the *Citizen* (Allahabad) of 19th March notes that it is rumoured that a Government official, probably Mr. Moore, is to be appointed Chairman of the Allahabad Municipal Board. He remarks that there is no objection to this provided the chairman's salary is paid by Government. Otherwise he declares there is a very decided objection to the arrangement.

The Allahabad municipality and its chairman.

INDIAN PEOPLE, 15th March, 1908.

49. The *Indian People* (Allahabad), of 15th March, notes that a public meeting was held at Agra on 3rd March to protest against the octroi rules at present in force in Agra. The meeting was attended by most of the leading men of Agra and great enthusiasm characterised the proceedings. Various resolutions were passed and it was decided to forward copies of them to the Lieutenant-Governor, the Viceroy and the Secretary of State for India.

Public meeting at Agra.

(*e*).—*Education.*

OUDH AKHBAR, 14th March, 1908.

50. While deploring that the system of education in India is very unsatisfactory and too expensive for the majority of poor people to educate their sons, the *Oudh Akhbar* (Lucknow) of the 14th March, notes with satisfaction that the Government has of late, begun to consider the question of how to make it useful and easily accessible to men of ordinary circumstances.

Intended abolition of the Agra collegiate school.

The editor disagrees with the proposal of the Government to abolish the Agra collegiate school owing to insufficiency of funds, as it goes against the present policy of the Government in making education cheap and accessible to all persons.

He expresses the desirability of the Government allowing the school to continue as usual by allotting for its aid portion of the big sum it is going to spend on education in this province.

CITIZEN, 15th March, 1908.

51. A correspondent writes to the *Citizen* (Allahabad), of 15th March, with reference to the proposed abolition of the Agra collegiate school and the establishment of a Model High School instead, and states that all the trustees are opposed to the idea. He says that, when the matter came up for discussion recently at a meeting of the trustees, the Chairman, Mr. Cobb, Commissioner of the Agra Division, asked those present for their opinion on the proposal.

Intended abolition of the Agra collegiate school.

ADVOCATE, 15th March, 1908.

52. With reference to the proposal of Government to abolish the Agra collegiate school in view of the opening of a Model High School at Agra, a correspondence writes to the *Advocate* (Lucknow) of 15th March and points out that the trustees are altogether opposed to the proposal, and that the suggestion has caused much dissatisfaction in Agra.

Intended abolition of the Agra collegiate school.

HINDI PRADIP, January, 1908.

53. The *Hindi Pradip* (Allahabad), for January, (received on the 14th March), contains a poem, in which the writer urges the encouragement of the use of the Hindi language as the first step in the regeneration of India, and also exhorts Indian youth to compare the ancient and the present condition of their country, so as to realise its degeneration and to adopt steps whereby to improve their condition.

Encouragement of the Hindi language.

AL-BASHIR, 12th March, 1908.

54. The *Al-Bashir* (Etawah), of the 12th March, referring to the Jubilee of the Calcutta University, remarks that it has done nothing to be proud of, and that its graduates possess neither the virtues of the English or of the Indians, nor have they proved themselves true to the Government or the country. On the contrary they are solely responsible for the dissemination of discontent in the country.

The Calcutta University.

INDIAN PEOPLE, 15th March, 1908.

55. The editor of the *Indian People* (Allahabad), of 15th March, remarks that the esignation of his appointment by Mr. F. French, a professor at the Muir Central College, has caused universal regret amongst the students of the college. The editor does not consider the reason given for Mr. French's resignation, *viz.*, that he was unable to take any interest in the students' games, the correct one. He suggests that the general discontent that prevails amongst teachers and students since Dr. Thibaut's retirement is the real cause of it.

The Muir Central College.

56. The *Awaza-i-Khalq* (Benares) in its combined issue of 8th and 16th March, referring to the deplorable condition of the municipal schools in Benares, complains that the Secretary of the Municipality, who is the officer in charge of the schools, is an overworked man and cannot pay sufficient attention to schools. In his duties he is helped by a supervisor who is incompetent to discharge his duties. The authorities have everything their own way and resent any interference by the Honorary visitors of the schools. He complains also that Urdu is not taught in any school, and that the Secretary has given large grants to zenana mission schools which do not want any aid.

Municipal Schools in Benares.

AWAZA-I-KHALQ, 8th and 16th March, 1908.

The editor suggests the advisability of appointing an advisory educational council which shall have full control over the schools, and that the immediate officer in charge of the schools should be a trained supervisor who will be able to examine the boys regularly and to hold training classes for teachers. Attempts should be made to bring over by persuasion all *maktabs* and *pathshalas* under Municipal control.

57. The *Nasim-i-Agra*, of the 19th March, referring to the formation in Bengal of an Association for the diffusion of practical education in Agriculture, &c., remarks that it would be well if the people of the Punjab will follow the lead of the Bengalis.

Education in Bengal.

NASIM-I-AGRA, 19th March, 1908.

(*f*).—*Agriculture and questions affecting the land.*

58. While pointing out that the failure of the monsoon has always been the cause of famine in the country, the *Zamindar-wa-kashtkar* (Bijnor), for January, (received on the 13th March) remarks that the introduction of railways into India has not only facilitated the export of grain, but has also greatly assisted the import of grain in time of need. The only difference the railway has made between the past and the present condition of India is that formerly as there were no easy means of transferring the products of one country to another or from one province to another, the products of every district which were usually numerous and plentiful were necessarily consumed and utilised by the people of the place, but now they have to share them with the people of other provinces and countries.

Famine and the storage of grain.

ZAMINDAR-WA-KASHTKAR, January, 1908.

He remarks that on the other hand the exports from India raise the value of the soil, and that if Government stop exports agriculture is sure to suffer.

He recognises that India cannot live on money in the absence of corn, and recommends therefore the preparation of *Mulvas* (stores) as was done in former days to be utilised in time of famine in the land. Experience shows that there is famine in India every ten years, and so it would be better if the question of laying up stores were considered every eight years.

59. The *Oudh Punch* (Lucknow), of the 19th March, publishes some poems under the heading '*Holi* during famine' in which the writer deplores the present condition of the country when the people cannot enjoy their festivals owing to famine and exorbitant taxes, and when plague is carrying off so many of their friends.

Famine and the *Holi*.

OUDH PUNCH, 19th March, 1908.

60. A correspondent in the *Almora Akhbar* of the 29th February, (received on the 16th March) deplores the wasteful and imprudent extravagance of Indians, and says that at the present time, when India has been reduced to utter indigence under a foreign yoke, and labours under chronic famine and plague, the people should exercise more discretion and, instead of wasting money on personal enjoyments, should relieve the distress of their famine-stricken brethren.

Famine and Indian extravagance.

ALMORA AKHBAR, 29th February, 1908.

61. The *Jedd-o-Jehad*, (Shahabad), of the 16th March, bewails the deplorable condition of the zamindars during the famine, as they cannot recover their rents from their tenants, and consequently run into debt, and as a result probably lose their ancestral property in a short time. The editor expresses the hope that Government will do something to relieve them.

Famine and the zamindars.

JEDD-O-JEHAD, 16th March, 1908.

(g).—General.

ALMORA AKHBAR, 29th February, 1908.

Agitation against foreign sugar.

62. A correspondent in the *Almora Akhbar* of the 29th Februa on the 16th March) reproduces portion said to have been circulated last year by Pandit Madan Mohan Malviya on 'country sugar *versus* foreign suga quotations were made from the *Encyclopædia Britannica*, Dr. Bray's (?) of *Arts, Manufactures and Mines* and Dr. Haschel's (?) *Food and its A* to prove that foreign sugar was refined by means of bovine blood and b other objectionable ingredients and that its use was injurious to the hea

The correspondent, pointing out that the use of foreign sugar b contrary to the religion of Indians, is also a drain upon their money them to refrain from using it, thereby protecting their religion and ret money in the country itself.

ALMORA AKHBAR, 29th February, 1908.

The *swadeshi* movement.

63. One Har Lall Sah Gangola contributes a poem under the h appeal to the children of India" to t *Akhbar* of the 29th February (received o March), of which the following is a literal translation :—'Liste women of India, to the whole of this appeal of mine. Mark, India has and helpless. All of our wealth finds its way to foreign countries; the was formerly replete with riches is now, alas! penniless. The people various calamities, from virulent epidemics, and from severe famine money. The one remedy for all this is never to give (your) money countries. You should give up all the clothes manufactured in foreig using only those of indigenous make. Understand and think over should buy piece goods of your country alone even at some sacrifice, so a age their production and sale, and look upon this as your (only) suppor

If you care for the well-being of India, you should sink your q cultivate unity and then you will be victorious in the world.'

NAGRI PRACHARAK, March, 1908.

The *swadeshi* movement.

64. The *Nágri Prachárak* (Lucknow), for March, contains a po "Motherland," in which the writer dwe blessings that the motherland confers upo ren. He condemns those Indians who have brought ruin upon their the use of foreign-made articles, and eulogizes those who use *swadesh* serve the country even at the risk of their lives.

BHARATBASI, 10th March, 1908.

A *swadeshi* meeting at Lucknow.

65. The *Bharatbasi* (Allahabad), of the 10th March, reports tha meeting was held under the presidency Piarey Lal Sharma, M.A., on Monday house of Hakim Abdul Aziz, in Mashukganj, Lucknow. Babu Shar editor of *Swarajya*, Babu Kashi Prasad, Babu Banarsi Lal and Babu Sahai were the chief speakers at the meeting once again aroused the int Lucknow public in the *swadeshi* movement. The meeting was a very cr

ABHYUDAYA, 13th March, 1908.

The *swadeshi* movement.

66. The *Abhyudaya* (Allahabad), of the 13th March, repro article from the *Basumati*, entitled "th gift," in which the writer ridicules anti and others who make very high sounding professions of loyalty to Gove the sake of being honoured with titles.

ABHYUDAYA, 13th March, 1908.

Holi and the *swadeshi* movement.

67. One Madhava Shukla contributes a poem to the *Abhyudaya* of the 13th March, in which he exhorts men to celebrate the *Holi* festival in *swad* using *swadeshi* clothes and dyes and casting off their foreign made garm should affectionately embrace one another and bow to their motherla occasion. He remarks that they should encourage the *swadeshi* movem less of hardships and sufferings, of the frowns of the enemy and even ment. He deplores the fact that their apathy to politics led to the con country passing into the hands of foreigners, and invokes a blessing Tilak, Lajpat Rai, Dadabhai Naoroji, Bipin Chandar Pal, Gokhal Indian leaders for rendering valuable services to their country. In c prays to God to make India once more prosperous and happy.

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(g).—General.

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The correspondent, pointing out that the use of foreign sugar besides being contrary to the religion of Indians, is also a drain upon their money appeals to them to refrain from using it, thereby protecting their religion and retaining their money in the country itself.

ALMORA AKHBAR, 29th February, 1908.

The *swadeshi* movement.

63. One Har Lall Sah Gangola contributes a poem under the heading "An appeal to the children of India" to the *Almora Akhbar* of the 29th February (received on the 16th March), of which the following is a literal translation :—'Listen, men and women of India, to the whole of this appeal of mine. Mark, India has become poor and helpless. All of our wealth finds its way to foreign countries; the land which was formerly replete with riches is now, alas! penniless. The people suffer from various calamities, from virulent epidemics, and from severe famine for want of money. The one remedy for all this is never to give (your) money to foreign countries. You should give up all the clothes manufactured in foreign countries, using only those of indigenous make. Understand and think over this. You should buy piece goods of your country alone even at some sacrifice, so as to encourage their production and sale, and look upon this as your (only) support.

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BHARATBASI, 10th March, 1908.

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ABHYUDAYA, 13th March, 1908.

The *swadeshi* movement.

66. The *Abhyudaya* (Allahabad), of the 13th March, reproduces a long article from the *Basumati*, entitled "the Christmas gift," in which the writer ridicules anti-*swadeshists* and others who make very high sounding professions of loyalty to Government for the sake of being honoured with titles.

ABHYUDAYA, 13th March, 1908.

Holi and the *swadeshi* movement.

67. One Madhava Shukla contributes a poem to the *Abhyudaya* (Allahabad) of the 13th March, in which he exhorts his countrymen to celebrate the *Holi* festival in *swadeshi* fashion, using *swadeshi* clothes and dyes and casting off their foreign made garments. They should affectionately embrace one another and bow to their motherland on this occasion. He remarks that they should encourage the *swadeshi* movement, regardless of hardships and sufferings, of the frowns of the enemy and even of imprisonment. He deplores the fact that their apathy to politics led to the control of their country passing into the hands of foreigners, and invokes a blessing on Messrs. Tilak, Lajpat Rai, Dadabhai Naoroji, Bipin Chandar Pal, Gokhale and other Indian leaders for rendering valuable services to their country. In conclusion he prays to God to make India once more prosperous and happy.

68. The *Swarajya* (Allahabad), of the 14th March, referring to the prohibition of *swadeshi* lectures in the Allahabad Chauk, remarks that for many years past lectures have regularly been delivered in the *Chauk*, and no one raised any objection. Recently however it has been objected that while such lectures are being delivered traffic is interfered with. The reason for this objection is not apparent. "Is this a manifestation of the Government sympathy with the *swadeshi* movement? Is it in this manner that the Government is teaching us the lesson of honest *swadeshism* and devotion to Britain. Well, the order of the ruler is to be obeyed even unto death but very foolish are those who are proud of the royal crown. Heaven can in a moment relegate to the wing of a *Huma* (a bird of good omen) the duty of driving off flies."

SWARAJYA, 14th March, 1908.

Swadeshi lectures in Allahabad.

69. The *Swarajya* (Allahabad), of the 14th March, publishes a poem by Munshi Kalka Prasad of Lucknow in which he compares the present degraded condition of India with its prosperity in the ancient times and exhorts the people of India to revive their industries and to use *swadeshi* articles only.

SWARAJYA, 14th March, 1908.

The *swadeshi* movement.

70. The following is an extract from the *Citizen* (Allahabad), of March 15th:—

CITIZEN, 15th March, 1908.

The *swadeshi* movement.

"LORD SAVE US FROM THESE GENUINE FRIENDS!

"The light in which the alien bureaucracy and its watchdogs, the Anglo-Indian papers, regard the manifestations and activities of new India is well known to all. But we do not blame them for it is in human nature to view with alarm the self-consciousness of an awakened people, whom they have been domineering for a century and a half, and whom it is necessary chiefly for their commercial supremacy to put down as long as possible. We are certainly not impressed at the attitude of certain Anglo-Indians who are always on the look out to descredit the *swadeshi* movement by associating it with rowdiness. The means at once adopted by them to destroy the once flourishing cotton and silk industry of the country, though they have been sanctioned by a Christian spirit, deserve to be associated with something yet worse than rowdyism; and thus it is quite in the fitness of things that the columns of Anglo-Indian papers should now overflow with the milk of human kindness for keeping the *swadeshi* movement within the bounds of "honesty and genuineness." The *Indian Daily News*, while commenting luminously on the Tuticorin strike comes out with the assertion:—"The way this affair at Tuticorin has been advertised far and wide as an example of *swadeshi* effort must have caused sorrow to all sympathisers with genuine *swadeshism*." Indeed, we do not doubt that the affair at Tuticorin has struck the heart of some benevolent Anglo-Indians with dismay, but it is only in fixing the reasons for this benevolent sorrow that we differ in spite of the protestations of our well wishers, and cannot forbear crying, Lord, save us from these genuine friends!"

71. The *Awaza-i-Khalq* (Benares) in its combined issue of the 8th and 16th March, notes with satisfaction the sympathy expressed by the Deputy Commissioner of Hissar towards the *swadeshi* movement and the political aspirations of the people of India.

AWAZA-I-KHALQ, 8th and 16th March, 1908.

The *swadeshi* movement in Hissar.

72. The *Al-Bashir* (Etawah) of the 17th March, referring to the comments of the Hindu press on the Etawah incident, remarks that they are entirely wrong in presuming that the Musalmans at large have conspired together to vilify their Hindu brethren, and that the Government wants to hush up the matter. The Government, the editor says, has done its best to bring the culprit to justice.

AL-BASHIR, 17th March, 1908.

The Etawah conspiracy.

73. The *Musafir* (Agra), of the 15th March, referring to the renewal of the criminal proceedings against Khalil, the accused in the Etawah forgery case, complains that the Government does not seem to be in earnest about the matter, and has no intention of unravelling the mystery or of having the man Khalil punished. The man is still at large, and even if he is convicted he cannot be imprisoned. The Government pleads that it cannot find any trace of the man and so cannot bring him to justice.

MUSAFIR, 15th March, 1908.

The Etawah conspiracy.

The editor doubts whether Government is sincere in the matter, and says that when it could get the Punjab political offenders arrested in Nepal, it ought to be able to arrest this man too.

QULQUL, 28th February, 1908.

74. The *Qulqul* (Bijnor), of the 28th February, received on the 19th March, notes with satisfaction the opening of a Musalman banking concern in Lahore and expresses the hope that the Musalmans will take advantage of it.

Musalmans and usury.

SWARAJYA, 14th March, 1908.

75. The *Swarajya* (Allahabad), of the 14th March, notes with satisfaction the release of Babu B. C. Pal, but complains that Babu Surendra Nath Banerji was not present to welcome him.

The release of B. C. Pal.

ADVOCATE, 15th March, 1908.

76. Referring to the recent Weaving Conference in Madras, the editor of the *Advocate* (Lucknow), of Sunday, 15th March, notes with satisfaction that Government delegates attended from several provinces, and that all who took part in the discussions were eminently practical in their suggestions. He approves of the resolutions of the conference, but suggests that more attention should be given to the instruction of the young in the use of all modern weaving appliances. Trained parties, too, he thinks, with a set of improved looms, should be sent out into all weaving centres for purposes of demonstration. The introduction of western methods, he believes, would be a great advantage, but confining weavers to work in factories would, he points out, break up the present cottage system and disintegrate families. To prevent this he advocates that model cottages be attached to weaving factories so that weavers could live near at hand and keep their families intact.

The Weaving Conference.

AWAZA-I-KHALQ, 8th and 16th March, 1908.

77. The *Awaza-i-Khalq* (Benares) in its combined issues of 8th and 16th March, notes with satisfaction the dismissal of Mr. Alfred Nundy from the editorship of the *Tribune* (Lahore) and ascribes it to his malicious attacks on Lala Lajpat Rai.

Mr. Alfred Nundy and the *Tribune*.

HIND, 19th March, 1908.

78. The *Hind* (Lucknow), of the 19th March, reports that the Postmaster of Lucknow recently became angry with Babu Chiranji Lal, head parcel clerk, and threw several packets (?) at him, some of which struck him.

Assault on a subordinate by a postmaster.

The editor expresses the hope that the Postmaster-General will look into the matter.

V.—Legislation.

Nil.

VI.—Railway.

MUFID-I-AM, 10th March, 1908.

79. The *Mufid-i-Am* (Agra), of the 10th March, referring to the frequency of collisions on Indian Railways, suggests the advisability of having double lines on all railways.

Railway accidents.

CITIZEN, 15th March, 1908.

80. The editor of the "*Citizen*" (Allahabad), of the 15th March, comments on the reticence of Railway officials as regards accidents, and expresses the opinion that the public have a right to know the damage done to rolling stock and the number of persons injured or killed in every railway accident.

Railway accidents.

VII.—Post Office.

NASIM-I-AGRA, 19th March, 1908.

81. The *Nasim-i-Agra*, of the 19th March, referring to the grievances of the telegraphists, suggests that the number of signallers should be increased and the night programme changed to meet their convenience.

Telegraphists' grievances.

The editor expresses the opinion that it would be unwise to introduce Mr. Newland's proposals in the Lahore telegraph office.

VIII.—Native Societies and Religious and Social Matters.

NIGAMAGAM CHANDRIKA, February, 1908.

82. Referring to the interview of Rai Bahadur Pandit Maharaj Narayan Sheopuri, president of *Bharat Dharam Mahamandal* with His Honour the Lieutenant-Governor, Eastern Bengal and Assam, in January last, in connection with the work of the *Sabha* in that province, the *Nigamagam Chandrika* (Benares) for February, (received on the 12th March), expresses a hope that the Seditious Meetings Act in force in Eastern Bengal will not interfere with religious meetings there, as Government is merciful and just.

The *Bharat Dharam Mahamandal* in Eastern Bengal.

NIGAMAGAM CHANDRIKA, February, 1908.

83. The *Nigamagam Chandrika* (Benares), for February, (received on the 12th March) publishes the following :—

Meeting of the Managing Committee of the *Mahamandal*.

The Managing Sub-Committee of the *Bharatdharam Mahamandal* held a meeting in its office (Kashmir Bhawan), at Benares, on Tuesday, the 24th December 1907. The following is a memo. of the business transacted :—

1. Raja Shahsi Shekhareshwar Deva Sharma, Rai Bahadur of Tahirpur, was elected president of the meeting.
2. The minutes of the last committee (?) were passed.
3. With reference to the resolution No. 8 passed at the last meeting held on the 8th November 1907, a letter received from His Highness the Maharaja Bahadur of Darbhanga in connection with the relief and protection of orphans, was read out. It was unanimously resolved that the following gentlemen should be asked to form a committee to carry out the work referred to :—
   (1) The Hon'ble Munshi Madho Lal, Benares.
   (2) Seth Moti Chand, *rais* of Azamgarh, Benares.
   (3) P. Ram Chanda Nayak Daji Kalia, Benares.
   (4) Babu Nidva Narayan Singh, M.A., Benares.
   (5) Maha Mahopadhyaya Pandit Sudhakar Dwivedi, Benares.
   (6) Babu Somnath Bhaduri, Benares.
   (7) Rai Bahadur Pandit Maharaj Narayan Sheopuri, President of the Mahamandal.
   (8) Babu Tula Pati Singh, Private Secretary to the Maharaja Bahadur of Darbhanga.
   (9) Jyotishi Babu Shiva Prakash Dwivedi, Muttra.
   (10) Babu Ramanuj Dyal, Meerut.
   (11) The Hon'ble Rai Bahadur, Seth Nehal Chand, *rais* of Muzaffarnagar
   (12) The Hon'ble Rai Bahadur Sri Ram, C.I.E. Lucknow.
   (13) Pandit Raj Nath, retired Sub-Judge, Allahabad.
   (14) Raja Peari Mohan Mukerji, C.I.E., Uttarpara, Calcutta.
   (15) Dewan Harish Chandar, Rai Bahadur, Kapurthala.

4. The resolutions in connection with the Sanskrit Examination of the meeting of the Committee of *Brahmavarta Mandal* held on the 19th October were read out. It was unanimously resolved that the Central Office of the *Bharat Dharam Mahamandal* should submit a memorial on the subject of the examination to His Honour the Lieutenant-Governor of the United Provinces.

5. A resolution was passed expressing the sorrow of the members of the sub-committee at the death of the Maharani of Damraon who was a generous patron of the Bharatdharam Mahamandal and a vote of condolence was unanimously passed to the deceased Maharani's family members.

6. Gratification was expressed at the glad tidings that a son had been born to His Highness the Maharaja Bahadur of Darbhanga, and God was entreated to bestow long life, fame, and greatness on the Maharaj Kumar and His Highness was congratulated on the happy event.

7. The meeting broke up with a vote of thanks to the chairman.

ALMORA AKHBAR, 29th February, 1908.

84. The editor of the *Almora Akhbar* in the issue of the 29th February, (received on the 16th March), deploring squabbles between Hindus and Muhammadans during the Moharram, remarks that Hindus and Muhammadans alike being inhabitants of India, should have brotherly love towards each other, and that the festivals of each party should be celebrated without any molestation or obstruction from the other.

The Moharram.

AN-NAJM, 11th March, 1908.

85. *An-Najm* (Lucknow), of the 11th March, while describing in detail the quarrel between the Shias and the Sunnis on the occasion of the last Moharram procession in Lucknow, holds the local police entirely responsible for the disturbance.

Moharram riots at Lucknow.

The editor points out that the police from the Kotwal down to the constables were all Sunnis ; that they helped their brethren; excited them to assault the Shias whose numbers were small and connived at the arrest of Sunnis on the spot.

In conclusion he remarks that the case is now pending trial in the court of the City Magistrate and expresses the hope that the trying Magistrate will consider the matter very carefully and do full justice to the aggressors and to the police who have taken advantage of their official position to pay off their religious grudges against the Shias.

TAFRIH, 14th March, 1908.

Moharram riots at Lucknow.

86. The *Tafrih* (Lucknow), of the 14th March, referring to the Moharram riots at Lucknow, remarks that neither the Shias nor the Sunnis are responsible for them, but that the whole blame rests on the police. All the injured persons state that they were belaboured by the police. If the police had not interfered, the casualities would not have been so numerous.

JAIN GAZETTE, 16th March, 1908.

Use of foreign sugar and adulterated ghi on the Parasnath Hill.

87. A correspondent writing to the *Jain Gazette* (Deoband) of the 16th March, complains that foreign sugar and ghi adulterated with fat is freely consumed on the Parasnath Hill by pilgrims, and suggests that steps should be taken to provide them with country sugar and pure ghi.

JAIN GAZETTE, 16th March, 1908.

The Parasnath Hill.

88. One Suraj Mal Jain of Harda, district Hoshangabad, announces in the *Jain Gazette* (Deoband), of the 16th March, that a society has been formed at Harda under the title "*Shri Sammed Shikhar Rakshakmarg Pradarshak Samiti*, the object of which is to point out to the Jain community ways and means of protecting the Parasnath Hill and of carrying on agitation in connection with the hill on constitutional lines. Jains of all three sections are eligible for its membership.

JAIN GAZETTE, 16th March, 1908.

The Parasnath Hill.

89. The *Jain Gazette* (Deoband) of the 16th March, contains a letter to the editor by one Har Narayan Jain on the Parasnath Hill question. The following is a literal translation :—

Religion is a source of worldly enjoyment as well as a means of attaining of the highest beautitude. A man without religion is a beast. Religion supports the entire universe and all human beings. It is therefore our first duty to strengthen its position, for if what supports us were to become weak, we would be sure to fall down. It is our duty to hold Shikharji dearer even than our lives and to protect it as the place where our innumerable mahátmás attained *nirvána* for it is our holy place too. All the Jains were alarmed as soon as they heard the proposal to construct bungalows for Europeans on their most revered hill, yet they counted much on the sense of justice of the officials. But seeing the policy of the officials, they were bitterly disappointed and their eyes were opened. Many learned men and journalists have already expressed their opinion as to the means whereby this calamity may be averted, but mere cries will avail nothing for a sick man. He must be given proper medicine in time. All of us are sailing in the same boat of religion, and it is the duty of all of us to save the boat which is sinking. Accordingly we should pay greater attention to the measures for the protection of the *Shikharji* to be discussed in the forthcoming session of the Indian Jain Conference. I make the following few suggestions in the hope that the secretary of the conference will invite the attention of the members to their consideration :—

1. The boycott of foreign sugar by the Jain community.
2. The propagation of the *swadeshi* movement.
3. Agitation for the protection of *Shikharji*.
4. The formation of a committee for the protection of the sacred hill and the appointment of preachers to carry on the agitation regarding it.
5. The collection of funds for giving effect to the last proposal.
6. The conversion of the *Jain Gazette* into a daily paper so as to ensure thorough agitation.
7. Agitation in English daily papers.
8. The promotion of amity in the Jain community, especially between its two sections.

90. The *Nigamagam Chandrika* (Benares), for February (received on the 12th March), contains a satire on Arya Samajists in which the writer challenges them to support their doctrines and practices such as *niyog* and widow-marriage by the authority of *shastras*, or else to renounce Arya Samaj. He also indulges in vituperative language against Swami Dayanand whom he describes as a good liver in the guise of a *sanyasi*.

A satire on Arya Samajists.

NIGAMAGAM CHANDRIKA, February, 1908.

91. The *Arya Mitra* (Agra), of the 16th March, appeals to the public for funds towards the Arya Samaj *Gurukul* at Farrukhabad with a view to making it a model college in which such instruction may be provided as will produce educated and devout men to carry the banner of Arya Samaj into every part of the world, making it a universal religion.

The Arya Samaj *Gurukul* at Farrukhabad.

ARYA MITRA, 16th March, 1908.

92. The *Hindi Pradip* (Allahabad), for January (received on the 14th March), denounces the deprecatory remarks which Pandita Gaitri Devi, a female Arya Samajist made on Brahmans in the course of her lectures at Allahabad, and expresses the hope that *Arya Samajists* will give up their religious bigotry and will refrain from indulging in disparaging language regarding Brahmans, as the present is not the time to allow such differences between orthodox Hindus and Arya Samajists.

Pandita Gaitri Devi in Allahabad.

HINDI PRADIP, January, 1908.

93. The *Nigamagam Chandrika* (Benares) for February (received on the 12th March), contains a long article entitled 'The ancient religion of India,' in which the writer deplores the present degradation of India in almost every respect, in valour, prowess, learning, intelligence and morality and that too in the country which once mainly contributed to the prosperity and civilisation of the world. He laments the fact that India has at present fallen very low from her once high and proud position and that her land is sullied by many non-Aryans, and attributes this degradation to the Indians falling off from their ancient religion and being entrapped into modern false religions. (The writer seems to refer to the Arya Samaj in particular). In conclusion, he remarks that, if Indians are desirous of being restored to their old high position, they should stick to their ancient religion as inculcated in the *Vedas* and *Shastras* and other scriptures, and should not be deceived by distorted interpretations of them.

The ancient religion of India.

NIGAMAGAM CHANDRIKA, February, 1908.

94. *An-Najm* (Lucknow), of the 11th March, alluding to the request of the *Asnai Ashri* (Delhi) of the 1st March, asking the permission of Government to pronounce the *tabarra* openly, remarks that Government cannot be so foolish as to allow such a request when the object is to wound the religious feelings of a community of its subjects, especially as the Sultan of Turkey has been obliged to forbid the practice of pronouncing the *tabarra* in this manner.

Pronouncing the *tabarra*.

AN-NAJM, 11th March, 1908.

95. The Hindi *Hindosthan* (Kalakankar), of the 13th March, learns with gratification that Sister Nivedita has commenced delivering her lectures on *Vedanta* in England, and remarks that Indians must be gratified to find Vedanta, their ancient religion, attracting the attention of foreigners.

Sister Nivedita's lectures on *Vedanta* in England.

HINDOSTHAN, 13th March, 1908.

96. The *Mahavidyalaya Samachar* (Hardwar) of the 15th March, notes with satisfaction the growing interest shown by the Arya Samajists in the *Mahavidyalaya*, Hardwar, and the active support it is receiving, notwithstanding the efforts of Lala Munshi Ram and his party to ruin it.

The paper also publishes articles and letters from correspondents, defending the conduct of Swami Darshanand, the founder of the *Mahavidyalaya*, and refuting the insinuations of the *Gurukul* party which is headed by Lala Munshi Ram, the principal of the *Gurukul*. One correspondent accuses Lala Munshi Ram of being ambitious, and states that his sole object is self-aggrandisement, whilst another accuses the *Gurukul* authorities of enticing away several boys from the *Mahavidyalaya*, and thinks that, if this state of things continues, the *Arya Samaj* movement will suffer.

The *Mahavidyalaya*, Hardwar.

MAHAVIDYALAYA SAMACHAR, 15th March, 1908.

MUSAFIR, 15th March, 1908.

97. The *Musafir* (Agra), of the 15th March, publishes a religious dialogue on the inspiration of the Koran in which the writer calls the prophet Mohammad Khair-ul-Makirin (*i.e.* the cleverest of deceivers).

Criticism of the inspiration of the Koran.

CITIZEN, 15th March, 1908.

98. The editor of the *Citizen* (Allahabad), of 15th March, notes that a meeting presided over by Rai Bahadur Lala Baij Nath was held at Allahabad on the 13th March, to organise a permanent band of workers in the cause of famine relief. The question of organising a *pabitra* Holi at Allahabad came up before the meeting and was unanimously carried. The editor hopes that other cities and towns will imitate Allahabad in this respect. In conclusion he trusts that the proposed *pabitra* Holi will be free from the obscene practices that disgrace the Holi.

Famine relief and the *Holi*.

NASIM-I-AGRA, 15th March, 1908.

99. The *Nasim-i-Agra* of the 15th March, referring to the proposal made by Raja Rampal Singh in the Social Conference at Lucknow, to request the Government to put an end to the indecent songs during the *Holi*, remarks that if this request is made the Government will be led to believe that Indians cannot do anything themselves and are dependent on Government aid. Foreigners it is suggested, should not be informed of social evils and corruptions.

Social reform.

BHARATBASI, 17th March, 1908.

100. The *Bharatbasi* (Allahabad) of the 17th March, contains a poem in which the writer deplores the slaughter of cows in India and puts in a plea for their protection as being a very valuable asset in the agricultural and industrial economy of the country and as being an animal which is regarded as sacred by the Hindus.

Cow-killing.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 23rd March, 1908.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

1. *Saint Nihal Singh* contributes an article to the *Modern Review* (Allahabad) for March entitled "Indians in America", in which he traces the origin of emigration from India and discusses the prospectsof Indian immigrants in America. The emigrant class, he thinks, is drawn chiefly from the military classes of North Western India. The reason for this, he points out, is obvious. Soldiers on receiving their discharge are unable to settle down to the hum drum existence of village life, and are forced to seek an outlet for their enlarged ideas in emigration. The Indian peasant, he notes, is the next class that swells the ranks of emigrants. Small holdings and bad years, he thinks are responsible for this. The first lot of Indian workmen emigrants landed in America, sometime between 1895 and 1900, and were favourably received being looked on as a curiosity ; but as other Indians followed in their steps Americans began to get dismayed, and the cry of the 'Hindu peril' was raised. He remarks that since that time Indians in America have been forced to leave town after town, and endure all kinds of hardships, but that latterly various American ladies and gentlemen have been exerting themselves on their behalf. The issue he describes as doubtful and as depending on the result of the conflict between Americans and Asiatics on the Pacific coast.

Indians in America.

MODERN REVIEW, March, 1908.

2. Referring to the silence of the Amir in connection with the Anglo-Russian Convention, the *Riyaz-ul-Akhbar* (Lucknow) of the 27th March, expresses doubt as to the foresight of the English Government in not consulting the Amir before the ratification of the convention.

The Anglo-Russian Convention.

RIYAZ-UL-AKHBAR, 27th March, 1908.

3. While commending the progress and success achieved by Japan in all matters of social, intellectual, moral and national development ; the feelings of mutual love and sympathy that actuates her people from the King downwards; the self-sacrifice and undaunted spirit of her people as displayed in the late wars with Russia, the *Kanauj Punch* of the 23rd March, remarks that Japan has taught a lesson of humility to the white races of the West.

Japan and its progress.

KANAUJ PUNCH, 23rd March, 1908.

4. Alluding to the misunderstanding existing between the Sultan of Turkey and his people, the *Kanauj Punch* of the 23rd March remarks that the Sultan is much influenced by Russia and certain of his selfish statesmen, and that, if he will not yield to the request of the people and insists in putting restrictions in the way of the Parliament, it is likely to prove very disastrous for him.

State of affairs in Turkey.

KANAUJ PUNCH, 23rd March, 1908.

(b).—Home.

5. The *Bharatbasi* (Allahabad), of the 24th March, referring to the riots in Southern India, expresses the opinion that the cowardly officials of Tuticorin and Tinnevelly are as much to blame for the riots as the people, and that they acted in such a manner as to cause a breach of the peace, which they professed to be anxious to prevent. The editor remarks that there is no proof of the alleged connection between the Coral Mill strike and the riots, and that the officials are apparently labouring under a misapprehension.

The Tinnevelly riots.

BHARATBASI, 24th March, 1908.

6. The *Shahna-i-Hind* (Meerut), of the 24th March, referring to the Tinnevelly riots, writes :—"Such outbursts are to be regretted, but the rulers should have some regard for the feelings of the people. The accounts show clearly that there is no sedition in India ; it is only discontent and the objectionable acts of the officers which produce slight irritation."

The Tinnevelly riots.

SHAHNA-I-HIND, 24th March, 1908.

ADVOCATE, 26th March, 1908.

The Tinnevelly riots.

7. The *Advocate* (Lucknow) of 26th March, attributes the Tinnevelly riots to the action of the District Magistrate in ordering the arrest of Mr. Chedambaram, and thinks that he should be held responsible for the damage done in the town. The editor notes with approval that the Governor of Madras has agreed to receive a deputation from Tinnevelly and trusts that an exhaustive enquiry will be made into the causes that led the people to take the law in their own hands.

ABHYUDAYA, 27th March, 1908.

Tinnevelly riots.

8. The *Abhyudaya* (Allahabad), of the 27th March, referring to the riots in Southern India, remarks that the indiscretion and carelessness of the authorities are the chief causes of the riots, inasmuch as had they allowed the people to hold their meeting in honour of the release of B. C Pal, their enthusiasm and excitement would have found an outlet, and would have never ended in rioting, as is evident from the fact that similar meetings in Calcutta passed off very quietly and calmly.

The editor remarks that riots have never taken place after holding a meeting, but only when it has been stopped, and that the presence of the police at a meeting often induces its terminating in a riot. He concludes with the remark that Government may well punish the real culprit, but that it should not bring into trouble innocent men, especially those who take part in political and swadeshi agitation, or else Southern India will become a second Eastern Bengal.

INDIAN PEOPLE, 26th March, 1908.

The Tuticorin riots.

9. Referring to the Tuticorin riots, the editor of the *Indian People* (Allahabad), of 26th March, remarks that if the authorities had left matters alone there would have been no trouble of any kind. The proceedings instituted before the Sessions Judge were, he considers, absolutely illegal. The leaders of the populace when arrested, should, he states, have been released on bail. When they were released by the High Court, the district authorities instead of admitting their own error, rearrested them on a non-bailable offence. He regrets to notice that Tuticorin has been converted into a stronghold of unrest and discontent.

HINDUSTAN REVIEW, March, 1908.

The Extremist and Moderate parties of India.

10. The *Hindustan Review* (Allahabad), for March, reproduces a letter from the Indian correspondent of the *National Review* on the political situation in India, past, present and future, in which the writer gives a brief account of the two parties, Extremists and Moderates, that exist in India to-day and then relates how the Indian National Congress was wrecked and the two parties divided. He begins by stating that the general idea that Bengal is the centre of Indian politics is wrong. The effective control of all political agitation is not, he says, in Bengal nor in the Punjab, but in Bombay and Poona. Calcutta may make all the noise but the wires are pulled from Western India. The writer then gives a brief account of Mr. Tilak and the position he occupies in politics at present in India. He considers him the apostle of anarchy and holds him entirly responsible for wrecking the Congress. He believes that, though Mr. Tilak has been banished by the Moderates from their assemblies, he will once again gather his partisans around him and make himself more formidable than ever. The position, the writer believes, is fraught with grave consequences to the empire. A complete disregard of both parties, he thinks, will hasten the advent of trouble in India, but a little judicious support given to the Moderates by recognising their aims and ambitions will, he suggests, prove an effective check to the unlimited views of the Extremists, and perhaps keep them within safe bounds.

NAGRI PRACHARAK, March, 1908.

The Congress fiasco.

11. The *Nagri Pracharak* (Lucknow), for March, referring to the Congress, remarks that the gratuitous criticism and advice of Anglo-Indian newspapers on the congress given at its breaking up at Surat are due to the fact that they are afraid of the Congress passing from a piece of passionless machinery into a living body, and warns the people against their insidious suggestions to keep the congress in the hands of the Moderates, who cannot be real leaders, in asmuch as they do not represent the people and merely care for their own personal aggrandizement.

QULQUL, 13th March, 1908.

The Congress fiasco.

12. The *Qulqul* (Bijnor), of the 13th March, reviews the incidents that led to the failure of the Congress, and holds the Moderates entirely to blame for it, entirely exculpating Mr. Tilak and his party.

13. The *Al-Bashir* (Etawah) of the 14th March, publishes an article in which the writer reviews an article in the *Zamana* on the Congress fiasco, and remarks that the members have conclusively proved that they are unfit to carry on the work of government sensibly, and advises the Mussalman adherents of the Congress to sever their connection with it, as the Hindu members cannot agree among themselves.

AL-BASHIR, 14th March, 1908.

The Congress fiasco.

14. While pointing out that the various provincial conferences have their direct origin in the National Congress, the *Oudh Akhbar* (Lucknow), of the 23rd March, announces its disagreement with the insolent policy of the Extremist leaders, and suggests that the best policy is to sub-missively approach Government and ask for the rights of the people, and to be always loyal, sincere and in sympathy with it.

OUDH AKHBAR, 23rd March, 1908.

The Provincial Conferences.

He remarks that Government on its part can never suppress the agitated feelings of the people by a harsh and unsympathetic policy, nor by repressive measures, and, that it will be for its interest to win over the people by kindness, justice and sympathy, without regard for racial or sectarian prejudice.

Referring to the views of Mr. Nevinson, Dr. Rutherford and Mr. Keir Hardie, and to the disregard of the movement in the Parliament to appoint an official Commission to enquire into the causes of the existing unrest in India, the editor remarks that such commissions have never done any good to Indians, and that the English Government moreover will never appoint such a commission, as it will clearly bring to light the abuses and shortcomings of the Government as expressed by Mr. Keir Hardie and other sympathisers of India.

15. The editor of the *Advocate* (Lucknow), of 26th March, states that a new departure, in the shape of a *swadeshi* bazar, is to be made in connection with the next Bombay provincial conference to be held at Dhulia. The Collector, he notes, is in favour of the movement, and the Agricultural department has sanctioned a sum of Rs. 3,000 for agricultural exhibits. A proposal too has been made to hold a cattle show, and it is rumoured that the District Board will give its support. As regards the political programme, he remarks that a compromise has been effected; boycott resolutions are to be dropped, while self-government and national education are to be discussed.

ADVOCATE, 26th March, 1908.

The Bombay Provincial Conference.

16. In an article entitled "Reflections on the East India Company's charter of 1813," the editor of the *Modern Review* (Allahabad), for March, points out that the present state of India is attributable to the charter of 1813. Before the advent of the English to India, he remarks, other nations had conquered and ruled the country, and did not attempt to enforce their national institutions and peculiarities. The English however, he says, being a nation of shopkeepers, were not satisfied with having the control of the country in their hands, but also desired to monopolise its trade. To attain this end, he states the charter of 1813 was framed and on the advent of free trade the death knell of all Indian industries was rung. This charter, he remarks, was also disastrous to India from a moral point of view. Prior to its being granted Indians lived simply and had but few wants, but the introduction of English goods made them luxurious in their habits and depravedin their tastes. He states that the English did not confine themselves to the territory they had acquired, but with a view, to extend their trade all over India, they decided to exterminate the native states. The charter, he notes in conclusion, was framed for the benefit of England and the English, and the claims of India were not considered.

MODERN REVIEW, March, 1908

India, past and present.

17. In an article in the *Hindustan Review* (Allahabad), for March, Mr. M. S. Damodaran Nair discusses Indian aspirations under British Rule. India of to-day, he points out, is not the India of fifty years ago, for Indians have advanced with the times, and are alive to their interests, and recognise that their national aims and ambitions can only be obtained by self-sacrifice. The saying that Indians are unfit for a larger share in the administration of the country reflects unfavourably, the writer thinks, on Britsh rule. Government, he believes, as at present constituted, is unable to cope with the growing aspirations of the country or has failed to adapt itself to the times, with the result, that there is a deep discontent all over India at the exclusion

HINDUSTAN REVIEW, March, 1908.

Indian aspirations under British rule.

of Indians from all important offices. Another real cause of grievance that Indians have is the refusal of Government to hold the Civil Service examination simultaneously both in India and in England in spite of a resolution of the House of Commons on the subject. Then again the writer points out the martial spirit of the great fighting races of India are degenerating under British rule. The idea that by admitting Indians to the Military service Government would be courting another mutiny is, he thinks, absurd, as the educated Indian knows that his destiny is irrevocably bound up in that of England. Then again he notes that the lack of representation of the purely Indian element on the executive councils of the Imperial and Provincial Governments and of the Secretary of State is another of the grievances of educated Indians. In conclusion the writer hopes that the English nation will consider the desirability of revising the government of India in the light of modern progress, and of adapting it to the needs and requirements of the times.

HINDUSTAN REVIEW, March, 1908.

Woman's cause in India.

18. Mr. S. Subrahmanyam contributes an article to the *Hindustan Review* (Allahabad), for March, entitled "Woman's cause in India." He begins by pointing out that the restrictions imposed on the actions of Indian women at the present day originated in human conditions that have long since passed away. In early days, he says, women occupied an important position in India, but with the rise of the Musalman dynasty they were gradually deprived of their freedom and privileges, and confined to the homes of their husbands or fathers. The result, he states, was that women became a secondary consideration, and were given in marriage by their fathers before they were old enough to have anything to say in the matter. Hence, he says, originated the disastrous system of early marriage, followed in many instances by girl widowhood. But, he notes with pleasure, times are changing and the condition of Indian women is being considerably ameliorated. He urges that female education should be more generously encouraged, so that the women of India may fill their rightful spheres. He strongly advocates remarriage and the discountenance of child marriages, and points out the desirability of allowing women to be guided by their feelings as regards marriage.

HINDUSTAN REVIEW, March, 1908.

The Empire and the country.

19. Reviewing "the Empire and the country," a volume of essays published by Mr. John Murray, the editor of the *Hindustan Review* (Allahabad), for March, criticises articles contributed by Sir Francis Younghusband, Sir Charles Crosthwaite and Mr. Theodore Morison. Sir Francis Younghusband's essay is entitled "Our true relationship with India" and the essayist places a very high ideal before his countrymen. The editor of the *Hindustan Review* regrets that a competent Indian writer was not asked to contribute an article on the real state of India, as Anglo-Indians, he believes, are unable to understand the thoughts and feelings that are agitating the minds of educated Indians at the present day, with the result that though Sir Francis Younghusband's sentiments are admirable in the extreme, they are adopted in theory only by officials in India and not in practice. Sir Charles Crosthwaite's paper on the Past, Present, and Future of India, the editor considers an expression of the views of the average Anglo-Indian bureaucrat. The tone of the essay he characterises as antagonistic to the growing aspirations of the country, and considers the ill-disguised contempt with which the writer treats the claims of India a sure means of engendering dissatisfaction and strife. Indians, he notes, do not object to fair discussion, and can bear criticism even of a most trenchant nature, so long as it is actuated by the right kind of motive; but, he remarks, it is impossible to treat with forbearance, statements such as Sir Charles Crosthwaite's essay contains. The editor concludes by stating that the writer has shown that he is incapable of understanding the great moral and intellectual forces that are moulding the future of the East.

Mr. Morison's paper deals with Indian education. The editor is loud in his praises of the essay, and trusts that the gems of truth it contains will be recognised by Englishmen and Indians alike, and gain the consideration they deserve.

TAFRIH, 21st March, 1908.

Babu Bipin Chandra Pal.

20. The *Tafrih* (Lucknow), of the 21st March, notes with gratification the enthusiastic reception accorded to Babu Bipin Chandra Pal on his release from jail and remarks that his patriotism and unprecedented self-sacrifice in the cause of the country fully deserve the distinction and honour paid to him by the people of Bengal.

21. The *Abhyudaya* (Allahabad), of the 27th March, writes that Sir Gurudas Banerji is reported to have said at the anniversary meeting of the Bengal National Council of education that it would have been adequate punishment to have accorded Bipin Chandar Pal one day's imprisonment for the contempt of court, and remarks that had an ordinary man refused to give evidence before the court in an ordinary cause, he would not have been punished more severely. This shows, the editor remarks, that in political matters judges are generally actuated with motives of vengeance rather than with the sense of justice. He notes that Government must have become convinced that the man whom it punishes for his services in the cause of the country is all the more respected by the people and commands greater influence over them, and that they are estranged from it for having punished him severely, and inquires if, in the face of such facts, Government will still persist in its harmful policy of repression.

Babu Bipin Chandar Pal.

ABHYUDAYA, 27th March, 1908.

22. The *Aligarh Institute Gazette* of the 18th March, refers to the proceedings of the All-India Muslim League Committee convened at Aligarh on the 18th March, and to the resolution to send a sum of £100 to help the committee lately established in England under Maulvi Saiyid Amir Ali, to protect and defend the rights of Muhammadans of India in England.

All-India Muslim League.

ALIGARH INSTITUTE GAZETTE. 18th March, 1908.

23. The *Muraqqa-i-Tasawwar* (Fatehpur), of the 21st March, complains of the injustice of the Liberal Government in not relieving starving India of the excessive burden of army expenditure, in spite of the ratification of the Anglo-Russian Convention.

Army expenditure.

MURAQQA-I-TASAWWAR, 21st March, 1908.

24. The *Swarajya* (Allahabad), of the 21st March, referring to the precautions alleged to have been taken by Mr. Clarke, Magistrate of Mymensingh, to protect himself, remarks "Tyranny makes a man a coward, while justice makes him brave. It would be well if the present rulers were to leave off their policy of injustice towards the people, and treat them fairly, so that they may have no fear."

Mr. Clarke.

SWARAJYA. 21st March, 1908.

25. Referring to the encouraging words sent to Babu Durga Mohan Sen, the editor of the *Barisal Hitaishi*, by his wife and aged father, while undergoing trial for seditious publication, the *Swarajya* (Allahabad), of the 21st March, says that if the country can produce a few more of such well-wishers and patriotic persons, it will never fail to improve and become illustrious.

Prosecution of the editor of the *Barisal Hitaishi*.

SWARAJYA. 21st March, 1908.

26. Referring to the outcry raised against the *swadeshi* and boycott movements by the Anglo-Indian Press in general, and to the good services the latter renders in upholding the policy of the Government and in defending and protecting the rights of the English in this country, the *Oudh Akhbar* (Lucknow), of the 21st March, remarks that the attitude and policy of the Anglo-Indian Press is directly opposed to the interests of Indians, and further that the only good Indians have derived from it is that it has created and infused in the Native Press a spirit of patriotism, nationality and union, which foreshadow a happy future for India.

The Anglo-Indian Press.

OUDH AKHBAR, 21st March, 1908.

27. The *Rohilkhand Gazette* (Bareilly) of the 24th March, referring to the Hindu deputation, writes that it did not represent all the Hindus, and that it was a poor imitation of the Muhammadan deputation to the Viceroy. He remarked the sentiments of loyalty which were expressed by the deputation were falsified by the attempt to wreck Sir A. Fraser's train and by stones being thrown at the Viceroy's motor car and that the interest in education shown by the Hindus had not led to any healthy results, but simply to the dissemination of sedition. The revival of Sanskrit which is a dead language will not, he considers, prove of much use, and it would be more profitable if time was devoted to modern languages and especially to Urdu.

The editor concludes by saying that it is a matter of wonder that the champions of *Swaraj* are now so loud in their assertions of loyalty.

The deputation of the Bharat Dharam Mahamandal.

ROHILKHAND GAZETTE. 24th March, 1908.

ARYA MITRA, 24th March, 1908.

Lala Lajpat Rai.

28. The *Arya Mitra* (Agra), of the 24th March writes: – "At the time when the deportation of Lala Lajpat Rai was ordered, he wrote in a letter to his son that 'he should not be anxious about him as what God wills is always for good.'"

It is to be seen that every word of this sentence of Lala Lajpat Rai has turned out to be true. After his deportation an attempt was made to deal a heavy blow to the *Arya Samaj* by representing it to be a political body, but (fortunately) it has been performing its duties with great perseverance. Besides there were dissensions between the *Gurukul* and the *College* parties in the Punjab, but now friendly relations have been established between them. Generous hearted Lala Lajpat Rai attended the anniversary celebrations of the *Gurukul* at Kangri this year and delivered an eloquent speech on national education. He made a splendid exposition of what was meant by national education and spoke of the *Gurukul* as the only institution in India where *brahmacharya* (celibacy) was observed by students.

BHARATBASI, 24th March, 1908.

The duty of Indian journalists and preachers.

29. The *Bharatbasi* (Allahabad), of the 24th March, after pointing out that, if the Indians keep up their present revival for some considerable time, their economical future at least will be assured, and that if they relapse into sloth after their present display of energy they are bound to become extinct sooner or later, urges all Indian journalists and preachers, who consider it their duty to save their mother land, to keep the people awakened by means of public speeches and writings on religion and politics.

OUDH AKHBAR, 26th March, 1908.

Bipin Chandra Pal on unity in India.

30. The *Oudh Akhbar* (Lucknow), of the 26th March, publishes without any comments a lecture delivered last year by Babu Bipin Chandra Pal on 'Unity between Hindus and Muhammadans' at the Moslem Anjuman in Madras, dwelling at length on the great service done by the Musalmans to India, and exhorting both of them to sink their mutual rivalries, and form a united nation without losing their distinctive characteristics.

ABHYUDAYA, 27th March, 1908.

Loyalty in students.

31. The *Abhyudaya* (Allahabad), of the 27th March, referring to the Vice-Chancellor's speech at the convocation of the Calcutta University, in which he exhorted the student community to be loyal to Government, remarks that students can be made really loyal only when they are given high places in the administration of their country, and when arrangement is made to enable them, like the students of other civilized countries to live in ease and with honour in their after-life, and that the exhortation to loyalty is a mere cry in the wilderness so long as the present state of things continues, when they have to work for seven and eight hours like slaves in offices on miserable pittances, after having surmounted all the difficulties of University education.

OUDH AKHBAR, 28th March, 1908.

The Decentralisation Commission.

32. The *Oudh Akhbar* (Lucknow), of the 28th March, makes the following proposals for the consideration of the members of the Decentralisation Commission:—

(1) The *Panchayat* system which has now become extinct should be revived, so that the people may be saved from frequent litigation.

(2) Indians should be given a greater hand in the administration of their country, as they have given unmistakable proofs of their ability to carry on the work satisfactorily.

II.—Afghanistan and Trans-Frontier.

ANJAN AKHBAR, 19th March, 1908.

The Zakka Khel expedition.

33. Referring to the recall of the force from the Zakka Khel expedition, the *Anjan Akhbar*, (Moradabad), of the 19th March, remarks that there is a general rumour that this withdrawal of the force from, and the settling of the dispute with the Zakka Khels at a nominal indemnity of 60 rifles is mainly due to the Amir's silence in connection with Anglo-Russian convention.

ADVOCATE, 22nd March, 1908.

The Zakka Khel expedition.

34. The *Advocate* (Lucknow), of Sunday, 22nd March, notes that, although the Zakka Khel expedition has returned covered with glory, raids still continue, and that great insecurity is felt all along the frontier. The generous treatment of the Afridis is, the editor thinks, regarded by the frontier tribesmen as a sign of weakness on the part of

Government. It is rumoured, he states, that British residents on the Frontier are anxious that Afridis and Pathans should not be allowed across the border without a pass and that British border subjects should be allowed arms. Peace on the Frontier, he thinks, is not to be bought, but must be enforced at the point of the bayonet.

35. The *Cawnpore Gazette* of the 15th and the 23rd March, remarks that, considering the position and the insignificant number of the Zakka Khels, the expedition against them brings no credit or glory to the Government, and it would have been better had they been captured on the scene of committing dacoities and ravages and punished. **CAWNPORE GAZETTE, 15th and 23rd March, 1908.**

The Zakka Khel expedition.

The expedition against them, says the editor, is a useless waste of India's money, and might have been better spent in relieving the starving millions from the distress caused by the famine.

36. The *Sulaimani Akhbar* (Benares), of the 24th March, referring to a recent Afridi raid into Peshawar, suggests the advisability of repealing the Arms Act in the Frontier districts, so that the people may protect themselves when in danger, or of granting licenses without any objection. **SULAIMANI AKHBAR, 24th March, 1908.**

The Zakka Khel expedition.

III.—Native States.

37. The *Sahifa* (Bijnor) of the 19th March, notes with regret that Their Highnesses the Nizam of Hyderabad and the Nawab of Rampur waste their valuable time in composing verses and conducting *mushairas*, a pastime which was the cause of the downfall of the Lucknow and the Delhi dynasties. **SAHIFA, 19th March, 1908.**

Wasteful amusements.

The editor advises them to take a lesson from the Maharajas of Mysore, Travancore, Baroda, Gwalior, Kapurthala and Her Highness the Begam of Bhopal, and to spend their time in useful pursuits conducive to the happiness of their subjects such as collecting subscriptions for the Hedjaz railway.

38. The Hindi *Hindosthan* (Kalakankar), of the 21st March, notes with gratification that Rana Bhawani Singh of Jhalawar has ordered the Hindi vernacular to be used in place of Urdu in his territory from the 1st of October next, and expresses the hope that other Indian princes will follow in the footsteps of the Rana and order the Hindi vernacular to be introduced in their respective states in place of Urdu. **HINDOSTHAN, 21st March, 1908.**

The Hindi vernacular in Native States.

IV.—Administration.

(a).—*Judicial and Revenue.*

39. The *Zul-Qarnain* (Budaun), of the 21st March, brings to the notice of the Government, the following grievances of the people concerned in the tours of the revenue officers:— **ZUL-QARNAIN, 21st March, 1908.**

Tours of Revenue officers.

(1) They do not publish programmes of their tours and when they do so, they seldom adhere to them.

(2) Litigants find it very difficult to secure legal advice in out-of-the-way places.

(3) Places fixed for the hearing of cases are sometimes twenty-five miles from their residences.

(4) In such places there is no accommodation and people have to sleep under trees and do not get anything to eat.

(5) It is very difficult to get coolies or bullock-carts, as they are all appropriated by *chaprasis*.

40. The editor of the *Citizen* (Allahabad), of the 22nd March, expresses astonishment at the recent ruling of the Allahabad High Court regarding the status of mukhtars. He points out that mukhtars have always appeared, pleaded and acted for their clients and that no one has questioned their right to do so. If the views of the Allahabad Judges are accepted as correct, he considers that mukhtars will come under the **CITIZEN, 22nd March, 1908.**

The status of Mukhtars.

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same category as uncertified persons, as they cannot appear in a case except with the permission of the court concerned. He trusts that the Legislature will deal with the matter in a satisfactory manner at an early date.

NASIM-I-AGRA, 23rd March, 1908.

Powers of Honorary Magistrates to entertain complaints.

41. Referring to the provision of the law that Honorary Magistrates should not be empowered to accept complaints independently of the District Magistrates, and that they should only try cases made over to them by District Magistrates, the *Nasim-i-Agra* of the 23rd March expresses disagreement with this view of the law, and remarks that there appears to be no necessity to interfere with or detract in any way from the powers of Honorary Magistrates.

He further remarks that there is no necessity to watch the work of these Magistrates very closely, because though they are not very well educated, their local knowledge of the facts of cases enables them to pass better judgments than stipendiary Magistrates.

ABHYUDAYA, 27th March, 1908.

The Behta Goshain cow-killing case.

42. Referring to the decision of the Allahabad High Court in the Behta Goshain cow-killing case that cow-killing is not contrary to law and that every person has a right to slaughter cows within his house, the *Abhyudaya* (Allahabad), of the 27th March remarks sarcastically that it appeared quite absurd to the majestic (*alishan*) intellects of the High Court Judges that the old and deep-rooted prejudices of Hindus should be so much respected that cows should not be allowed to be slaughtered in places where they were not killed before.

"The village of Behta Goshain has a population of three thousand persons, of which the Muhammadans number less than a thousand, but in the opinion of Sir Y. Stanley and of Sir W. Burkitt, Muhammadans as also Christians have a full right to slaughter cows in their houses. So far the people were under the impression that the slaughter of cows was allowed in certain fixed places and the Muhammadans and Christians could not slaughter them wherever they liked; but now through the favour of the High Court one restriction on the slayers of cows has been removed. Now every Muhammadan and Christian can freely slaughter cows in his house even in the neighbourhood of the holiest of holy temples of Hindus, Buddhists or of Jains and the proud of religion Hindus and Jains till lately so proud of their religion, will have to sit in their houses and listen to the wailings of cows being slaughtered. The anxiety of the High Court Judges that the Hindus should not try to save the cows, impelled them to do a quite unlawful action. The counsel for the appellants had withdrawn their request for prohibiting Hindus from causing any interference, and in consequence Dr. Tej Bahadur Sapru, the counsel for the Hindus, refrained from discussing that point. But the Judges on their own initiative gratuitously gave an order in favour of the Muhammadans that the Hindus should not interfere with them in their slaughter of cows.

"Well, Hindus, you should now give up your pride of duty in protecting cows. The cows, the protection of which you considered to be part of your religion, and the slaughter of which you regarded as the highest sin, will now be slaughtered before your eyes, their bones will be seen scattered in front of the entrances of your houses, and the spirits of slaughtered cows will plaintively call upon you, and, when they quit the body will haunt you, while you will have no means of redress according to British law, and your leaders having no remedy for it, will hoist the flag of your false religious *Mandals*, and acting like selfish flatterers, will take vows of loalty. Fie upon your flattery, fie upon your lives, fie upon your pride (in) your religion!

"Either you should give up calling yourselves *Aryas* and resolve that you will not be grieved to see cows being slaughtered, or, if you still desire to be called *Aryas*, you should raise such a strong agitation on constitutional lines both in India and England, so as to have cow-killing in India abolished once for all."

The editor points out that this decision will be the cause of many riots between Hindus and Muhammadans, and will alienate the former from Government, and prays that it should stop cow-killing by passing an enactment.

He concludes with inviting the attention of the Government to the following couplet quoted in one of his judgments by the late Justice Mahmood :—

"The judgment day, friend, is near, how long will the blood of the slaughtered be concealed.
Even if the edges of the dagger be silent, the drops of blood on the sleeves will cry out."

(*b*).—*Police.*

43. The *Bharatbasi* (Allahabad) of the 24th March, reports that recently two women were murdered in Jauhari Muhalla, Allahabad, in broad daylight, and remarks that when such is the state of affairs in the very capital of the province, one does not know what condition must be prevailing in the *Mufassil*. Government ought to bestow special attention on such atrocious crimes.

BHARATBASI, 24th March, 1908.

Double murder at Allahabad.

44. The editor of the *Indian People* (Allahabad) of Thursday, 26th March notes that there are numerous complaints regarding the interference by the military authorities with the arrangements for the convenience of pilgrims resorting to the confluence of the Ganges and the Jumna. The erection of sheds and huts for the shelter of pilgrims has, he states, been prohibited by the military authorities. A good deal of discontent also prevails, he says, on account of the drain from the Fort that empties into the river a little above the most favoured bathing place on the river side. The editor believes that the late Lieutenant-Governor personally inspected this drain but took no steps to have it removed. Further, he points out, firing over this sacred bathing-place is regarded as sacrilege by devout pilgrims. He notes that as firing takes place very rarely, it would not perhaps have been a matter of complaint did it not involve the stoppage of funeral processions proceeding to the ghats. He regrets to notice that the police stopped two funeral processions while firing was going on on the 21st March, forgetful of the fact that any such stoppages is an outrage to the feelings of the mourners. In conclusion he hopes that steps will be taken to respect the feelings of Hindus regarding the most sacred spot of their sacred river

INDIAN PEOPLE, 26th March, 1908.

Inconvenience to public owing to firing from fort at Allahabad.

45. The following is an extract from the *Citizen* (Allahabad), of the 26th March: —" We hear that some funeral processions were stopped by the Daraganj police on the morning of the 21st instant, when they were proceeding to the cremation ground. The reason assigned for this stoppage was the cannonade and rifle shooting which was being practised at the Allahabad fort. We understand that the cremation grounds were not within the range of firing and that when this was pointed out to the Sub-Inspector in charge of the police by a gentleman belonging to one of the funeral parties and permission was asked for the processions to proceed to their destination, the Sub-Inspector refused permission and rudely dismissed his interviewer. That a police *Daroga* should not have a civil tongue even for a mourner in a funeral procession is not to be wondered at, but it cannot be regarded as anything short of a grave public scandal that funeral processions should not be allowed to proceed to the cremation ground. The military authorities cannot but be aware of the existence of the cremation ground which is not far from the fort. But even if they are not, it is incumbent on the civil authorities to arrange with them that the sanctity of the cremation ground is respected by the firing range being fixed beyond its limits. We hope that the local Government will institute inquiries as to who was responsible for the outrage on the feelings of the people which was perpetrated by the obstruction of funeral processions and will take prompt steps to prevent the recurrence of such an outrage."

CITIZEN, 26th March, 1908.

Inconvenience to public owing to firing from fort at Allahabad.

46. The *Abhyudaya* (Allahabad), of the 27th March, complains that owing to the target practice on the previous Saturday people were not allowed to bathe in the Ganges, nor were the corpses allowed to be burnt at the burning-ghat from morning to 11 A.M. The editor says that the Muhammadan Inspector of Daraganj and Sub-Inspector Bhola Nath behaved very rudely to a gentleman who wanted permission to burn the dead body of a relative of his. He deplores that the police in this country treat the people as if they were their slaves, and urges that the police should be given clearly to understand that they are servants of the people and have no powers beyond preventing crime and that they should behave in a gentlemanly way towards respectable people.

He expresses a hope that His Honour Sir John Hewett, in consultation with the military authorities, will make suitable arrangements to exclude bathing and burning ghats from the shooting ranges and that the Muhammadan Inspector and Sub-Inspector Bhola Nath will be suitably dealt with for their rudeness.

ABHYUDAYA, 27th March, 1908.

NASIR-UL-AKHBAR, 5th February, 1908.

47. The *Nasir-ul-Akhbar* (Meerut), of the 5th February, received on the 25th March, contains an article in which the editor notes that he has heard of a proposal to enlist women in the police. He enquires whether they will be white or black women, and remarks that the former will be not only captivating but useful.

Women in the Police force.

MUFID-I-AM, 20th March, 1908.

48. Referring to the various troubles and inconvenience to which the passengers are subjected by the police and the medical officer at the Ajmer railway station, for plague observation, the *Mufid-i-Am* (Agra) of the 20th March, asks Government to remove these complaints.

Plague observation at Ajmer station.

CITIZEN, 22nd March, 1908.

49. A correspondent writing to the *Citizen* (Allahabad) of the 22nd March, states that the police are chiefly to blame for the obscene songs and practices that disgrace the *Holi*, as not only do they not try to stop the abuses they see, but go through the streets themselves singing foul songs and molesting the passers by. He declares that he saw police constables take wood and other things from villagers who had brought in commodities for sale for the burning of the *Holi*. He urges that police officers should be asked to see that their subordinates do not take advantage of the license allowed by the *Holi*.

The *Holi* and the police.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

CITIZEN, 22nd March, 1908.

50. Discussing the question of the appointment of a whole-time chairman for the Allahabad municipality, the editor of the *Citizen* (Allahabad), of 22nd March, points out that the municipality has been in existence over forty years, and that the necessity for a paid chairman was never suggested until 1906. He admits that the duties of the chairman of a large municipality like Allahabad are very onerous, and involves a serious tax on the Collector's time, and agrees that the appointment of a whole-time chairman is perhaps advisable. But he fails to see why a civilian should be appointed when there are plenty of non-official Indians fully qualified for the position. It has been suggested, he notes, that the pay of such a chairman should be Rs. 1,200 to Rs. 1,600 per month, but this would not be the total expenditure involved as officers, clerks, etc. would also have to be appointed bringing the total cost up to about Rs. 30,000 per year. He is sceptical regarding the suggestion that a whole-time chairman would earn his pay by the savings he could effect, and thinks that any great retrenchment in the existing establishment is impossible. In conclusion he argues that instead of imposing fresh taxes for keeping up a chairman on a princely salary, a little more should be done for the improvement of the municipality.

Paid Chairman for the Allahabad Municipality.

BHARATBASI, 24th March, 1908.

51. The *Bharatbasi* (Allahabad), of the 24th March, referring to the proposal of having a paid chairman for the Allahabad municipality, remarks that Government should not appoint to the post a member of the Civil Service, inasmuch as his high salary will press hard upon the rate-payer, who is already over-taxed, and that, by way of an experiment, an Indian Deputy Collector on two or three hundred rupees should be appointed as a temporary meausure.

Paid Chairman for the Allahabad Municipality.

BHARATBASI, 24th March, 1908.

52. A correspondent in the *Bharatbasi* (Allahabad) of the 24th March, complains of anomalies in connection with the election of Municipal Commissioners of Allahabad for the last four years, and remarks that had Government paid any attention to the matter, the existing members would never have been allowed to carry matters in their own way without the least regard for public comfort and convenience.

The Allahabad municipality.

The editor endorses the complaint of the correspondent, and asks why the notice for the election of Municipal Commissioners is not given to the public and to the local newspapers, and why public opinion is not called for on their election when the municipality is an institution of the people and for their good alone.

53. The Hindi *Hindosthan* (Kalakankar), of the 19th March, commends the regulations of the Partabgarh Municipality for the sale of meat within its limits as published in a recent issue of the United Provinces Gazette. The editor says that in the mufassil meat is offered for sale in a very dirty manner, which has a very detrimental effect upon public health, and suggests that special care should be taken by all municipalities and by the general public to ensure cleanliness in markets, where meat and other eatables, having great attractions for flies, are exposed for sale.

Municipal arrangements for the sale of meat.

HINDOSTHAN, 19th March, 1908.

54. The *Cawnpore Gazette* of the 15th and the 23rd March, contains a poem entitled "Municipal Commissionership" in which the poet describes the various mean devices adopted by the members for their election, and the objectionable manner in which they treat the public after their election, and eulogises Mr. Westcott for his efforts to reform the system of election now in vogue, by admitting to the post only well qualified and educated persons.

Election of Municipal Commissioners.

CAWNPORE GAZETTE, 15th and 23rd March, 1908.

55. The *Rohilkhand Gazette* (Bareilly) of the 24th March, complains that the municipalities are trying to introduce improvements and are always imposing fresh taxes on the people, although they are no longer able to pay them.

Municipalities.

ROHILKHAND GAZETTE, 24th March, 1908.

56. The editor of the *Citizen* (Allahabad), of 26th March, notes with dismay that it appears from the recent administration report for the United Provinces that the provincial death rate is the second highest in India and that the death rate in municipalities exceeds the birth rate by about 10 per 1,000. The British Government, he states, pride themselves on the sanitary effects of their rule in India, but these facts afford little cause for self-congratulation. Government, he thinks, should try to devise a means of checking this seriously increasing death rate instead of considering how there may be a surplus in the exchequer at the end of each year.

The death rate in municipalities.

CITIZEN, 26th March, 1908.

57. The *Abhyudaya* (Allahabad) of the 27th March, contains an article under the heading "The farce of municipalities in India," in which the editor describes how municipal boards were established in India by Lord Ripon as an instrument for the political education of the people, and how Government, urged by the European community, whose willing tool it is, has since been endeavouring to make municipalities mere shows of puppets with no original powers.

Municipalities in India.

ABHYUDAYA, 27th March, 1908.

The editor quotes the refusal of the local Government to sanction the proposal of the Allahabad Municipal Board to exempt from assessment to water-rate, the houses in Allahabad, of which the annual rental value was thirty-six rupees or under, and asks if this instance does not make clear that the self-government of municipalities is merely nominal. He also criticises an article in a recent issue of the *Pioneer* in which it was attempted to make out that municipal institutions were unsuited to India, and it was insinuated that the Decentralisation Commission should not therefore recommend the enlargement of the powers of Indian Municipalities, and remarks that, in spite of the groundless arguments of the *Pioneer*, which exists merely to abuse the Indians, for which service it receives the support of Government, it is a historical fact that the East is the parent of municipalities.

(*e*).—*Education*.

58. The *Aryá Mitra* (Agra), of the 24th March, referring to the proposal to separate the School department from the Agra College, writes :—"To speak the truth, it is nothing short of breach of faith with the soul of a dead man, not to fulfil the terms of his will. Those who entrust their institutions into the hands of Europeans, in order to free themselves from care and anxiety, should take a lesson from this incident of the Agra College."

The School department of the Agra College.

ARYA MITRA, 24th March, 1908.

59. The following extract is taken from the *Citizen* (Allahabad), of the 26th March :—"The proposal of the local Government to close the School department of the Agra College, so that the Government may erect a model high school of their own, does not appear to find favour with the local public. Why is the Government so anxious to relieve the

The School department of the Agra College.

CITIZEN, 26th March, 1908.

College authorities of the School department? In what respects is the existing school found wanting? What again is meant by 'a model high school?' If the proposed school is to be an institution, perfect in every phase, the public would naturally shake off their allegiance to the existing school and support its 'model' rival. The protest meeting which was held at Agra on the 22nd instant in connection with this matter clearly indicates the views of the Agra public and we beg to invite to the proceedings the attention of Sir John Hewett."

NASIM-I-AGRA, 27th March, 1908.

The School department of the Agra College.

60. Referring to the meeting of the old students of the Agra College to protest against the intention of the Government, to replace the Agra Collegiate school by a Model High school, the *Nasim-i-Agra* of the 27th March, expresses the hope that the Government will let the school remain as it is, because it has done much good to the Agra people, and because the present number of schools in the town is not enough for the ever increasing number of students.

CITIZEN, 22nd March, 1908.

The Tata Research Institute.

61. Referring to the rumour that the Tata Research Institute at Bangalore is to be called "The King Emperor's Polytechnic and Research Institute," the editor of the *Citizen* (Allahabad), of 22nd March, remarks that the proposed name is not a suitable one. He points out that Mr. Tata intended the college to be a private concern, but that now it appears to be settling down into a Government controlled institution, and that the name of the generous founder is being lost sight of. The editor hopes that a college that was intended for research work will not degenerate into a prosaic technical institute.

ADVOCATE, 26th March, 1908.

The Tata Research Institute.

62. The editor of the *Advocate* (Lucknow), of 26th March, notes with regret that it is rumoured that the Tata Research Institute is to be changed into a College for instruction in advanced science, chemistry and electricity, on the grounds that India offers no field for research. If the rumour is true he thinks it would have been infinitely better if Mr. Tata had appointed a committee of management to administer his estate and carry out his ideas regarding the institute.

MODERN REVIEW, March, 1908.

Education of Indians.

63. An editorial article entitled "Conversion and education of Indians" appears in the *Modern Review* (Allahabad,) for March, in which the motives of missionary enterprise and education are discussed. The writer refers to the Charter Act of 1813 in which it is laid down that persons desirous of accomplishing the spiritual and moral improvement of Indians ought to be afforded every facility for doing so by law, and points out that Warren Hastings and Sir John Malcolm were opposed to missionary work in India on the grounds of political expediency. Mr. Charles Grant, he notes, proposed that clauses in favour of missionary enterprise should be introduced when the Company's charter was being renewed in 1793, and, when this proposal was vetoed, he states that Mr. Grant appealed to philanthropists and men of the world on behalf of India, pointing out to the former that the inhabitants were in a deplorable state of heathenism, and demonstrating to the latter that great commercial prosperity would be incidential to missionary enterprise. Political expediency and material advancement, the editor thinks, formed the basis of Mr. Grant's agitation on behalf of missionary effort. This being the case, he fails to see how Christianity could possibly appeal to Indians. England, he remarks, is famed for immorality drunkenness and all kinds of vice, so that when missionaries are sent out by English people, it is naturally concluded that the salvation of souls is not the object in view.

MURAQQAI TASAWWAR, 21st March, 1908.

Entrance class examination of the Panjab University.

64. The *Muraqqai Tasawwar* (Fatehpur), of the 21st March, complains that the examination paper in Arabic set for the Entrance class of the Panjab University this year, was very stiff and difficult, and asks the examiners to be somewhat liberal in awarding the marks.

SWARAJYA, 21st March, 1908.

School boys punished.

65. The *Swarajya* (Allahabad), of the 21st March, referring to the sentences of imprisonment passed on some schoolboys and one teacher for destroying sweatmeats made of foreign sugar in Bayzitpur (Bengal?), remarks that it is strange travesty of justice that an Englishman is let off with a nominal fine for murdering an Indian, while Indian boys are imprisoned for destroying their own property. The editor concludes by

remarking, "In our opinion such incidents foretell that one day they will have to wash the hands of the Empire (*lit*). The present rulers ought to govern with justice and equity, so that union and goodwill may increase daily, as good fortune does not last long. A poet says

"Even the atom will one day shine as a star, if the earth and the sky, retain their position."

In a subsequent note on the same incident, the editor advises the people to have their own schools and colleges, so that their children may not be rusticated and fined.

66. The *Kayastha Hitkari* (Agra), of the 24th March, remarks that as, owing to the diversity of religions among the various sections of the Hindu community, the Government cannot possibly make any arrangement for religious education, it will be much better if Kayasths, like their Muhammadan brethren, make some private arrangement for it, by appointing pandit teachers in several places.

KAYASTHA HITKARI, 24th March, 1908.

Religious education for Kayasths.

The editor remarks that as Allahabad will not be conveniently within the reach of Kayasths living in other provinces, and as the Pathshala is not prepared to give free education, the Kayasth community should try to fix their seat of learning in Gwalior where it is hoped they can get help from the State.

(*f*).—*Agriculture and questions affecting the land.*

67. While pointing out that the introduction of canals and other artificial means of irrigation has conferred many blessings upon the people in this country, the *Agra Akhbar* of the 21st March, remarks that it has some evils also connected with it, inasmuch as it is creating new sources of trouble for agriculturists and zamindars.

AGRA AKHBAR, 21st March, 1908.

Disadvantages of the irrigation system.

1. It has weakened the productive power of the soil.
2. It has made the climate too moist.
3. Irrigation rates are very high and the poor are not able to take advantage of the canal system as well-to-do and influential cultivators win over the employés of the Canal department.

The editor expresses the hope that the Government will consider the matter and remove the troubles and abuses prevalent in the department.

68. Summing up the history of famine in India during the last ten years and commenting on the rise in prices during the recent scarcity, the *Citizen* (Allahabad), of the 26th March, remarks :—The Government of India, while assuring those affected, of sympathy, are yet said to be considering the question of making enquiry into the causes of the high range of prices. It is admitted they have not yet come to any final decision. How long are they going to be in this state of suspense, looking helplessly on? It is publicly felt that high prices are due to artificial causes, and unless immediate remedial measures are adopted, the consequences will be far more widespread and disastrous than those of the famine. While the public are called upon to do what they can for the famine-stricken, we trust the Government will realise their responsibility and take immediate steps to avert the disaster of high prices which is mainly of their own making.

CITIZEN, 26th March, 1908.

The famine.

(*g*).—*General.*

69. The *Swarajya* (Allahabad), of the 21st March, notes with satisfaction the opening of an institution in Calcutta where *swadeshi* preachers are to be trained, and expresses a hope that such institutions will be established all over the country.

SWARAJYA, 21st March, 1908.

The Bengalis and *swadeshi* institutions.

70. A correspondent in the *Jain Gazette* (Deoband), of the 24th March, says that foreign merchants are destroying Indian trade and industry in every way and that they are sucking the wealth of India like leeches, and urges that the spread of the *swadeshi* agitation is the best means of checking the gradual ruin of the country. He specially appeals to the Jains who form the major portion of the trading community of India to refrain from not only using impure foreign articles, but also from selling them and to encourage the *swadeshi* movement in a practical way.

JAIN GAZETTE, 24th March, 1908.

The *swadeshi* movement.

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HINDUSTAN REVIEW, March, 1908.

Hopes and fears for Indian Industries.

71. Mr. P. Wattell contributes an article to the *Hindustan Review* (Allahabad) for March entitled "Hopes and Fears for Indian Industries," in which he treats his subject very exhaustively. He begins by pointing out that although India has every facility for being a great Industrial country, yet she is dependant on foreign countries for most of her wants, the result being that Indian markets are at present flooded with foreign-made articles many of which are made of the raw material she herself exported. India, he thinks, being more of a continent than a country possesses every kind of material necessary for the support of her people. Added to this, labour is cheap and most of the people being engaged in agriculture, the wants of life are few. In spite of all this, he notes, the industrial state of India is deplorable. He attributes this to the want of business ability and the want of self-sacrifice on the part of the people. The first defect he believes will right itself. The second can only be remedied by the spread of moral education and the recognition by each of his own responsibility. The writer does not favour the idea of sending young Indians to foreign countries for instruction, but thinks that technical colleges should be established all over the country where students could be trained. This, he suggests, would gradually familiarise educated Indians with industrial pursuits and show them that there is no disgrace in adopting a commercial career. During her industrial constructive period, India, the writer thinks, requires strong protective measures. For a long time she will not be in a position to compete with the other great manufacturing countries of the world, and till she is, her growing industries must be fostered and guarded. This, the writer points out, can only be done by the imposition of a tax on all foreign-made goods or by a strict system of boycott. The Indian Government, however, he fears cannot adopt a protective policy, so that it rests with Indians themselves to build up their industries on the lines indicated. The *swadeshi* agitation he considers, is a step in the right direction, but he points out that the objects of the movement can never be attained unless Indians work together harmoniously and unselfishly for the general good.

NASIM-UL-AKHBAR, 20th March, 1908.

Commerce and its blessings.

72. While pointin g out the priceless blessings of commerce, the *Nasim-ul-Akhbar* (Meerut) of the 20th March, exhorts Indians to try with heart and soul to qualify themselves for every department of commercial activity as commerce alone can remove the indigence of India and raise the country from its present impoverished state to glory and prosperity.

HINDOSTHAN, 261st March, 1908.

The industrial development of India.

73. The Hindi *Hindosthan* (Kalakankar), of the 21st March, remarks that Indians will not be able to stand European competition in trade nor improve their material condition unless they manufacture articles after Western methods with the aid of electric and steam power, and suggests that Indian students should be given more opportunities in Europe and America to learn the art of making machinery driven by electricity and steam power, so that on their return to India they may be enabled to establish big factories and workshops to supply all local wants.

CITIZEN, 26th March, 1908.

The Industrial Conference.

74. Referring to Mr. A. C. Chatterji's speech at the opening of the Industrial conference, the editor of the *Citizen* of 26th March, remarks that several Allahabad gentlemen promised large sums towards the industrial development in these provinces last year, but failed to fulfil their promises. He fears that their object was to gain notoriety and to pose as public benefactors. He trusts that this idea is wrong and hopes that these gentlemen will prove their sincerity by subscribing the sums promised.

MODERN REVIEW, March, 1908.

The treatment of the Indian sepoy.

75. An article, presumably editorial, entitled 'The Barrackpur Massacre' appears in the *Modern Review* (Allahabad) for March. The writer begins by pointing out that although the English owe their empire in India to their Indian army, yet native regiments have always been ill-treated by the nation that they serve. He thinks that no one will deny that the sepoy possesses many virtues, and refers to the high terms in which the various witnesses before the Select Committee of 1832 spoke of the Indian army. As early as 1824 he says, the Bengal troops were much worse off than their comrades in Bombay and Madras. Their pay was small, they got no allowances, their feelings were not considered on manœuvres, adequate house arrangements were not made for them, and promotion was slow. Consequently, a general spirit of discontent

prevailed at the time throughout the whole Bengal army. The writer then goes on to relate that during the Burmese war, the 47th Regiment was ordered on service from Barrackpur. The feelings of the regiment, he says, were not considered in the matter. The sepoys consisted of high caste Hindus who had not enlisted for service in countries to which they could not march. Consequently, they were dismayed at the idea of proceeding by sea from Calcutta to Rangoon, and petitioned the military authorities on the subject. The regiment was paraded on October 30th, 1824, when the sepoys put forward their grievances. They objected, the writer states, to going to Rangoon, as they could not go there by land. If sent on service, they demanded, he says, certain allowances, as things were dear in Burma. The matter was referred to General Sir Edward Paget, and he ordered a parade of the regiment on November 30th, 1824. In the meantime a petition was sent to him by the sepoys of the regiment, pointing out their grievances, but this, the writer says, was wrongly translated. On the 30th November the regiment paraded, and was surrounded by British troops who opened fire on the sepoys and shot them down almost to a man. The writer condemns the cruel action of the Commander-in-Chief and his staff, and expresses the opinion that, with a little tact and sympathy, all the grievances of the regiment could have been settled.

America and India.

76. An article entitled "Opportunity in India and America" is contributed to the *Hindustan Review* for March by Mr. Saint Nihal Singh in which an unfavourable contrast is drawn between the enterprise of the American and the indifference of the Indian. The writer points out that practically all great Americans have risen from obscurity by hard work, whereas the caste system in India prevents a man from doing menial work and from following any other occupation than that of his father's.

HINDUSTAN REVIEW, March, 1908.

Regiments in Agra city.

77. The *Surma-i-Rozgar* (Agra), of the 16th March, (received on the 25th March), complains that the passing of regiments through the streets of the city of Agra on the 16th March caused great inconvenience to the citizens, as roads were stopped from 6 A. M. to 11 A. M., and women could not go to bathe in the Jumna for fear of the soldiers.

SURMA-I-ROZGAR, 16th March, 1908.

The editor remarks that Government must have had some object in marching so many men through Agra city.

A case against the editor of the *Aftab*.

78. Referring to the charge brought against Saiyid Haidar Raza, editor of the *Aftab* (Delhi), for not printing the names of the printer and the publisher of the paper, the *Tafrih* (Lucknow), of the 21st March, remarks that although it is a very serious mistake for a journalist, yet it is hoped that the officials will not take a very serious view of the matter as to err is human.

TAFRIH, 21st March, 1908.

Plague inoculation.

79. A correspondent writing to the Hindi *Hindosthan* (Kalakankar) of the 21st March, says:—The dose of prophylactic needs some diminution for those who are of weak constitution. When the syringe is withdrawn, it looks as if a small ball of cotton had been placed inside the flesh, by which nervous people are frightened. It would therefore be advisable to decrease the quantity and to proportionally increase the strength of the prophylactic, if it could be effected easily. This, the writer states, will do a good deal towards popularising inoculation against plague.

HINDOSTHAN, 21st March, 1908.

Trust funds and the Government.

80. The *Swarajya* (Allahabad), of the 21st March, deprecates Dr. Rash Behari Ghose's proposal for making it obligatory on the trustees of trust funds to produce their books in court whenever called upon to do so by two respectable men, and remarks that this would give the Government a hand in the management of trusts, and, that all temples and other religious institutions would pass into its control. Such measures do not bring the people nearer to their ideal of self-government, but in reality retard its progress. The editor concludes by appealing to the members of the Bharat Dharam Maha-mandal and to orthodox Hindus in general :— "O Hindus of India : it would be better if you were to commit suicide by drowning. When you cannot protect your temples and gods, what can you do and what has education taught you ?"

SWARAJYA, 21st March, 1908.

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SWARAJYA, 21st March, 1908.

Cow-killing.

81. The *Swarajya* (Allahabad), of the 21st March, publishes a letter from a correspondent who traces all the evils from which India is suffering to the slaughter of cows and advises the people of India to refrain from cow-killing.

SWARAJYA, 21st March, 1908.

Nawab of Dacca.

82. The *Swarajya* (Allahabad), of the 21st March, attributes to Messrs. Nevinson and Keir Hardie, the remark that the Nawab of Dacca supports the partition of Bengal as Government has saved him from bankruptcy by lending him money.

DABDABA-I-SIKANDARI, 23rd March, 1908.

Unani and Western Systems of medicine.

83. The *Dabdaba-i-Sikandari* (Rampur), of the 23rd March, publishes an article in which the writer discusses the comparative merits of the Unani and Western systems of medicine, giving preference to the former.

JAIN GAZETTE, 24th March, 1908.

The All-India Digambar Jain Conference.

84. A correspondent in the *Jain Gazette* (Deoband), of the 24th March, offers a few suggestions for consideration at the forthcoming All-India Digambar Jain Conference. He says that memorials and petitions will be of no avail to the Jains in the matter of the protection of the Parasnath Hill, that they should have recourse to passive resistance like the Bengalis and the Transvaal Indians in order to attain their object, that they should popularise *Bande Jinendra Devar* on the analogy of *Bande Mataram*, as a religious cry, that the Jains should boycott foreign goods inasmuch as they are a source of ruin to men of their profession and that a vote of thanks should be passed to Lala Lajpat Rai for his services in the cause of the country.

KAYASTHA HITKARI. 29th March, 1908.

Hindi and Urdu.

85. The *Kayastha Hitkari* (Agra) of the 29th March, referring to the Hindi-Urdu controversy, remarks:—"We do not disapprove of the object of these persons who are in favour of the general adoption of Hindi characters but it can be affirmed that Urdu characters cannot become extinct in India, as long as Hindu men and women are born in the country where Urdu is the mother tongue.

ABHYUDAYA, 27th March, 1908.

The Etawah incident.

86. The *Abhyudaya* (Allahabad), of the 27th March comments on the unsatisfactory reply given in a recent meeting of the Viceregal Council to the Hon'ble Munshi Madho Lal's question regarding the Etawah incident, inasmuch as it neither revealed any new fact nor removed the doubts of the public. The editor remarks that the Etawah incident is a deep mystery which cannot be unravelled until Khalil is arrested, and says that he cannot congratulate the Police department for their not being able to arrest Khalil as yet.

V.—Legislation.

Nil.

VI.—Railway.

MODERN REVIEW, March, 1908.

Railways in India.

87. Mr. Dewan Bahadur Ambalal Sakar Lal Desai contributes an article entitled "Railway transport in India" to the *Modern Review* (Allahabad) for March, in which he points out that there are three great defects in the railway system of India at present. These are extensive pilfering of goods and blackmailing, inadequacy of rolling stock, and excessive delay in transit. As regards the first, he remarks that all subordinate railway employés consider that they have a right to levy toll on all goods passing through their hands, even station masters, he states, have been known to take advantage of the busy season to supply trucks to the highest bidders only. The authorities, he notes, are well aware of this and have frequently commented on it. He suggests that the remedy lies in the co-operation of the superior officers of the Railway and Police Departments with a view to detect all dishonest Railway employés. As regards the other defects, he notes that a considerable sum has now been devoted to increasing the rolling stock, as the result of strong agitation on the subject in England Delay in transit is general, he states all over India, and is entirely due to the indifference and apathy of the Railway staff. The rapid and cheap transit of goods is, he thinks, a matter of vital importance to the public at large. Primarily the consignor or consignee may suffer, but the burden eventually falls on the consumer. The cost of carriage in India, he states, is

much higher than in any other country with the natural result that a large credit balance is shown by Indian Railways every year. The balance, he suggests, instead of being included in the general revenues of the country, should be devoted to removing the defects that characterise Indian railways at present.

The East Indian Railway.

88. The *Citizen* (Allahabad) of the 22nd March, notes that a munsif has brought an action against the East Indian Railway for wrongful confinement. From the account given it appears that the munsif was asked by the station master of Jubbulpur to vacate a second class compartment in which he was travelling in order that a lady might occupy it. He pointed out that the carriage was not reserved for ladies and refused to vacate it, on which the station master handed him over to the police.

CITIZEN, 22nd March, 1908.

The Oudh and Rohilkhand Railway.

89. The editor of the *Advocate* (Lucknow), of 26th March, states that it is rumoured that the management of the Oudh and Rohilkhand Railway is to change hands, and that the Directors of the East Indian Railway have applied to Government to hand the Oudh and Rohilkhand Railway over to them. Rumour also has it, he says, that the Bengal and North-Western Railway has made an application to the same effect. He fails to see how these rumours originated, and thinks that Government would never be willing to centralize the management of the chief railways of Northern India. The idea that a little railway like the Bengal and North-Western Railway company could take over the Oudh and Rohilkhand Railway he characterises as absurd, and thinks that the East Indian Railway has more than enough to do to manage its own affairs. If anything is done, he suggests portions of the East Indian Railway should be handed over to other companies. The section from Delhi to Umballa might, he thinks, be made over to the Oudh and Rohilkhand Railway and the Lucknow-Cawnpore section to the Great Indian Peninsula Railway.

ADVOCATE, 26th March, 1908.

He points out that the public in general and traders in particular, would have a good deal to say regarding any changes and would undoubtedly oppose any monopoly by one party.

VII.—Post Office.

The new value payable parcel form.

90. The *Anjan Akhbar* (Moradabad), of the 19th March, asks the postal authorities to alter the new value payable parcel form as soon as possible, because instead of facilitating the work, it has made it more complicated and difficult.

ANJAN AKHBAR, 19th March, 1908.

The new value payable parcel form.

91. Referring to difficulties created in the work by the introduction of the new value payable parcel form, the *Mufid-i-Am* (Agra) of the 20th March, asks the postal authorities to remove this source of inconvenience and trouble as soon as possible.

MUFID-I-AM, 20th March, 1908.

VIII.—Native Societies and Religious and Social Matters.

The *Holi* festival.

92. The editor of the *Citizen*, (Allahabad), of 22nd March, notes with regret that obscene songs, disgraceful actions, and foul language still continue in connection with the celebration of the *Holi*. He points out that the license allowed while the ceremony lasts, arouses the worst passions of the human heart, and altogether banishes the spiritual aspect of the festival. He is glad to note that an effort has been made this year to put down some of the abuses that disgrace the *Holi*, but thinks that until the masses are invited to join in the movement nothing can be effected.

CITIZEN, 22nd March, 1908.

The *Holi* festival.

93. The editor of the *Citizen* (Allahabad), of 26th March, is glad to note that a very successful effort was made to check ribaldry at the recent celebration of the *Holi* in Allahabad. A devoted band, he states, collected around Pandit Ramakanta Malavya and Mr. Parushottam Tandon and celebrated the festival in the orthodox spiritual manner. He congratulates the promoters of the movement and wishes them every success.

CITIZEN, 26th March, 1908.

Social reform.

94. The editor of the *Hindustan Review* (Allahabad), for March, notes that the *Literary Digest of New York* comments favourably on the progress of social reform in India and attributes it to the influence of England, and especially of America.

HINDUSTAN REVIEW, March, 1908.

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ADVOCATE, 22nd March, 1908.

Social reform in the Punjab.

95. The editor of the *Advocate* of the 22nd March notes with approval that nautch girls were conspicuously absent on the occasion of the Maharaja of Patiala's marriage recently, and that liquor was not provided for the guests. This, he remarks, is a step in the right direction, and hopes that the example set by the Maharaja of Patiala will be generally followed.

AL-AZIZ, January, 1908.

Position of women in India.

96. A correspondent of *Al-Aziz* (Agra), for January, strongly denounces the growing tendency the part on of young and educated Indians to allow freedom to their women on English lines and so create in them a spirit that will chafe against all the restrictions of *pardah*.

He thinks that this new tendency is attributable to the influence of Western education.

He maintains that Indians have far more regard and respect for their women than any of the so-called enlightened and advanced nations can pretend to have, and that what they call respect for women is looked down upon by Indians as the grossest sort of disrespect.

SWARAJYA, 21st March, 1908.

Position of women in India.

97. The *Swarajya* (Allahabad), of the 21st March, reproduces an article from the *Sadhu* in which the writer discusses the freedom that should be granted to women. He is of opinion that woman's proper sphere is the home, and that she should be taught to adorn it. She should not be made to earn her own bread, but should be able to manage her home. The writer deprecates the freedom allowed to women in the West.

SAHIFA, 10th March, 1908.

Influence of education on women.

98. Alluding to the incident of a young respectable Indian lady abruptly leaving the company of her father with whom she was walking on a railway platform, to receive and greet her husband who happened to arrive by train, the *Sahifa* (Bijnor) of the 10th March, strongly condemns such freedom of manners in a young lady of India as the pernicious effect of education upon Indian women.

The editor criticises the efforts of the ante-pardah party and remarks that if strenuous measures are not taken to nip the growing evil in the bud, the time is not far distant when Indian women just like men will be sunk into the lowest depth of moral degradation.

URDU-I-MUALLA, January, 1908.

A National poem.

99. The *Urdu-i-Mualla* (Aligarh), for January (received on the 23rd March, contains selections from a poem entitled *Tarraqqi wa Tanazzul* or "Progress and Decline," in which the poet describes un ion, patriotism and self-sacrifice as conducive to the happiness and progress of a nation, and disunion, mutual dissension and selfishness as the chief causes of the decay and downfall of a people.

HINDUSTAN REVIEW, March, 1908.

The Kayastha Temperance Association.

100. The *Hindustan Review* (Allahabad), for March, publishes an appeal from the promoters of the Kayastha Temperance Association in which contributions are invited on behalf of the movement which, it is set forth, has already done inestimable good to the Kayastha community.

HINDUSTAN REVIEW, February, 1908.

Pseudo-patriotism.

101. Referring to an article entitled "Pseudo-Patriotism", contributed to the *Hindustan Review* (Allahabad) for February by an Arya, Mr. Manohar Lal Zutshi, writing in the March number of that magazine explains his position, as it was assailed by the writer referred to. He does not, he states, object to being termed a cosmopolitan provided the term does not imply negation of patriotism, but his patriotism does not make him blind to the faults of his country, nor does his religion cause him to attribute perfection even to the ancient Hindus. Such individuals as blindly bestow unalloyed praise on early Hindus and claim that they were perfect he considers pseudo-patriots, and that their action, he thinks, is injurious to the community and cannot possibly impress foreigners.

MODERN REVIEW, March, 1908.

Lala Lajpat Rai on the *Bhagwat Gita*.

102. The *Modern Review* (Allahabad), for March, contains an article entitled "The message of the Bhagwat Gita," written by Lala Lajpat Rai during his exile at Mandalay. The article is a commentary on the Bhagwat Gita and deals purely with the religious side of the epic.

103. The *Shahna-i-Hind* (Meerut) of the 16th March, strongly disapproves of the permission granted to the prostitutes of Meerut to publicly drive in their carriages, and remarks that no one will be surprised if their application to pitch their tents in the exhibition ground will also be allowed by the authorities.

Prostitutes and Nau-chandi fair.

SHAHNA-I-HIND, 16th March, 1908.

The editor further remarks that although the permission referred to is not consistent with morality and civilisation, yet the law provides no restrictions in such cases, and the Government only cares for money without any regard for the means by which it is obtained.

104. While expressing its regret at the growing dissension between the Shias and the Sunnis of Lucknow, the *An-Najm* (Lucknow) of the 18th March, alludes to a notice recently circulated by the Shias urging that the celebration of the Chehlum, should be postponed until the disputes between the parties had been settled, and remarks that these are open threats to the Government, which it is hoped will be ignored.

The Shias and the Sunnis at Lucknow.

AN-NAJM, 18th March, 1908.

105. The *Tafrih* (Lucknow) of the 21st March notes with satisfaction, that certain Bengali and Punjabi families have inter-married, and remarks that the introduction of this custom of inter-marriage between different sects in India will not fail to have good influence over Indian social life and to conduce to the happiness and wellbeing of the people of India in general.

Inter-sectarian marriages.

TAFRIH, 21st March, 1908.

106. The *Bharatbasi* (Allahabad), of the 24th March, institutes a comparison between the work of the Theosophical Society and that of the *Bharatdharam Mahamandal*, and deplores the fact that the latter has done little to justify its existence. The editor remarks that he cannot regard the Mahamandal as a well-wisher either of Hinduism or of the British Government, for it has done no valuable work beyond testifying its loyalty to Government by merely presenting an address to the Viceroy.

The Bharatdharam Mahamandal.

BHARATBASI, 24th March, 1908.

IX.—Miscellaneous.

107. Dr. Nishikanta Chattopadhyaya contributes an article entitled "The Din Ellahi of Akbar; its lessons to Modern India," to the *Hindustan Review* (Allahabad), for March, in which he describes the greatness of the Mughal Empire under Akbar. The object of the essay is to demonstrate the religious toleration that was allowed to all denominations by a Muhammadan ruler who was broad-minded enough to recognise that his own religion was not the only one that contained the germs of truth. The writer then points out the effect that Akbar's broad-mindedness had on his era, and urges his readers to lay aside their bigotry and superstition and to march with the times. "Now or never," he states, is the time for India to arise and strive to be worthy of her glorious past, for Akbar's prophecy that an alien race would come out of the West and build India up once again and establish peace, love and justice in the land, is now being fulfilled. The English, he believes, are the people Akbar saw in his dream. King Edward is seated on the throne of Akbar the Great, and the place of the latter's chief friend and Councillor, Abbul Fazl, has been taken by Mr. John Morley.

Din Ellahi of Akbar and its lessons to Modern India.

HINDUSTAN REVIEW, March, 1908.

ALLAHABAD:
The 30th March, 1908.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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Nil.

QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Agra Magazine ...	Agra	Priya Lál Saksena ...	500 copies.
2	Allahabad Magazine ...	Allahabad	S. C. Roy	230
3	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	11,000 „
4	Hindustán Review ...	Allahabad	Munshi Shádi Lál ...	1,500 „
5	Modern Review ...	Allahabad	Ráma Nand Chatterji, M.A. ...	1,500 „
6	Poet	Mirzapur	Bhugwan Dás	Very small.
7	Student World ...	Allahabad	Bábu Chinta Mani Ghose ...	300 copies.
8	Theosophy in India ...	Benares	Theosophical Society, Benares	5,000 „
9	Virjanand Magazine ...	Partábgarh	S. S. Tug, M.A.	1,000 „
	Twice a month.			
10	Allahabad Law Journal ...	Allahabad	Pandit Man Mohan Lál Nehru	1,000 copies.
	Weekly.			
11	Express	Lucknow	Siddíq Ahmad	600 copies.
	Pice Messenger ...	Dehra Dun	Pandit Keshwa Rám Swámi ...	
	Twice a week.			
12	Advocate	Lucknow	Bábu Ganga Prasád Varma ...	1,000 copies.
13	Citizen	Allahabad	Sen & Co., Allahabad ...	650 „
14	Indian People ...	Allahabad	Ramzán Ali Shah ...	700 „
	Daily.			
15	Hindosthán	Kálákánkar (Partábgarh) ...	Rája Rámpál Singh ...	200 copies.
16	Indian Daily Telegraph	Lucknow	C. H. Bull	1,250 „
	ROMAN.			
	Monthly.			
17	Sipáhi	Cawnpore	Sita Rám	250 copies.
	ANGLO-HINDI.			
	Monthly.			
18	Bharat Bandhu ...	Benares	A. P. Misra	
	ANGLO-SANSKRIT.			
	Monthly.			
19	Prabudha Bharat or Awakened India.	Almora	Swámi Parmananad ...	1,500 copies.
	ANGLO-HINDI.			
	Weekly.			
20	Báránasi	Benares	Bábu Rás Mohan Sarkár ...	500 copies.
21	Khichri Samáchár ...	Mirzapur	Madho Prasad	Very small.
	ANGLO-URDU.			
	Monthly.			
22	Aligarh Monthly ...	Aligarh	Wiláyat Husain	500 copies.
	URDU.			
	Monthly.			
23	Álamgir	Aligarh	Bábu Pyáre Lál	500 copies.
24	Al Aziz	Agra	Abdul Aziz Khán ...	500 „

INDIA OFFICE LIBRARY & RECORDS

Quarterly list of newspapers—(continued).

No	Name.	Locality.	Name of publisher.	Circulation.
25	Al Hádi	Simrauta (Rae Bareli) ...	Shaikh Fárúq Ahmad ...	937 copies.
26	Al Islám	Allahabad	Hámid Husain	250 ,,
27	Al Nur	Nawabganj (Bara Banki) ...	Wahid Álam	50 ,,
28	An Nadwah	Lucknow	Abdul Hai	450 ,,
29	Árya Bandhu ...	Meerut	Dr. Rám Chandra ...	550 ,,
30	Árya Patra	Bareilly	Pandit Púran Mal... ...	1,900 ,,
31	Árya Samáchár ...	Cawnpore	Bábu Ánand Sarup ...	500 ,,
32	Educational Magazine ...	Ghazipur	Rám Saran Lal	
33	Hamdard-i-Quam ...	Meerut	Raghu Náth Singh ...	800 copies.
34	Kanya Saháyak ...	Meerut	Rám Dás	500 ,,
35	Khátún	Aligarh	Ali Muhammad Khán ...	500 ,,
36	Pardah Nashin ...	Agra	Abdul Aziz Khan	1,100 ,,
37	Postal Magazine ...	Agra	Ditto	1,000 ,,
38	Satopkári	Bareilly	Bareilly Satopkári Sabha ...	1,500 ,,
39	Urdu-i-Mualla ...	Aligarh	Fazl-ul-Hasan, B.A. ...	750 ,,
40	Vaishya Hitkári ...	Meerut	Vaishya Hitkári Sabha ...	750 ,,
41	Victoria Yádgar ...	Sultanpur	Lakshmi Náth	300 ,,
42	Yadi Bayza	Sikandrábad (Bulandshahr) ...	Saiyid Muhammad Said ...	250 ,,
43	Zamána	Cawnpore	Dayá Narain Nigam ...	1,000 ,,
44	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalíl-ur-Rahmán	300 ,,
45	Ziá-ul-Islám ...	Moradabad	Mushtáq Husain ...	524 ,,
	Twice a month.			
46	Akhbár-i-Imámia ...	Lucknow	Saiyid Abid Ali	250 copies.
47	Anjan-Akhbár ...	Moradabad	Hakím Mindhai Lál ...	300 ,,
48	Khurshíd-i-Nánpára ...	Nánpára (Bahraich) ...	Saiyid Ali	500 ,,
49	Muraqqa-i-Tasawwar ...	Fatehpur	Karím Bakhsh	127 ,,
50	Násir-ul-Akhbár ...	Meerut	Ahmad Husain	150 ,,
	Weekly.			
51	Agra Akhbár	Agra	Khwája Siddiq Husain ...	250 copies.
52	Al Bashír	Etáwah	Muhammad Bashír-ud-din ...	850 ,,
53	Aligarh Institute Gazette	Aligarh	Muhammad Mumtáz-ud-din ...	350 ,,
54	Al Islám	Aligarh	Shaikh Saiyid Ahmad ...	250 ,,
55	An Najm	Lucknow	Maulvi Abdus Shakúr ...	400 ,,
56	Áwáza-i-Khalq ...	Benares	Guláb Chand	600 ,,
57	Cawnpore Gazette ...	Cawnpore	Har Nám Singh	500 ,,
58	Dabdaba-i-Sikandari ...	Rampur	Muhammad Fárúq Hasan ...	300 ,,
59	Fitnah	Gorakhpur	Hakím Abdul Karím Khán ...	1,000 ,,
60	Hind	Lucknow	Rám Shankar Prasad ...	215 ,,
61	Hindustáni	Lucknow	Bábu Ganga Prasád Varma ...	1,300 ,,
62	Jadd-o-Jehad	Sháhábád (Hardoi) ...	Shaikh Faiyáz Ali ...	280 ,,
63	Jádu	Jaunpur	Abdur Rahman Khán ...	Very small.
64	Kanauj Punch ...	Kanauj (Farrukhabad) ...	Abdur Rahim Khán ...	470 copies.
65	Káyasth Hitkári ...	Agra	Ahmad Husain	400 ,,

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
66	Mahá Vidyálaya Samáchár	Jwalapur (Haradwar) ...	Swámi Darshana Nand ...	600 copies.
67	Mashriq	Gorakhpur	Hakim Barham	1,000 „
68	Mufíd-i-Ám ...	Agra	Qádir Ali Khán Súfi ...	250 „
69	Mukhbir-i-Álam ...	Moradabad	Qázi Abdul Ali	300 „
70	Musáfir	Agra	Pandit Bhoj Dat	1,000 „
71	Naiyar-i-Azam ...	Moradabad	Saiyid Ibn-i-Ali	350 „
72	Najm-i-Bázigh ...	Moradabad	Muhammad Ismáil Khán ...	200 „
73	Nizám-ul-Mulk ...	Moradabad	Qázi Mazhar Qayúm ...	367 „
74	Oudh Punch	Lucknow	Muhammad Sádiq	300 „
75	Qulqul	Bijnor	Qázi Nazar Husain ...	350 „
76	Rafíq Punch	Moradabad	Mahmúd-ul-Hasan ...	450 „
77	Rahbar	Moradabad	Brij Lál	400 „
78	Rastgo	Allahabad	Anand Deo Prasád ...	500 „
79	Riyáz-i-Faiz	Pilibhít	Munshi Dál Chand ...	160 „
80	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Azíz ...	500 „
81	Sahífa	Bijnor	Maulvi Ahmad Hasan ...	300 „
82	Shahna-i-Hind ...	Meerut	Ahmad Hasan Shaukat ...	250 „
83	Sitára-i-Hind ...	Moradabad	Pandit Banvari Lal ...	115 „
84	Sulaimáni Akhbár ...	Benares	Kashi Náth	1,000 „
85	Surma-i-Rozgár ...	Agra	Itrat Husain	184 „
86	Swarájya	Allahabad	Shánti Nárain	1,000 „
87	Tafríh	Lucknow	Ahmad Ail Kamil... ...	1,000 „
88	Tohfa-i-Hind	Bijnor	Munshi Jiráj Singh ...	375 „
89	Union Gazette ...	Bareilly	Karam Iláhi	175 „
90	Zul Qarnain	Budaun	Faizul Hasan	700 „
	Twice a week.			
91	Nasím-i-Agra ...	Agra	Bíreshwar Sányál ...	276 copies.
92	Riyaz-ul-Akhbar ...	Lucknow	Saiyad Riyáz Ahmad ...	300 „
	Daily.			
93	Oudh Akhbár... ...	Lucknow	B. Manohar Lál	600 copies.
	ARABIC-URDU.			
	Twice a month.			
94	Al Bayán	Lucknow	Maulvi Abdul Wali ...	150 copies.
	HINDI.			
	Monthly.			
95	Anand Kádambini ...	Mirzapur	Pandit Badri Naráin ...	Very small.
96	Bhárat Sudasha Pravartak	Farrukhabad	Pandit Ganesh Prasád Sharma	275 copies.
97	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	400 „
98	Bráhman Sarvasva ...	Etáwah	Pandit Bhímsen Sharma ...	800 „
99	Dayanand Patrika ...	Meerut	Pandit Mutsaddi Rám ...	150 „
100	Garhwáli	Dehra Dún	Pandit Girja Dat Naithání ...	850 „
101	Hindi Pradíp... ...	Allahabad	Bálkrishna Bhatt ...	200 „
102	Jásús	Gahmar (Ghazipur) ...	Gopál Rám ...	500 to 600 copies

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
103	Kalwár Gazette ...	Cawnpore	Bábu Sita Rám	1,100 copies.
104	Kalwár Mitra ...	Allahabad	Bánke Lál	400 „
105	Kánya Kubj Hitkári ...	Cawnpore	Manohar Prasad	1,000 „
106	Kavindra Bátika ...	Allahabad	Bisheshar Náth	400 „
107	Kávya Kalánidhi ...	Mirzapur	Mahabir Prasad Malviya Vaidya.	
108	Khatri Hitkári ...	Benares	Bálmukund Varma ...	500 „
109	Kshatriya	Meerut	Shádi Rám Varma	1,200 „
110	Nágri Prachárak ...	Lucknow	Bábu Gopál Lál	96 „
111	Nigamágam Chandrika ...	Benares	Narayan Rao Marhatta ...	3,750 „
112	Sanádhyopkárak ...	Agra	Shankar Lál	400 „
113	Sanátan Dharm Patáka ...	Moradabad	Pandit Rám Sarúp ...	1,350 „
114	Saraswati	Allahabad	Bábu Chintámani Ghose ...	1,600 „
115	Shri Rághavendra ...	Allahabad	Chaube Dwárka Prasád ...	500 „
116	Sudha Ságar	Cawnpore	Pandit Sahdeo Prasád Vaidya ...	1,000 „
117	Swadesh Bándhava ...	Agra	Kunwar Hanuwant Singh ...	1,000 „
118	Vánijya Sukhdáyak ...	Benares	Bábu Jagannáth Prasád Singh	1,000 „
119	Ved Prakásh	Meerut	Pandit Tulsi Rám ...	1,000 „
	Twice a month.			
120	Almora Akhbár ...	Almora	Munshi Sadánand Sanwál ...	155 copies.
121	Rájpút	Agra	Lalji Singh	1,700 „
	Weekly.			
122	Abhyudaya	Allahabad	Sital Prasád	1,500 „
123	Ánand	Lucknow	Pandit Shiva Náth ...	100 „
124	Árya Mitra	Agra	Hukam Singh	1,800 „
125	Bhárat Bási	Allahabad	Rám Gopal Sharma ...	
126	Bhárat Jíwan ...	Benares	Bábu Shri Kishan Varma ...	1,550 „
127	Jain Gazette ...	Deo Band (Saharanpur) ...	Pandit Shimbhu Nath ...	1,500 „
128	Sunder Shringár Samáchár	Muttra ...	Jagannáth Dás ...	1,000 „
	Twice a week.			
129	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	250 „
	Daily.			
130	Hindosthán	Kálákánkar (Partabgarh) ...	Rája Rámpál Singh ...	250 „
	HINDI-URDU.			
	Monthly.			
131	Árya Darpan	Sháhjahanpur	Bakhtáwar Singh ...	600 „
132	Baranwál Saháyak ...	Moradabad	Dwarka Prasád	500 „
133	Dharm Panch ...	Meerut	Surju Lál	300 „
134	Kashmír Darpan ...	Lucknow	Munshi Ajodhia Prasád ...	300 „
	SANSKRIT.			
	Monthly.			
135	Saddharm	Bindrában (Muttra) ...	Vámna Chárya	200 „

I.—Politics.

(a).—Foreign.

1. Referring to the sensational rumour that Indians are stealthily importing firearms from America, the *Rahbar* (Moradabad) of 28th March, asks Government not to lend an ear to such excitement-loving newsmongers who find peculiar pleasure in mischief making.

Indians in America.

RAHBAR, 28th March, 1908.

2. The *Citizen* (Allahabad), of the 29th March, notes that the *Amrita Bazar Patrika* recently contained an article to the effect that the American Press was full of the doings of Indian secret societies in America which were said to be shipping rifles and bombs to India, declaring them as sewing machines. The editor remarks that the American Press was undoubtedly having a joke at the expense of the Indian Government, as of course there was no truth in the rumour. He suggests, however, that if these rumours were believed by the American public it was simply because the wish was father to the thought.

Indians in America.

CITIZEN, 29th March, 1908.

3. The *Bhâratbâsi* (Allahabad), of the 31st March, writes regarding the rumour that has appeared in New York papers that seditionists in India have received one hundred thousand rifles and a large number of bomb shells from America, which were shipped to India as sewing machines and tins of condensed milk. The editor remarks that the New York papers are convinced that the Indians will shortly overthrow British rule and drive the English out from their country, and that Indians can judge for themselves the truth of the report.

Indians in America.

BHARATBASI, 31st March, 1908.

4. The *Hind* (Lucknow), of the 2nd April, referring to the rumours published by the New York Press that some Indians living in New York are trying to smuggle fire-arms and bombs into India, and that 17,000 rifles have been stolen from the Madras fort, remarks that they are entirely false, and that no one is thinking of revolting against Government in India.

Indians in America.

HIND, 2nd April, 1908.

5. Referring to the assassination of the King and the Crown Prince of Portugal and to the attempts made by the people to murder the President of the Argentine Republic and the King of Persia, the *Cawnpore Gazette* of the 1st April, points out that such disastrous events are the inevitable consequences of oppressive treatment and unsympathetic attitude of those rulers towards the people.

The Lisbon outrage.

CAWNPORE GAZETTE, 1st April, 1908.

6. The *Aligarh Institute Gazette*, of the 1st April, reproduces the comments of Mr. Stead in the *Fortnightly Review* and an article from the *Near East* (London), on the improvement of the existing relations between Britain and Turkey, and remarks that a *rapprochment* between Britain and Turkey would be hailed with delight by all the Musalmans living under the protection of the Union Jack, and that there is ample room for territorial expansion for both the Powers without coming into actual collision with each other. But if unfortunately the relations are not improved and war is inevitable, the Musalmans of India would be unflinching in their loyalty to the King-Emperor, howsoever they may be grieved at heart.

The editor concludes by appealing to the English papers of India and England to advocate an *entente cordiale* between England and Turkey, and expresses the opinion that the difficulty can be easily bridged over if the King and the Sultan were to visit each other at Windsor Castle and Yildiz Koushik.

Britain and Turkey.

ALIGARH INSTITUTE GAZETTE, 1st April, 1908.

(b).—Home.

7. The editor of the *Indian People* (Allahabad), of 29th March, remarks that Mr. Dutt when recently interviewed on the subject of the political outlook, stated that the Moderates cannot renounce their creed and their trust in Government, whereas the Extremists despise the Moderates' creed and have no confidence in Government. Which party will ultimately carry the country with it, he stated, rests entirely with

Mr. R. C. Dutt on Moderates and Extremists.

INDIAN PEOPLE, 29th March, 1908.

Government, for as things now stand the faith of the country must continue to diminish, if shadowy and ridiculous reforms are gravely offered to the country.

BHARATJIWAN, 30th March, 1908.

8. The *Bharat Jiwan* (Benares) of the 30th March, in announcing the proposal to hold a congress of Indian ladies at Calcutta in November next, says that admission to this congress will be restricted to women only.

A congress of Indian ladies.

MASHRIQ, 31st March, 1908.

9. The *Mashriq* (Gorakhpur) of 31st March, ascribes the present unrest to the want of cordial social intercourse between Europeans and Indians, and in support of its contention it cites a passage from the speech of His Excellency Sir George Sydenham Clark, Governor of Bombay. The editor, however, expresses gratification at the appearance of a change in the attitude of European gentlemen which he regards as a sign of returning common sense.

Europeans and Indians.

HIND, 2nd April, 1908.

10. The *Hind* (Lucknow), of the 2nd April, refers to the following incidents :—

Europeans and Indians.

(1) the alleged attack on a Mahamahopadhya by an Englishman in the Assam Bengal mail train ;

(2) the alleged forcible ejection of an Indian Munsif from a railway carriage by the Station staff of Jubbulpur, because they wanted to seat a European lady in it ;

(3) the sentence of transportation for life passed on five Indians for dishonouring a Christian woman ;

(4) the release of Mr. Moore at Rawalpindi who dishonoured an Indian woman ;

(5) and the release of a European Traffic Inspector who is alleged to have made an attempt on the honour of a respectable Indian lady passenger ;

remarks that the tension of feeling between the two classes is increasing owing to such incidents, that respectable Indians cannot but resent such disgraceful treatment, and that it is such partial judgments that are responsible for the growing unpopularity of the Government, and not the action of popular leaders.

The editor requests Government to take special notice of such serious cases.

RIYAZ-I-FAIZ, 20th March, 1908.

11. The *Riyaz-i-Faiz* (Pilibhit) of the 20th March, discussing the question of unity in India, remarks that unity can be attained only when the people are ready to sacrifice their personal interests for the public good, and to abstain from petty inter-racial squabbles.

Unity in India.

AWAZA-I-KHALQ, 24th March, 1908.

12. Referring to the Administration report of the Government of the United Provinces, the *Awaza-i-Khalq* (Benares), of the 24th March, agrees with the remark that Indians have entirely neglected their literature, as is clearly shown by the insignificant number of books published, but contests the accuracy of the statement that the Indian press was encouraging the boycott of foreign sugar.

Government Administration report.

HIND, 26th March, 1908.

13. The *Hind* (Lucknow) of the 26th March, referring to the Tinnevelly riots, remarks that they were the indirect results of the unsympathetic attitude of the local officers towards the people. The editor condemns the opening of fire on an unarmed crowd and the assault on an innocent man by an English officer. If Chidambaram Pillay had delivered seditious speeches he ought to have been charged with sedition under sections 124A and 151 of the Indian Penal Code, and not under sections 107 and 108 of the Criminal Procedure Code. If he had not been arrested, these riots would never have occurred. The High Court has seen this and has set him free. The editor surmises that this was all due to the machinations and false reports of the detective police.

The Tinnevelly riots.

ANAND, 26th March, 1908.

14. The *Anand* (Lucknow), of the 26th March, referring to the Provincial Conference held at Lucknow, says that a perusal of Pandit Madan Mohan Malaviya's presidential address shows that the organizers of the Conference seem to think that mere speech-making is the end of political agitation ; and that it contains not a single argument likely to produce any lasting effect on the mind of the readers. The editor

The second United Provinces Provincial Conference.

commenting on the address, remarks that there is no doubt that all the grievances detailed by Mr. Malaviya are real, but that the arguments employed by him to establish his points are unsound.

He considers the claim urged by Mr. Malaviya for the appointment of educated Indians to high posts in the Army to be absurd, so long as they do not enlist themselves in large numbers in the army and prove their fitness for higher appointments.

In conclusion he remarks that the Conference ought to have made its arguments worthy of the notice of the Government before expressing, as it did, regret at the indifference of the Government towards its resolutions and suggestions.

15. The *Swarajya* (Allahabad), of the 28th March, referring to the many warnings it has received from its well-wishers to adopt a more moderate tone, remarks that it has adopted this tone simply to arouse its countrymen from their stupor, so that they may become aware of their degraded condition, and of the rapidity with which their country is being exploited by foreigners. They are getting poorer daily, and if they continue in this state of bondage under the foreign yoke, a time will surely come when they shall be reduced to utter penury. Under these circumstances the editor remarks that the patriot cannot but bestir himself, and expose the tricks of the tyrants. He thinks that it is impossible to hoodwink the ruling power by outward professions of loyalty, and that it is therefore necessary to have moral courage at the present crisis. He concludes with an exhortation to his countrymen to be sincere, and to work for the salvation of their country, without seeking external aid.

SWARAJYA, 28th March, 1908.

The *Swarajya*.

16. Referring to the frequent press prosecutions, the *Zul-Qarnain* (Budaun) of 28th March, enquires if it would be well for Government to gag the entire press, because of the use of intemperate language by a section of the Bengali press, as that policy, if adhered to, would deprive Government of the only means of ascertaining public opinion in the country.

ZUL QARNAIN, 28th March, 1908.

Press prosecutions.

The editor advises Government to differentiate between honest expressions of opinion and the rank sedition of the Bengalis.

17. The *Zul-Qarnain* (Budaun) of 28th, March deplores the indifference of the educated Indians towards the Urdu press, and suggests the desirability of young Indians turning their attention to this profession, which is more profitable than the ordinary clerkships in Government offices. This suggestion if seriously adopted will, in the opinion of the editor, raise the tone of the Urdu papers, and also afford a better field to Indians for the display of their intellectual powers.

ZUL-QARNAIN, 28th March, 1908.

The press as a profession.

18. A correspondent in the *Agra Akhbar* of the 28th March, while describing the past greatness and prosperity of the Muhammadans of India, contrasts it with their present poverty and degenerated condition, and exhorts them to resort to the cultivation of art and industry and of a love for commercial enterprise, which are the main sources of the progress and prosperity of a nation.

AGRA AKHBAR 28th March, 1908.

Condition of the Muhammadans in India.

19. With reference to the lecture on 'The Public Spirit' by Mrs. Annie Besant, the *Advocate* (Lucknow) of the 29th March remarks that the spirit of sacrifice and feeling of universal brotherhood with a desire to serve the motherland is floating on the surface, and that Mrs. Besant, by her experience of a varied life, is eminently fitted to point out the way to proceed, warning the young and enthusiastic worker against the dangers and the pitfalls that one invariably meets with. She is at the same time, the editor says, modest enough to admit that it is not for her to take active part in Indian public life, as she is not born of their race and the work must be done by Indians. "For," as she very pithily observes, "a nation's liberty, a nation's happiness, must grow out of the brains and the hearts of her own people, and unless rooted in these, they have no possibility of life. No truer argument in favour of self-help could be uttered and with a commendable absence of aggressiveness in it."

ADVOCATE, 29th March, 1908.

Mrs. Besant on the Public Spirit.

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ADVOCATE, 29th April, 1908.

Mr. Gokhale's visit to England.

20. With reference to the intended visit of Mr. Gokhale to England the *Advocate* (Lucknow) of March 29th, under the heading "Mr. Morley and reform proposals" has the following:—"In response to Sir William Wedderburn's invitation Mr. Gokhale is leaving the Indian shores for England on the 27th April. We wish there were other friends able to follow him. But times are hard and we think it will not be possible to send more delegates to England. Mr. Gokhale holds a unique position in India. If there is any accredited representative of educated Indians, any leader who is loyally followed by Indians in all parts of India, it is Mr. Gokhale; and we doubt not that he will be able to persuade Mr. John Morley to believe that the scheme, as drafted by the Government of India, has failed to give any satisfaction to the people, and that the best way to mitigate the discontent lies in his amending the reform proposals, so as to remove the impression that the Government of India in any way feels jealous of the growing influence of educated Indians.

INDIAN PEOPLE, 29th March, 1908.

The Government and Lala Lajpat Rai.

21. The editor of the *Indian People* (Allahabad), remarks in the issue of the 29th March that Lala Lajpat Rai has been shadowed by detectives night and day since his return from Mandalay. But the popular hero, he says, is not in the least perturbed by the attentions of the police. On the contrary he believes that familiarity with police methods is breeding general contempt and is removing the fear that the public formerly entertained for the Police department.

HINDOSTHAN, 30th March, 1908.

All India Moslem League.

22. Commenting on the resolutions passed at the recent All-India Moslem league conference at Aligarh, the editor of the *Hindosthan* (Kalakankar), of the 30th March is doubtful whether they will result in any benefit to Muhammadans in general, and notes that Government is not to be influenced or led away from the path of strict impartiality by any number of leagues. When Muhammadans are educated up to the standard of their Hindu brethren they will then, he says, be eligible for the posts they now covet.

BHARATBASI, 31st March, 1908.

Government and religious trusts.

23. The *Bháratbási* (Allahabad), of the 31st March, condemns the proposal recently made by Dr. Rash Behari Ghosh for an enactment enabling the Government to interfere with the religious affairs of Indians, and remarks that Government will do well to stick to its policy of non-interference in religious matters, as enunciated by the late Queen Victoria in the proclamation of 1858.

ROHILKHAND GAZETTE, 1st April, 1908.

The Hindu deputation.

24. The *Rohilkhand Gazette* (Bareilly), of the 1st April, referring to the Hindu deputation which waited upon the Viceroy last month, remarks that it was in imitation of the Muhammadan deputation, but that it was less sincere in its assertions. The former had an end in view and boldly declared it, while the latter contented itself with harping on its loyalty. The editor asks whether, if both the Hindus and Musalmans are loyal, any one was responsible for the disturbances in Eastern Bengal, Punjab and Madras.

The editor concludes by saying that this was simply an attempt to remove the bad impression that the Government had formed of the Hindus during the last year.

CAWNPORE GAZETTE, 1st April 1908.

Conviction of the Barisal *Hitaishi*.

25. Alluding to the noble and encouraging words uttered by the wife and the father of B. Durga Mohan Sen, the editor of the *Barisal Hitaishi*, at his conviction, the *Cawnpore Gazette* of the 1st April, remarks that India can never fail to free itself provided it can beget a few more well-wishers of this type.

CAWNPORE GAZETTE, 1st April, 1908.

Conduct of the new Magistrate of Mymensingh.

26. Alluding to the conduct of the successor of Mr. Clarke, the Magistrate of Mymensingh, in confiscating the licenses for arms of the Hindus, the *Cawnpore Gazette* of the 1st April, remarks that such conduct will only make the gulf still wider between the rulers and the ruled. The editor expresses the opinion that mere deprivation of arms will not ensure sincere loyalty towards Government.

He exhorts Government to treat Indians with kindness and sympathy in which case they need not apprehend the least disorder or disloyalty even if they were allowed free and unrestricted possession of all sorts of arms and weapons.

II.—Afghanistan and Trans-Frontier.

27. The *Sahifa* (Bijnor), of the 20th March, referring to the return of the Zakka-Khel expedition, remarks that such punitive expeditions have little effect on the turbulent frontier tribes, as has been proved by the experience of many years past, and advises Government to inflict upon them a punishment which they will not easily forget.

The Zakka Khel expedition.

SAHIFA, 20th March, 1908.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

28. The *Awaza-i-Khalq* (Benares), of the 24th March, asks Government to consider the condition of patwaris, and to raise their prospects so as to make the work attractive to persons of respectable classes.

Patwaris.

AWAZA-I-KHALQ, 24th March, 1908.

29. The *Swarajya* (Allahabad) of the 28th March, referring to the recent ruling about cow-killing, remarks that now the Musalmans will be free to slaughter cows in quarters occupied by Hindus, Jains and Buddhists. The editor expresses the opinion that this is an attempt to win over the Musalmans, and that one day the Sikhs and Christians will be permitted to kill swine in their houses.

The Behta Goshain cow-killing case.

SWARAJYA, 28th March, 1908.

30. With reference to the recent ruling of the Allahabad High Court regarding the status of mukhtars, the editor of the *Citizen* of the 29th March, points out that mukhtars are under the ruling no better than unlicensed persons as they cannot appear in a case without the permission of the presiding Judge. This, he considers, is not in the interests of the public, as the average individual is not able to afford a pleader, especially when magistrates are on tour and when they study their own convenience as regards hearing or postponing a case. On such occasions, he notes, a mukhtar is invaluable, as he charges only a small fee and has plenty of time to place at the disposal of his client. But under the new ruling, the editor points out, the mukhtar has no status, and thus a popular class, that has fully justified its existence, suddenly finds itself shunned and avoided.

The status of mukhtars.

CITIZEN, 29th March, 1908.

31. The *Abhyudaya* (Allahabad), of 3rd April, says that owing to the political bias of the presiding officers in law courts there is every possibility of an accused not getting a fair trial at the hands of the authorities.

Justice and the political bias.

ABHYUDAYA, 3rd April, 1908.

(b).—*Police.*

32. The *Rahbar* (Moradabad) of the 21st March, referring to a recent case of police *Zulum* in Jubbulpur, remarks that even with all this corruption, Sir A. Fraser is disposed to call them his friends.

Police.

RAHBAR, 21st March, 1908.

33. The *Swarajya* (Allahabad) of the 28th March, reports that some days ago two chaukidars Habib Ul-lah and Godha called at the house of one Hira Lal Vaish in Koryaganj (Aligarh district) at 2 o'clock in the night and enquired if he was at home. Being informed that he had gone to Aligarh they went away but returned after an hour and asked his wife, who was alone in the house, to open the door, as they suspected that there were some thieves in the house. She opened the door and Godha entered the house and, in his attempt to dishonour her, gagged her mouth. She however succeeded in coming out of the house, and by her cries, called her neighbours to the rescue, when the chaukidars decamped. Her husband on his return from Aligarh reported the matter to the police and the Sub-Inspector is making enquiries.

Alleged misconduct of the police at Aligarh.

SWARAJYA, 28th March, 1908.

34. The *Indian People* (Allahabad), of 29th March, notes that the *Punjabee* gives a full account of an interview that Ajit Singh had with the Deputy Commissioner of Lahore, from which it appears that Ajit Singh was annoyed at his reception by the

Ajit Singh and the Deputy Commissioner of Lahore.

INDIAN PEOPLE, 29th March, 1908.

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Deputy Commissioner as the latter termed him the paid agent of turbulent and rebellious persons. Prior to the interview it seems a Sub-Inspector named Hira Singh gave Ajit Singh some safe advice as to how he should conduct himself in the Deputy Commissioner's presence. In his general remarks the Sub-Inspector is said to have told Ajit Singh that police reporters are bound to exaggerate all political speeches and represent them as violent and inflammatory, or their superiors will think they are not reporting correctly. The editor of the *Indian People* remarks that police reporters are themselves only too ready to misrepresent speeches, and that if they are encouraged to do so by their officers the matter assumes a very serious aspect.

BHARATBASI, 31st March, 1908.

The police and the Moharrum riots in Bombay.

35. *Bharatbasi* (Allahabad), of the 31st March, expresses surprise that, notwithstanding the condemnation of police negligence during the Moharrum riots at Bombay by the entire native press, the Bombay Government has expressed satisfaction at the work of the police and praised it, exculpating it from the blame of causing death of some innocent persons on the ground that, the riots being formidable, a few deaths were inevitable. The editor remarks that, if it is impossible for the police to save the lives of innocent persons during riots, there could be no necessity of its protection in times of public peace.

BHARATBASI, 31st March, 1908.

Punitive police at Tinnevelly.

36. The *Bháratbási* (Allahabad), of the 31st March, condemns the quartering of the punitive police force at Tinnevelly inasmuch as it will press hard equally on the innocent and the guilty, and inquires if such police acts are calculated to infuse feelings of loyalty into the minds of the Indians.

CAWNPORE GAZETTE, 1st April, 1908.

Gambling in Cawnpore.

37. The *Cawnpore Gazette* of the 1st April, complains that gambling is rife in the town and asks the police to suppress it to the best of their power.

ARYA MITRA, 1st April, 1908.

Lala Lajpat Rai and the police.

38. The *Arya Mitra* (Agra) has the following in its issue of April 1st :—

"A representative of our contemporary the *Punjabee*, met Lala Lajpat Rai and enquired as to the behaviour of the police during his recent tour.

"Lala Lajpat Rai, in reply, said that the United Provinces Government was more vigilant than the Punjab Government. The Police accompanied him always in the United Provinces, so much so that they used to be present even in meetings held in private places. At one place a magistrate was also deputed to hear his speech. A goodly number of European police spies were also seen busy in their duty on railway stations.

"The police, however, do not interfere in any case."

ABHYUDAYA, 3rd April, 1908.

Lala Lajpat Rai and the Police.

39. Referring to the police vigilance and espionage in connection with Lala Lajpat Rai's recent tour, the *Abhyudaya* (Allahabad), of the 3rd April, says that the Government is not yet satisfied with the motives of Lala Lajpat Rai. It cites the opinion of the Lala about the United Provinces police, and concludes with the remark that where they ought to be present, the policemen are conspicious by their absence. It is to the peaceful meetings only where they can go without any fear of bodily injury.

(c).—*Finance and Taxation.*

Nil.

(d).—*Municipal and Cantonment Affairs.*

AWAZA-I-KHALQ, 24th March, 1908.

The Benares municipality.

40. The *Awaza-i-Khalq* (Benares), of the 24th March, invites the attention of the Municipal Board, Benares, to the following suggestions :—

(1) The rates of pay of the employés of the Benares municipality are not well considered and satisfactory and should be reconsidered.

(2) The pay of the Sub-Registrars of births and deaths should be raised from Rs. 8 per mensem to Rs. 10 per mensem.

(3) Considering the nature and amount of work of the Conservancy inspector, his pay is small and should be equal to that of other inspectors and at least Rs. 100 per mensem.

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(4) The post of the assistant superintendent is entirely useless and should be abolished.

(5) The salary of the *girdawars* ought to be increased as they have to perform the major portion of the work.

(6) There seems to be no need of the water works sub-inspector, as the *daroghas*, if trained, can do the work without any difficulty.

(7) The salary of the octroi superintendent should not exceed Rs. 150 per mensem, and that of the secretary Rs. 300 if a native, and Rs. 400 if European.

41. The *Anand* (Lucknow), of the 26th March, complains that, although the European quarter in Lucknow is kept very neat and tidy, dirt and rubbish accumulates for months in the native quarter before it is removed. As an instance the editor cites that refuse has been accumulating for over a month near the Kali temple, yet no steps have been taken to remove it. He also complains that one of the stone-slabs of the drain in the lane leading from Sondhitola to Choorigali has been broken, leaving a gap dangerous for pedestrian traffic, and requests the municipality to repair it as soon as possible.

The Lucknow Municipality.

ANAND, 26th March, 1908.

42. The *Rohilkhand Gazette* (Bareilly) of the 1st April, remarks that the people of Bareilly are much grieved to hear that it is intended to build some latrines near the new Hospital in the library gardens, as such a step would offend them.

Bareilly.

ROHILKHAND GAZETTE, 1st April, 1908.

(*e*).—*Education.*

43. While thanking Government for the various steps taken in the direction of the improvement of primary education, the *Educational Magazine*, (Ghazipur), of February 1908, suggests several reforms, such as increasing the pay of village school masters and inspecting officers, in order to attract more qualified men, the establishment of the postal system with proper sanitary arrangements, etc., etc.

The improvement of primary education.

EDUCATIONAL MAGAZINE, February, 1908.

44. Referring to the annual report on education in the United Provinces, the *Awaza-i-Khalq* (Benares), of the 24th March, notes with satisfaction that Government has of late begun to take interest in the cause of education, and is trying to make education cheap and accessible to all classes of people in the country.

Education in United Provinces.

AWAZA-I-KHALQ, 24th March, 1908.

45. The editor of the *Hindosthan* (Kalakankar) of the 30th March, is glad to note that as the result of a complaint made in the columns of the *Hindosthan* a short time ago regarding the stiffness of the Matriculation Examination of the Madras University last year, a small committee has been appointed by the Syndicate to consider the matter.

The Madras University.

HINDOSTHAN, 30th March, 1908.

46. The *Bharatbasi* (Allahabad), of the 31st March, commends the interest of His Honour Sir John Hewett in the industrial development of India, as evidenced by his instituting a scholarship for technical education in England. The editor, however, points out that the Government notification on the subject does not clearly specify whether the scholarship will be awarded to an Indian or a European resident in these provinces, and expresses the hope that it will be awarded to the former.

Technical scholarship.

BHARATBASI, 31st March, 1908.

47. The Hindi *Hindosthan* (Kalakankar), of the 1st April, while commenting favourably upon the intention of the Government to award a scholarship to a student wishing to proceed to England for instruction in the dyer's trade, exhorts its countrymen to take advantage of the offer so generously made. It concludes the article with an admonition for the cultivation of the virtue of self-reliance.

Technical scholarship.

HINDOSTHAN, 1st April, 1908.

48. The *Oudh Akhbar* (Lucknow), of the 1st April, referring to the proposed abolition of the Agra Collegiate school, remarks that this measure would produce universal dissatisfaction in Agra, and especially among the past students of the school and of the college, on whose moral support both institutions virtually depend.

The Agra collegiate school.

OUDH AKHBAR, 1st April, 1908.

The editor examines and discusses all the arguments that are advanced in favour of the measure, and with regard to the financial aspect of the question, he remarks that the M.A. classes at which the attendance is meagre, may be abolished, and the money spent on it diverted to the improvement of the other school and college classes. Besides this if the University objects to the holding of the college and school classes in the same building, another building could be constructed at an expense of about Rs. 5,000. The abolition of the school will be very hard on the teachers who have served in it for a long time, and who will find posts elsewhere with difficulty. The school, he notes, was named after the late Prince Victor, and the people would be much shocked if his memorial were abolished.

The editor concludes by appealing to Government to let the school remain as it is, and not to discontinue its grant-in-aid, as is apprehended, in case the trustees do not accept its proposals.

HINDOSTHAN, 2nd April, 1908.

A system of shorthand writing for the Nagri character.

49. While appreciating the work done by the various associations for the renewal of Nagri Literature, the Hindi *Hindosthan* (Kalakankar), of 2nd April, invites the serious attention of the Local Government to the possibility of establishing a scientific system of shorthand writing for the Nagri character. In this connection it acknowledges the action of the Madras Government, in having taken steps to introduce a similar system for the languages prevalent there. It concludes with the appeal to the people to take up the cause with earnestness.

(f).—Agriculture and questions affecting the land.

SUNDAR SHRINGAR, 23rd March, 1908.

The famine.

50. A correspondent in the *Sundar Shringar* (Muttra), of the 23rd March, says that although the occurrence of famines in India is due to natural causes, yet much of the distress among the people could be relieved, if food grains were not allowed to be exported, nor stored up in godowns with a view to cent. per cent profit, and if steps were taken for the systematic development of cultivation in the country on scientific lines.

INDIAN PEOPLE, 29th March, 1908.

Famine orphans.

51. The editor of the *Indian People* (Allahabad), of 29th March, notes that under the Famine Code, boys and girls deserted by their parents in time of scarcity, are practically the wards of Government, and says that during the present famine some Collectors have refused to allow orphans to be removed to orphanages outside their districts. This, he thinks, is wrong unless there is any chance of the orphans being reclaimed by their parents. When there is no clue to the parents of destitute children, he says that the latter should be removed to one of the many orphanages in existence all over the country instead of being sent to district poorhouses to associate with beggars.

(g).—General.

INDIAN PEOPLE, 29th March, 1908.

Begar in the Punjab.

52. The editor of the *Indian People* (Allahabad), of 29th March, notes that *Begár* is not yet extinct in the Punjab and United Provinces. He refers to a case that recently it is said occurred in Ludhiana, in which a man named Jhandu filed a complaint against the Assistant Court Inspector, a tahsil peon, and a tahsildar, for beating him because he had refused to do *begár* work. The case finally came before the Sessions Judge who was of opinion that illegal violence had been used in the demand for labour.

ABHYUDAYA, 3rd April, 1908.

The *begar* system.

53. Referring to the general complaint of official oppression in connection with *begar* and *rasad*, the *Abhyudaya* (Allahabad), of the 3rd April, cites by way of illustration two cases of oppression reported from the Punjab. It asks Government not only to express sympathy, but also to take practical steps for the suppression of this unjustifiable custom. It concludes the article with an appeal to the educated community to devise measures for enlightening the masses, and for making them understand that the law does not require any such service from them.

RAHBAR, 28th March, 1908.

Mr. Gokhale and Lala Lajpat Rai: their proposed visit to England.

54. Referring to the rumour that Lala Lajpat Rai is to accompany Mr. Gokhale to England, the *Rahbar* (Moradabad), of the 28th March, says that, if the motive is to lay an appeal before the British public, it would be extremely unwise to test what has already been tested (and failed).

55. The *Bharat Jiwan* (Benares) of 30th March, in announcing the intended arrival of Lala Lajpat Rai at Benares on 1st April, says that he will deliver a lecture in the *Arya Samaj* temple on "Female Education and the duties of the Samaj." In conclusion it exhorts all to muster strong on the occasion.

Lala Lajpat Rai in Benares.

BHARAT JIWAN, 30th March, 1908.

56. From the fact that the tax levied on the imported goods in Bengal has decreased by $7\frac{1}{2}$ lakhs, the *Rahbar* (Moradabad), of 28th March, concludes that the *swadeshi* movement has been pre-eminently successful. Another proof of the popularity of the movement is the fact that the tax on the goods manufactured in India has increased correspondingly.

The *swadeshi* movement.

RAHBAR, 28th March, 1908.

57. Referring to the persecution to which the advocates of the Swadeshi Steam Navigation Company in Madras are alleged to be subjected, the *Abhyudaya* (Allahabad), of the 3rd April, says that inasmuch as the Government has allowed all this oppression, it cannot make good its claim to be a friend of the swadeshi movement. It should show its practical sympathy with the movement by taking action against the officials who are trying to nip in the bud this new enterprise.

Government and the *swadeshi* movement.

ABHYUDAYA, 3rd April, 1908.

58. The editor of the *Citizen* (Allahabad), of the 29th March, referring to the opening of the Baraon sugar factories, notes that Mr. Hadi's scheme of sugar manufacture appears economic and practicable, and trusts that it will be speedily adopted all over the country. Mr. Hadi, he remarks, has undertaken to supply skilled men to start sugar factories, and to train the country people in the process of sugar manufacture.

The scheme of sugar manufacture.

CITIZEN, 29th March, 1908.

59. The *Rahbar* (Moradabad), of the 21st March, referring to the convalescence of Mr. Dadabhai Naoroji, remarks that, if he had been present at the Surat congress, the disgraceful scenes which marred it would have never taken place, and hopes that he may still have the strength to guide the destinies of India.

Mr. Dadabhai Naoroji.

RAHBAR, 21st March, 1908.

60. The *Hind* (Lucknow), of the 26th March, referring to Sir H. Risley's circular about the attendance of students at political meetings, advises him to issue circulars to prevent students from frequenting race-courses, liquor shops, gambling dens and houses of ill-fame.

Sir H. Risley and students.

HIND, 26th March, 1908.

61. A correspondent writes to the *Citizen* (Allahabad), of the 29th March, that the City Police Inspector when recently interviewed on the subject of the *Kurbani* disturbances in Allahabad, stated that the sacrifice was no innovation and was not objected to by any Hindu resident of the place in question, when he asked them of their opinion on the matter. The letter represents the Inspector as saying that Babu Charu Chander Mitter, Honorary Magistrate, did not take any precaution to prevent a breach of the peace, though he anticipated trouble, and that he wrote to the Joint Magistrate and did not consult him (the Inspector). It implies that the Inspector considers that he has been unfairly treated in the matter.

The cow-killing case of Allahabad.

CITIZEN, 29th March, 1908.

62. In an article entitled "Grievances of clerks," the editor of the *Citizen* (Allahabad), of the 29th March, notes with pleasure that the Hon'ble Pandit Madan Mohan Malaviya is to ask a question at the next meeting of the Provincial Legislative Council regarding the long hours that Secretariat clerks have to work at Allahabad. The editor points out that long hours are not confined to Allahabad clerks alone, but are general in all Government offices. Government clerks, he says, have to work overtime, frequently have to take work home with them, and usually cannot take advantage of gazetted holidays. He remarks that when the *Citizen* agitated a short time ago on behalf of clerks in the Railway Mail Service their lot was considerably improved. He trusts that now the Secretariat clerks will meet with the generous treatment they deserve.

Grievances of clerks.

CITIZEN, 29th March, 1908.

BHARAT JIWAN, 30th March, 1908.

Pandit Madan Mohan Malaviya and Hindi.

63. A correspondent writing to the *Bharat Jiwan* (Benares) of 30th March, says that Pandit Madan Mohan Malaviya has done great harm to the cause of Hindi literature by refusing to deliver his presidential speech at Lucknow in Hindi. Such action does not inspire confidence in the patriotic mission of Mr. Malaviya's life.

BHARAT JIWAN, 30th March, 1908.

New records for gramophone.

64. The *Bharat Jiwan* (Benares) of 30th March, referring to the records advertised as containing the *swadeshi* speeches of Surendra Nath Banarji, says that the *swadeshi* movement will benefit the gramophone companies as well.

AL-BASHIR, 31st March, 1908.

The Etawah incident.

65. *Al-Bashir* (Etawah) of the 31st March, refutes the insinuations made by the *Hindustan* (Lahore ?), and the *Amrit Bazar Patrika* (Calcutta) that the forgery was committed by some European, that the Magistrate did not allow Munshi Zorawar Singh to cross-examine some witness, being afraid that it would lead to the exposure of some of the officials concerned, and that the police is doing nothing to arrest Khalil, and remarks that now that the Hindu press has failed in proving the Musalmans guilty of forgery, it seeks to lay the blame at the door of the English, and that Munshi Zorawar Singh was not allowed to cross-examine the witness as he was himself a witness.

BHARATBASI, 31st March, 1908.

The new dewan of the Maharaja of Benares.

66. The *Bharatbasi* (Allahabad), of the 31st March, condemns the appointment of a Bengali as *dewan* of the Maharaja of Benares, and inquires why an upcountry man has not been appointed in his place.

V.—Legislation.

Nil.

VI.—Railway.

SWARAJYA, 28th March, 1908.

Railway accommodation at time of fairs.

67. The *Swarajya* (Allahabad) of the 28th March complains that, although the railway authorities reduce fares on the occasion of fairs, they pack up passengers in dirty and unswept goods wagons like so many animals, and make no attempt to make them comfortable.

RAHBAR, 28th March, 1908.

The Bengal-Nagpur Railway scandal.

68. Commenting upon the conduct of a Eurasian ticket collector in the employ of the Bengal-Nagpur Railway, who is reported to be inclined to offend against the modesty of Indian lady passengers, the *Rahbar* (Moradabad), of the 28th March, takes serious exception to the attitude of the authorities, who, it says, are evidently bent upon suppressing the facts. He remarks that the sanctity of the pardah should be respected even by those who are not very particular about the honour of their own women.

RAHBAR, 28th March, 1908.

A victim to official caprice on the Oudh and Rohilkhand Railway.

69. The *Rahbar* (Moradabad) of the 28th March, appeals through its columns against the order of dismissal passed upon a clerk by the District Traffic Superintendent, Oudh and Rohilkhand Railway Lucknow, which it considers is based on very trivial grounds.

BHARAT JIWAN, 30th March, 1908.

A new train.

70. The *Bharat Jiwan* (Benares) of 30th March, referring to the intention of the East Indian Railway authorities to run a comfortably equipped train between Bombay and Calcutta, says that presumably this train is meant for European passengers only.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

ANAND, 26th March, 1908.

Shias and Sunnis at Lucknow.

71. The *Anand* (Lucknow), of the 26th March, says that on the occasion of the *Chehlum*, on the 24th instant, Shias did not lead their *tazias* in procession at Lucknow, owing to the Deputy Commissioner having ordered that they were to do so after 11 A. M., when the Sunnis had taken their *tazias* to Daulat Ganj, and that no offensive verses were to be recited by either party.

72. The *Riyaz-ul-Akhbar* (Lucknow), of the 28th March, entirely agrees with the views of the *Advocate* on the Moharram disturbances between the Shias and Sunnis of Lucknow, and notes with regret that it is very difficult to make the people understand that what is being done in this matter is entirely for their good and benefit.

Moharram disturbances in Lucknow.

RIYAZ-UL-AKHBAR, 28th March, 1908.

73. The *Gurukul* anniversary, which passed off with great *éclát* this year, was marked, says the *Rahbar* (Moradabad), of 28th March, with the high sense of morality noticeable in the pilgrims there. No cases of theft nor even of ordinary petty quarrels were reported. In short everything passed off quite peacefully. The editor suggests that this was due to the wholesome teachings of the *Arya Samaj*?

The *Gurukul* anniversary.

RAHBAR, 28th March, 1908.

74. Referring to the notification in the Government Gazette warning pilgrims not to visit Garhwal as scarcity is very prevalent in the Kumaun Division, the editor of the *Indian People* (Allahabad) of 29th March, points out that as large numbers of pilgrims proceed on foot, there will be some difficulty in warning them, unless men are stationed on the route and below the hills to persuade them to go back. Another difficulty he notes is that as Hindu pilgrimage is always associated with privation and even hunger, the warning may not prove effective.

Pilgrims to Kedarnath and Badrinath.

INDIAN PEOPLE, 29th March, 1908.

75. *Al-Bashir* (Etawah), of the 31st March, referring to the conversion of some Rajput Musalmans to Hinduism, ascribes it to the paucity of Musalmans in the higher and lower branches of the Educational Department, and remarks that the teachers in the village schools exert a great influence on their pupils, and that it would be well if the Musalmans were to turn their attention to this.

Conversion of Musalmans to Hinduism.

AL-BASHIR, 31st March, 1908.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 6th April, 1908.

C. E. W. SANDS,
Assistant to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

CONFIDENTIAL.] No. 15 of 1908.

SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

1. The *Advocate* (Lucknow), of the 2nd April, notes that a copy of a resolution recently adopted by the Government of the United States, America, limiting Indian immigration on the grounds that America is now unsuited for Indian labour has been received by the Indian Government. The editor suggests that student immigration should also be restricted.

Indians abroad.

ADVOCATE, 2nd April, 1908.

2. The *Riyaz-ul-Akhbar* (Lucknow), of the 4th April, referring to an article in the *Near East*, London, on the improvement of the existing relations between England and Turkey, remarks that it would be highly gratifying to Musalmans if England would revive her old policy of friendship with Turkey. Friendly relations, the editor remarks, would benefit both countries.

England and Turkey.

RIYAZ-UL-AKHBAR, 4th April, 1908.

3. The *Sahifa* (Bijnor), of the 5th April, contains an article in which a correspondent gives expression to his views upon the question of the Anglo-Russian convention.

Anglo-Russian convention.

SAHIFA, 5th April, 1908.

The writer first refers to the rumour concerning the extension of the Indian Railway system in the direction of the Northern frontiers in such a way as to facilitate communication between Asia and Europe. He goes on to say that cautious steps are being taken to ascertain the feelings of the people on the matter in Kabul, and that if public opinion is opposed to the remoured railway extension—a thing which is not quite impossible, considering the conservative nature of the Kabulis—it would be a serious question for the British Government to decide whether it should retain Kabul or Russia as its ally. This is crisis No. I. Crisis No. II will, the writer thinks, arise when the different Powers find themselves face to face with the proposal to curtail expenditure of the army and navy, as it will be contended that there is no need for all this mighty armament when international peace has been established.

The writer calls it a crisis, for it throws the weaker Powers upon the mercy of their stronger rivals who may at any time come down upon them.

4. The *Bharatbasi* (Allahabad), of the 7th April, referring to the proposal that the Tibetan language should be taught in English Universities, remarks that were this not done, the British Government could never have facilities for being acquainted with mysteries of the frontier states of Tibet, acquaintance with which is essential as trade regulations between India and Tibet have been settled with China?

The Tibetan language in English Universities.

BHARATBASI, 7th April, 1908.

5. The *Bharatbasi* (Allahabad), of the 7th April, referring to the military preparations of the European Powers, remarks that it betokens that they are soon going to engage in a general conflict. Commenting on Sir Robert Jeffin's advice that England should be prepared beforehand for the worst that may happen, the editor expresses the opinion that none of the European Powers will be eager for war, and that the Powers who have suffered defeat recently will never countenance an aggressive policy.

Armament of European Powers.

BHARATBASI, 7th April, 1908.

6. The *Advocate* (Lucknow), of the 9th April, referring to the question put by Mr. Cox and the reply given in Parliament by Mr. Haldane, contrasts the treatment of India with that of Egypt by the British Government in connection with army charges, and remarks that the moral is obvious and need hardly be pointed out.

India and Egypt.

ADVOCATE, 9th April, 1908.

(b).—Home.

7. The *Musafir* (Agra), of the 30th March, referring to the Tinnevelly riots, remarks that they had their origin in the intolerant attitude of the local officials towards the *swadeshi* and boycott movements just as at Rawalpindi.

The editor thinks that if the officials had behaved with moderation, justice and tact, the peaceful people of the south would never have defied the law.

The Tinnevelly riots.

MUSAFIR, 30th March, 1908.

ANAND, 2nd April, 1908.

The Tinnevelly riots.

8. Referring to the release of Chidambaram Pillay by order of the Madras High Court and to his subsequent arrest on a charge of sedition, the *Anand* (Lucknow) of the 2nd April, remarks that had Mr. Pillay been a European he would never have been put to all the trouble to which he has been subjected.

INDIAN PEOPLE, 5th April, 1908.

The situation at Tuticorin.

9. The editor of the *Indian People* in the issue of the 5th April refers to the proceedings of the authorities at Tuticorin and remarks that the conditions there appear to be the same as they were a short time ago in Bengal and the Punjab as the methods of repression are identical. The residents of Southern India, he notes, are famed for their law-abiding spirit, but Government appears determined to provoke them.

ANAND, 9th April, 1908.

The Tuticorin riots.

10. The *Anand* (Lucknow), of the 9th April, says that the Tuticorin riots are the outcome of an ebullition of sedition and that there too the drama of trials is being enacted.

The editor remarks that such riots do not only involve the rioters in trouble, but also reflect serious discredit on the administration in that it is never statesmanlike to get the people into difficulty at the risk of one's own good name.

ABHYUDAYA, 10th April, 1908.

The Southern India riots.

11. Referring to the causes of the Tinnevelly and Tuticorin riots enumerated by Mr. P. Narayan Murti in a meeting held at Madras to express sympathy with Mr. Chidambaram Pillay, the *Abhyudaya* (Allahabad), of the 10th April, remarks that had the Madras Government ordered an impartial inquiry into the riots it would have surely found out that they were caused not by the speeches of Mr. Chidambaram and others, but by the arrest of the popular leaders. Now-a-days Government accepts official reports as gospel truth and adopts repressive measures on their strength. It is to be hoped, the editor says, that some day or other Government will realize that official opinion counts for nothing when compared with public opinion, and that administrative measures ought to be based on the latter. The editor further remarks that Government being very much afraid of inquiries, did not institute an impartial inquiry into the riots.

The people, however, he notes have now adopted the system of unofficial commissions, with the result that they frequently find that official reports are not always correct

ABHYUDAYA, 10th April, 1908.

Riots in India.

12. The *Abhyudaya* (Allahabad) of the 10th April, says that none of the riots that have taken place in India have been due to political agitation in the country, but to the false reports of detectives and to the want of foresight on the part of officials. Under these circumstances, the editor remarks, that it is never statesmanlike to punish political agitators and to set detectives on their track and to adopt repressive measures in the country. He suggests that if Government were to exercise the same check over officials who create discontent among the people by their arbitrary conduct as it does over political agitators, the state of affairs in the country would never have come to such a pass.

In conclusion he remarks that the educated classes realise that internal strife is detrimental to the interests of the country and consequently are opposed to civil disturbances. Government, accordingly, he thinks, should not hold them responsible for any riots that occur.

INDIAN PEOPLE, 5th April, 1908.

The National Convention.

13. Referring to the approaching meeting of the National Convention Committee at Allahabad on the 18th and 19th instant, the editor of the *Indian People* (Allahabad) in the issue of the 5th April, says that it is not yet known whether the committee is composed of persons who were actually present at the convention or of others, who though not present, sympathise with its creed, and asks if the All-India Congress Committee is dissolved, and if so, by what authority. If one party seeks to include another, the revival of the Congress, he thinks, is impossible, the real differences being personal and not political. Self-reliance is acceptable to all parties, but boycotting the Government, he points out, is not necessarily the same thing as self-reliance.

He hopes that the committee of the convention will devise a method for united action, otherwise a party organisation cannot be called a National Congress, and exclusiveness will not in any way help the cause of the country.

The Congress Creed.

14. The *Citizen* (Allahabad), of the 5th April, has an article from a correspondent on the congress creed in which the writer says that those who attempt progress by enforcing old-world beliefs are seeking to command forces that are beyond their control. He expounds the views of the extremists and cautions those that are imbued with a sincere love for their country never to lose sight of the fact that all persons who allow the considerations and exigencies of the public welfare to be overridden by their personal beliefs and caprices are undoubtedly the deadliest enemies of progress and regeneration.

CITIZEN, 5th April, 1908.

The Moderate party and their leaders.

15. The *Citizen* (Allahabad), of the 2nd April, has an article entitled "Our Leaders and Practical Reform" in which the editor ridicules Pandit Moti Lal Nehru and the objects of the Moderate party.

CITIZEN, 2nd April, 1908.

Reconciliation of Moderates and Extremists.

16. Discussing how the Moderates and the Extremists can be reconciled, the *Abhyudaya* (Allahabad), of the 10th April, remarks that the bitterness of feeling between the two parties is due to mutual recriminations in the press and on the platform and that if the people were to occupy themselves in real solid work such as the education of the masses and the development of arts and industries they would find little time to waste in fruitless discussions.

ABHYUDAYA, 10th April, 1908.

Indian ladies' *swadeshi* Congress.

17. The *Oudh Akhbar* (Lucknow) of the 11th April, notes with satisfaction the proposal to hold a ladies' *swadeshi* congress in Calcutta, and remarks that it will give a great impetus to the *swadeshi* cause.

OUDH AKHBAR, 11th April, 1908.

Indian members of the India Council.

18. The *Indian People* (Allahabad), of the 2nd April, referring to the appointment of Messrs. Bilgrami and Gupta as members of the Indian Council, remarks that the people wanted a man like Mr. Dadabhai Naorji who had an unrivalled knowledge of Indian affairs, to represent them in the council and that the appointment of these gentlemen has not aroused any enthusiasm, even in England.

INDIAN PEOPLE, 2nd April, 1908.

Questions in the Council.

19. The *Citizen* (Allahabad) of the 5th April, says that the reply that Government has vouchsafed to the Hon'ble Pandit Madan Mohan Malviya in connection with his question on the grievances of clerks in the office of the Examiner appears rather vague. Government on the one hand seems to acknowledge that the clerks are considerably overworked, but does not consider that that constitutes a grievance, and on the other thanks them for the cheerful and ungrudging spirit in which they have undertaken additional duties. Mr. Swetenham, the editor remarks, cannot cite a single instance in which he expressed his thanks to his subordinates for their systematic hard work, whilst his haughty and overbearing nature leaves nothing undone to render their lot still more miserable.

CITIZEN, 5th April, 1908.

Questions in the Council.

20. Referring to the replies given to the two questions of the Hon'ble Pandit Madan Mohan Malviya, the *Adocate* (Lucknow) of the 5th April, says that the treatment accorded to the clerks in the office of the Examiner of Accounts, Allahabad, will not help in securing efficiency in the office. As regards the employment of Kayasths, the editor observes that partiality towards particular creeds and classes is responsible for a deal of discontent and racial feeling in the country. The reply given by Government, the editor thinks, will cause great dissatisfaction, and the Kayasth community, he argues, will be justified in moving Government to consider their case.

ADVOCATE, 5th April, 1908.

Unrest in India.

21. The *Naiyar-i-Azam* (Moradabad), of the 5th April, referring to the growing unrest and discontent among the educated classes in India, remarks that the spirit of the age is due to the absence of religious education in Government schools.

The editor notes with satisfaction the attempts that are being made to supply this deficiency by the Mahamandal.

NAIYAR-I-AZAM, 5th April, 1908.

INDIAN PEOPLE, 5th April, 1908.

Sedition trials.

22. Referring to Mr. O'Grady's suggestion to Mr. Morley regarding the amendments of the sections of the Indian Penal Code that relate to political agitation, the editor of the *Indian People* (Allahabad), in the issue of the 5th April, remarks that whenever the law of sedition has been brought up for revision it has been made more stringent and rigorous. A prosecution for sedition, he points out, gives the accused no chance of escape. The moment he is prosecuted, he is as good as convicted. No defence ever avails him and the trial is almost superfluous, for political offences in India are treated almost in the Russian fashion. The estrangement between the Government and the people is more pronounced than it was twenty years ago and the gulf, he prophesies, will go on widening.

ANAND, 9th April, 1908.

Result of political agitation in Bengal.

23. The *Anand* (Lucknow), of the 9th April, considers the proposed separation of the executive and judicial functions in Bengal the fruit of the political agitation of the Bengalis, and remarks that the inhabitants of these provinces, flatterers as they are, will look in vain for this reform, whereas it will soon become an accomplished fact in Bengal.

RAJPUT, 31st March, 1908.

India under Muhammadan and British rule.

24. A correspondent in the *Rajput* (Agra), of the 31st March, contrasting Muhammadan and British rule in India, assigns the palm to the latter, but remarks that the peace established by the English in the country has produced a very bad effect upon the people inasmuch as it has rendered them idle and entirely dependent upon others. The editor urges that Indians should take advantage of the *Pax Britannica* and regenerate their motherland by reviving and developing native arts and industries and by reverting to the old customs that were in vogue before the Muhammadan rule.

INDIAN PEOPLE, 5th April, 1908.

The future of India.

25. Referring to the question that is occupying the minds of the thinking portion of the people of India as to whether freedom is consistent with excessive power, or should be untrammelled by any condition, or should be absolute such as England herself enjoys, the editor of the *Indian People* (Allahabad), in the issue of the 5th April, observes that the problem is a difficult one to solve. The consciousness of Indians has been awakened and they yearn for a national existence as distinguished from a state of dependence. O e section of the educated community whose number is now rapidly growing, holds, he states, that India can develop in many directions without Government assistance, whereas the other party cherishes the hope that Government will gradually withdraw all restrictions and ultimately leave Indians to themselves. But the question naturally arises as to whether the benefits received help India to become a nation; and whether it is possible for her to develop into a nation without weakening the position of the Government. Of course he thinks, it is certain that the Government will help India to become an ideal subject race, but never an independent one.

Whatever reforms may be proposed, they will be mere variations of the present system, for no country which has ruled another has ever helped it to become free and independent: and so England after all can only follow the traditions of all conquering races. The future of India is therefore in the hands of the people of India, if they will only respond to the call of duty.

ALIGARH INSTITUTE GAZETTE, 1st and 8th April, 1908.

England and India.

26. The *Aligarh Institute Gazette* in its issue of the 1st and 8th April, publishes an article by Khan Bahadur Mohammad Zakaullah in which he reviews Townsend's "Europe and Asia", and refers specially to his discussion of the question as to whether England will always retain India or not, commenting on the following passage from the book referred to—"The above account shows that the Indians will never be able to turn out the English from India, nor will the kingdoms of Europe and Asia ever dare to do this. The English too will not leave India of their own accord and allow it to be destroyed and ruined. So they will never relax their grip on it and will not allow it to pass into the hands of others." The writer says this statement has proved true, but the Congress has raised shouts of freedom and *Bande Matram* which are spreading in the country like an epidemic and can never be checked. The incidents which are taking place daily in Europe owing to a general desire for freedom, will be repeated here in a short time and the Anglo-Indians will be obliged to treat Indians in another way and will not be able to rule in the same

dauntless spirit in which they have ruled up to this time. The desire for freedom will wax stronger daily and will not be satisfied till the government in India will be such as is desired by Indians. But they will not attain this, the writer says, until they develop unanimity of opinion and military strength. It is difficult for them to do this, he admits, and even if they could do so, it would take a very long time.

The Provincial Conference.

27. The *Musafir* (Agra) of the 30th March, referring to the Provincial Conference held at Lucknow, remarks that it was a mere farce and that its promoters wanted to curry favour with the Government and so thanked Government for its various proposals and that they deliberately attempted to deceive the public by including among the delegates some Musalmans who did not represent any district.

MUSAFIR, 30th March, 1908.

H. L. Varma's letter.

28. The *Musafir* (Agra), of the 30th March, reproduces from the *Hindi Kesari* (Nagpur), a letter written by H. L. Varma containing an account of his interview with Dr. Rutherford and Princess Dhulip Singh in Cairo. Dr. Rutherford expressed his regret at the Congress split especially as it was due to Mr. Tilak; but he thought that Mr. Tilak was not entirely to blame, as he was given sufficient provocation by the Moderates. He thought that the Extremists would win in the end and expressed his gratitude for the hospitality which he received in India.

MUSAFIR, 30th March, 1908.

He believed the Arya Samaj to be a non-political institution, and admired it for the great work it had done.

Princess Dhulip Singh, he stated, made several enquires about the Punjab, Sikhs and Ajit Singh.

Indians under good leaders.

29. Referring to the opinion of the *Indian Engineering* that South Africa must be preserved from the intrusion of the "unquestionably degenerate Asiatic," the editor of the *Indian People* (Allahabad), in the issue of the 5th April quotes Sir John Hamilton's views on the fighting material in the north of India and in Nepal, which according to that eminent soldier could under good leadership shake the artificial society of European to its foundation. The editor remarks that Sir John Hamilton is capable of recognising facts, which the average English politician is unable to do owing to his insularity and narrow national vanity.

INDIAN PEOPLE, 5th April, 1908.

Lala Lajpat Rai's suits.

30. Referring to the damage suits which Lala Lajpat Rai proposes to bring against some of the English and Anglo-Indian papers, the *Zul Qarnain* (Buduan) of 7th April, says that if no compromise is arrived at, the cases will lead to wonderful disclosures which may cast a flood of light upon the doings of the police in the Punjab.

ZUL-QARNAIN, 7th April, 1908.

Lala Lajpat Rai, continues the paper, goes to Burma to collect subscriptions for the famine stricken immediately after the Allahabad convention.

Might is right.

31. Referring to the compensation which Canada proposes to Japan for alleged ill-treatment, the *Rahbar* (Moradabad), of the 7th April, says that if Indians had the requisite strength at their command, they also would be entitled to similar compensation from the Transvaal Government.

RAHBAR, 7th April, 1908.

"Now is the time," says the editor, "to prove our strength."

The *Times* and Aryan civilisation.

32. Referring to the statement of the *Times* denying the benefical effect of the Aryan civilisation upon Europe, as published in the Historians' History of the World, the *Rahbar* (Moradabad) of 7th April, says that Europeans were formerly anxious to trace their descent from the Aryan race, simply because of its established superiority over other races. Now they want to belittle the effect of the Aryan civilisation because they find that the consciousness of the superiority of their race is helping Indians to form an Indian Nationality which may prove dangerous to the best interests of Europeans in general and of Englishmen in particular.

RAHBAR, 7th April, 1908.

Self-government.

33. The *Cawnpore Gazette*, of the 8th April, refers to the proposal to give self-government to the Phillipines, who were conquered by the Americans only four or five years ago, and asks if after 150 years of British rule the time has not yet come to grant self-government to Indians.

CAWNPORE GAZETTE, 8th April, 1908.

AWAZA-I-KHALQ, 1st and 8th April, 1908.

34. The *Awaza-i-Khalq* (Benares), in its combined issue of 1st and 8th April complains that from the time that Lord Minto took the Government of this country into his hands it has been continuously suffering from divers evils such as press prosecution, railway strikes, &c. The editor thinks that this is due to lack of initiative in His Excellency and to his relying too much on his subordinates. The press is silent and cannot express itself freely and expose the doings of the bureaucrats. Lord Minto believes that a policy of repression is highly conducive towards good government.

Lord Minto's rule.

The editor however hopes that His Lordship will one day discover his mistake, and advises the Liberal Ministry to caution him against his reactionary government.

OUDH AKHBAR, 9th April, 1908.

35. The *Oudh Akhbar* (Lucknow), of the 9th April, referring to the growing dissensions among Musalmans, remarks that it would be advisable for present day Musalmans to lay aside the discussion of their religious differences as discussions lead to nothing, and that they should take up the work of political advancement by first promoting union among themselves and then with the Hindus. Thu only, the editor says, a united nation will be formed in India, as has been done in Egypt, where all sections of the people have joined in the common cause.

Unity among the Musalmans.

He concludes by saying that religion is an affair of the heart, and that union in religious beliefs cannot be attained by discussion and therefore differences in religion should not be allowed to hamper political progress.

HIND, 9th April, 1908.

36. The *Hind* (Lucknow), of the 9th, April publishes an article entitled "Deportation of three hundred men of Calcutta," an exact translation of which is given below :—

Deportation of three hundred residents of Calcutta.

"A rumour is current in Calcutta that the Government will deport to Western Africa, three hundred politicians of Calcutta city. Several proprietors and editors of Indian newspapers will also be entangled in the meshes of the punishment *(lit.)*. It is stated that the list of the persons to be deported has already been prepared. If the news is correct, there is no doubt that the repression of Government has reached its limit and unrest three hundred times greater than that which spread in India after the deportation of Lala Lajpat Rai and Sardar Ajit Singh is to spread (in the near future). While committing actions like these, can the Government still hope that Indians will remain loyal? For God's sake do not think of such oppression even in dreams and imagination. No nation ever has and never will make any one loyal by deportation and imprisonment. If there be any doubt as to this, read the History of England herself.

HIND, April, 1908.

37. Referring to the dismissal of a constable for the alleged offence of allowing some boys to shout *Bande Mataram*, the *Hind* (Lucknow), of April says that one is quite at a loss to understand why these European authorities are so afraid of *Bande Mataram*, especially when the Lieutenant-Governor of Bengal has said that there is nothing objectionable in the words.

Dismissal of a constable.

HIND, 9th April, 1908.

38. Referring to the presence of the police at a meeting at Amritsar where a lecture was to be delivered on "Man is the Lord of creation," the Hind (Lucknow) of 9th April, says that the devil of sedition may lead the authorities to commit any amount of nonsensical acts.

The omnipresent police.

II.—Afghanistan and Trans-Frontier.

MUFID-AM, 1st April, 1908.

39. The *Mufid-i-Am* (Agra), of 1st April, contains a narrative poem dealing with the Zakka Khel expedition. The cause, incidents, and the result of the expedition are all dealt with in a masterly way.

The Zakka Khel expedition.

ADVOCATE, 2nd April, 1908.

40. The *Advocate* (Lucknow), of 2nd April, refers to an article in the *Bande Mataram* entitled "Squabbles of the gods, in which it was noted that the Zakka Khel expedition was hastily patched up and concluded because it had been undertaken without the orders of the Secretary of State.

The Zakka Khel expedition.

41. The *Anand* (Lucknow). of the 9th April, endorses the remarks of a correspondent about the Zakka Khel expedition to the effect that such expeditions are worthy of savages and that the punishment of a whole tribe for the offences of a few of its members cannot be justified by any code of morality and observes that this expedition is but one of the instances of the oppression of the weak by the strong.

The Zakka Khel expedition.

ANAND, 9th April, 1908.

III.—Native States.

42. The *Bharatbasi* (Allahabad), of the 7th April, complains of Munshi Shiwa Saran Lal's being replaced by an inexperienced European in the managership of the Dumraon estate, although the former has managed it very creditably for the last ten years.

The Dumraon estate.

BHARATBASI, 7th April, 1908.

IV.—Administration.

(a).—*Judicial and Revenue.*

43. The *Citizen* (Allahabad), of the 5th April, discusses the status of Mukhtars and the restrictions imposed on them. The ruling given recently regarding their status cannot, the editor thinks, be true to the spirit of the Indian legistature which always jealously guards the liberty of the subject.

He promises to discuss at an early date the interpretation of the sections of the code relating to mukhtars, recently adopted by the High Court, Allahabad.

The status of mukhtars.

CITIZEN, 5th April, 1908

44. Referring to the scheme for the separation of the functions of executive and judicial officers laid before the Imperial Council Meeting by Sir H. Adamson, the *Citizen* (Allahabad), of the 9th April, remarks that it is questionable if this is not too wide a reservation of power in favour of district officers. The public, the editor thinks, will have no means of protecting themselves against the abuse of certain provisions of the Code of Criminal Procedure which are not unfrequently resorted to by the police and the executive in the mufassil without sufficient justification.

The editor suggests the desirability of proceedings being initiated by executive officers, but that in the interest of justice the trial should be conducted by independent judicial officers.

Referring to the control of the Divisional Commissioner over both, he argues that the success of the scheme would have been ensured had judicial officers been placed under the District Judge and the High Court, independent of the Commissioner. Otherwise, he thinks, the judicial officer will not be able to rise above the influence of the executive.

Separation of judicial and executive functions.

CITIZEN, 9th April, 1907.

45. The *Indian People* (Allahabad), of the 2nd April, referring to Sir H. Adamson's speech on the separation of the executive and judicial functions, remarks that he has merely sketched an outline of the scheme for public criticism and no provision has been made in the budget for the additional expenditure that may be incurred in carrying out the proposed separation. The editor believes that the idea of this reform has originated with Mr. Morley and not with the Government of India, and regrets that Government has taken a very long time to discover the need for such reform.

Separation of judicial and executive functions.

INDIAN PEOPLE, 2nd April, 1908.

46. The *Advocate* (Lucknow) of the 5th April, referring to the budget debate remarks that no part of the debate will be read with a greater feeling of satisfaction than that in which the Government of India has conceded to the constant demand of educated Indians for reforms in the administration of the country. The editor congratulates Bengal on the concession made to its public demand, and remarks that the detractors of Bengal in North India should note that constituted as the Government of India is, nothing carries such influence with it as systematic agitation. The Government has to be convinced that cases of failure of justice lower the prestige of the magistracy in the eyes of the people. Sir Harvey Adamson, in a manner, invites the people of those provinces which are not to be favoured with this welcome reform, to follow the footsteps of Bengal and to carry on a sustained agitation. He concludes by saying that the people will not fail to take the hint.

Separation of judicial and executive functions.

ADVOCATE, 5th April, 1908.

(*b*).—*Police.*

MUFID-I-AM, 1st April, 1908.

The police.

47. While denouncing the policy of those newspapers which constantly attack the members of the police force for their alleged dishonesty and oppression, the *Mufid-i-Am* (Agra), of 1st April, admits that much reform can be effected if the police all over the country follow the example of the Agra police.

CITIZEN, 2nd April, 1908.

Alleged embezzlement in the Kohkhiraj Thana of Allahabad district.

48. The *Citizen* (Allahabad), of the 2nd April, refers to a case of alleged embezzlement at the Kohkhiraj police station in the Allahabad district already referred to in a previous number, and remarks that the case instituted against Sub-Inspector Sant Singh was a counterpoise to the case against constable Maula Baksh He expresses the opinion that the former was innocent and the victim of intrigue and that it was the latter who should have been punished.

HIND, 9th April 1908.

The police and Lala Lajpat Rai.

49. The *Hind* (Lucknow), of the 9th April, referring to the espionage on Lala Lajpat Rai by the police, remarks that the police are ever ready to bully harmless persons whose only means of defence is the tongue or the pen and do nothing to defend the people from the hooliganism of the badmashes in Eastern Bengal or from the depredations of the Afridis on the North-Western frontier.

HIND, 9th April, 1908.

A question of saluting.

50. The *Hind* (Lucknow) of the 9th April, referring to the caning of Seth Rakhab Dass, a Jain priest by the District Superintendent of Police, Chindwara, remarks that the facts show that the Superintendent is to blame as no one is compelled to show his respect to a Government official except in a court of law and that he should be duly punished for insulting a fellow citizen.

HIND, 9th April, 1908.

Detective police at a *Gurukul*.

51. The *Hind* (Lucknow), of the 9th April, has an article entitled '*Gurukul men khufia police* (Detective police at Gurukul) of which the following is an exact translation :—

The Magnificent celebration of the Gurukul of the Arya Samaj has (just) passed off. But even here members of the detective police did not refrain from doing their secret work. The Sat Dharam Pracharak writes—"Many detectives came to the assembly in various dresses. They used to wander about till two in the morning, some representing themselves as political preachers, some as well-wishers of the Arya Samajists; some as doctors and some as friends of the Arya Samaj, and they used to ask of the people what work the Arya Samaj was doing and what it aimed at. One of these gentlemen met one of the workers and told him that he was related to the Amir of Kabul and that he had come to see Lala Lajpat Rai.

We are justified (in objecting and) do not know why the detective police turned its favourable (*lit.*) eye on the Gurukul which is a religious institution and has nothing to do with political affairs When Government has been assured that the Arya Samaj is a religious body, it is not known why these improper proceedings are adopted.

(*c*).—*Finance and Taxation.*

ADVOCATE, 5th April, 1908.

The budget debate.

52. The *Advocate* (Lucknow) of the 5th April, has a leader entitled "Some hard nuts" in which the editor refers to the speeches of the Maharaja of Darbhanga, Mr. Gokhale and Mr. Chitnavis at the budget debate and remarks that the discussion revealed the existence of a few financial and economic points that have taxed the ingenuity of such experienced officials as Messrs. Baker and Miller to successfully explain them away.

The issues referred to relate to questions concerning the food supply of the people and the currency policy of the Government.

CITIZEN, 9th April 1908.,

The budget debate.

53. The *Citizen* (Allahabad), of the 9th April, reviewing the dominating feature of the budget debate in the Imperial Council remarks that it is high time that the Government should face the question of this perpetual scourge of famine manfully and see that the demands of the State allow for the retention by agriculturists of a fair margin of their profits in good years to tide them over bad years. The next important duty of Government is to remove this dependence on agriculture by encouraging

industrial and commercial activity within the country and to see that the interests and economic welfare of the country are not sacrificed to the self-interest of the ruling race.

(d).—Municipal and Cantonment Affairs.

54. The *Swadesh Bandhava* (Agra), for March, cites an instance in which a house owner in Agra was made to pay house-tax twice and complains that similar occurrences take place from time to time in almost all the wards of the Agra municipality.

The Agra municipality.

SWADESH BANDHAVA, March, 1908.

The editor attributes this state of affairs to incompetent municipal commissioners and to the indifference of the public towards municipal affairs.

55. Referring to the notification regarding the removal of rubbish issued by the Allahabad municipality on the report of the Sanitary Commissioner, pointing out the unsatisfactory state of the Allahabad municipality from a sanitary point of view, the editor of the *Citizen* (Allahabad), in the issue of the 5th April, remarks that the only inference which one can draw from the notification is that the municipality is having recourse to desperate measures for financial reasons and not with a view to sanitary improvements. The Sanitary Commissioner recommends improvements in the rubbish carts while the municipality creates a new source of income by imposing heavy fines. The action of the municipality is so extraordinary and so unjust, the editor thinks, that the intervention of the higher authorities is called for.

The Allahabad municipality.

CITIZEN, 5th April, 1908.

In the same issue he enumerates the importance and sanctity of Allahabad and deplores the fact that the crying evils of neglected sanitation do not contribute to attracting people to the city. He then mentions a number of defects and suggests remedies for the same, for no amount of patchwork, he points out, is likely to help much.

56. The *Citizen* (Allahabad), of 2nd April, complains of the action of Government in vetoing the proposal of the Allahabad municipality to remit house-tax for the poorer house owner. The editor also draws attention to the defective sanitary arrangements in the city and to the unpleasantness of the system of irrigation by means of sewage water.

The Allahabad municipality.

CITIZEN, 2nd April, 1908.

57. The *Indian People* (Allahabad), of the 2nd April, draws the attention of the Local Government to the following evils in the Allahabad municipality :—

The Allahabad municipality.

INDIAN PEOPLE, 2nd April, 1908.

(1) The streets and lanes in the "Black Town" remain as usual the receptacles of filth, night-soil, urine and sweepings which are highly injurious to public health.

(2) The municipality does not prosecute the owners of the borrow-pits near the Government High School and in Malacca. The pits are not fenced in and so are freely used by the people living in the neighbourhood for latrine purposes, and during the rains are filled with water, forming breeding grounds for mosquitos. Most of these pits belong to the Oudh and Rohilkhand Railway Company, who ought to be asked to have them fenced in.

(3) The sowing of high crops near human habitations is injurious to public health: but there are many such fields near the Government House and the Government High School most of which are sown with *arhar*. These fields are used by the people as latrines and hence are a source of great nuisance.

(e).—Education.

58. The *Educational Magazine* (Ghazipur), of March, reproduces the views of Lala Lajpat Rai on National Education and endorses them. The present system of education is defective, the editor says, because it ignores the moral and religious instruction of the boys.

National Education.

EDUCATIONAL MAGAZINE, March, 1908.

CENTRAL HINDU COLLEGE MAGAZINE, April, 1908.

Students and Politics.

59. In the *Central Hindu College Magazine* (Benares) for April, Mrs. Besant in the editorial notes, says :—" It ought, however to be clearly understood that while I earnestly deprecate political *action* by youths in a state of pupilage, I earnestly encourage among them political *study* and a keen interest in public affairs. It is right that a young man, who will soon be going out into the world, should study present day movements and admire the patriots of his country. Government officials who try to curb this open interest and admiration are drawing the reins too tightly, and can only provoke mischief and resentment. Let them remember their own boyhood, and how they shouted themselves hoarse, no man forbidding them, when some idol of the moment visited their own town. Why should they deny to these youths such inspiring moments of love of country, of national pride, as brightened their own youth ? Take as an instance, Mr. Lajpat Rai. For many years he has been one of the hardest working and most self-sacrificing of educationalists ; he is a sincere patriot and a fine speaker. True, he belongs to " the Opposition," as would be said in England ; but such men as he have always been admired by Englishmen. He is no fire-brand ; he is a restraining influence and even the harsh treatment he has received has not embittered him. He is an example of work, of sacrifice, of patriotism, of law abiding zeal, that is most valuable in its effect on the youthful mind. He ought to be loved and admired by Indian youths and to check their natural and legitimate pride in him is most unwise. I shall continue to stop in the C. H. C. premature action in party politics, but I will take no part in the attempt to forcibly silence all signs of interest in their country, by the youths into whose hearts I am trying to instil the feelings that have made England great—patriotism and public spirit."

NAIYAR-I-AZAM, 5th April, 1908.

The Jubilee of Calcutta University.

60. The *Naiyar-i-Azam* (Moradabad), of the 5th April, complains that the address presented by the representatives of the Allahabad University to the Calcutta University on the occasion of its jubilee was in Sanskrit, and remarks that it was due to the predominence of the Hindus in the Educational Department of this Province.

ZUL-QARNAIN, 7th April, 1908.

Aligarh College Dinner.

61. The *Zul-Qarnain* (Budaun), of 7th April, announces that the Aligarh old boys dinner will take place on 19th and 20th, and that His Excellency the Viceroy will pay a visit to the college on the 22nd April.

ADVOCATE, 9th April, 1908.

The Agra College.

62. The *Advocate* (Lucknow) of the 9th April has the following telegram from Agra :—

" The Agra College is in danger, intense and indignant feeling in the college and boarding houses. Great sensation throughout the city; one hundred college students already on strike. Principal and a Superintendent of the boarding-house are very unpopular and European staff of the college losing public confidence. A grand mass meeting of the *Citizens* of Agra going to be held to protest against the despotism of the Principal and the European staff. A memorial to the Government is under preparation. Situation is serious and critical."

INDIAN PEOPLE, 9th April, 1908.

The Agra College.

63. The *Indian People* (Allahabad), of the 9th April, publishes a letter under the heading " Reign of terror in the Agra College " from an old boy, and remarks in its editorial notes that it is the old story of an unsympathetic staff and of students driven to exasperation. The editor observes that affairs are assuming a serious aspect and hopes that the timely intervention of higher authority will avert the crisis. Of course popular sympathy is entirely with the students, and if the present course of high-handed oppression is persisted in, the editor thinks the very existence of the College will be jeopardised.

ABHYUDAYA, 10th April, 1908.

The Agra College.

64. The *Abhyudaya* (Allahabad) of the 10th April, says that some hundred students of the Agra College, exasperated at the conduct of the Principal and the Superintendent of the Boarding-house, have gone on strike and that the students and the public alike are losing confidence in the European staff.

The editor requests Government to make an early inquiry into the matter so as to remove the grievances of the students and restore peace in the college.

(f).—Agriculture and questions affecting the land.

The Anna Rakhshini Sabha.

65. The *Indian People* (Allahabad) of the 2nd April, referring to the starting of an *Anna Rakhshini Sabha* in Bengal to concert plans and adopt measures to stop the rise in the price of grain and to limit grain exports, remarks that it would be well for the Landholders' Association of Allahabad to join hands with capitalists and other influential people to stop the injurious export trade at least during the famine by forestalling the foreign exporter in the purchase of grain and by establishing village banks and co-operative societies.

INDIAN PEOPLE, 2nd April, 1908.

Lord Minto and relief work.

66. "Lord Minto," says the *Rahbar* (Moradabad), of the 7th, April "has committed himself to a very peculiar statement. While emphasising the duty of the State to relieve the distressed, he says he cannot justly spare the tax-payer's money for relief works."

'Providence,' says the editor, 'must be smiling at this,' knowing what is in the heart of man.'

RAHBAR 7th April, 1908.

The state of agriculturists.

67. The *Hindustani* (Lucknow) of the 8th April, says that the present low condition of the Indian zamindar and peasant is due to the fact that they have ceased taking proper care of their cattle. After graphically depicting the misery to which they are subjected, the writer appeals to Government to secure part of the land, say one-fifth, in every village for grazing purposes. He would like also to see a tank in the middle of all pasture land to afford drinking facilities to cattle.

HINDUSTANI, 8th April, 1908.

Famine in the United Provinces.

68. The *Citizen* (Allahabad), of the 9th April, publishes a letter from Mr. Avinash Chandra Mojoomdar of Lahore, giving an account of famine and the measures taken by Government to relieve the distressed in the Bharaich district.

CITIZEN, 9th April, 1908.

Famine in the United Provinces.

69. The *Indian People* (Allahabad) of the 9th April, publishes a report compiled from telegraphic reports by Lala Lajpat Rai on the famine in the United Provinces.

INDIAN PEOPLE, 9th April, 1908.

The *Advocate* (Lucknow), also publishes the letter in its issue of the 9th April, and asks people to respond to the appeal made by him as to their duty towards orphanages.

ADVOCATE, 9th April, 1908.

The editor also says that this is the time when the proposed Lucknow orphanage should come into existence without any further delay so that by the time the famine is over it should be in a position to receive every orphan found in the Government poorhouses in Oudh.

Famine in India.

70. The editor of the *Indian People* (Allahabad), in the issue of the 9th April, referring to the rigour of the famine, observes that in spite of all official reports of a hopeful nature it is now being realised that a famine in India, whether slight or severe, always takes its toll and that heavy loss of human life is inevitable. He admires the prompt and extensive measures organised by the Lieutenant-Governor but at the same time points out that distress is so extensive and is growing so acute that the expenditure on relief has become quite insufficient. The editor criticises the system of affording relief, and says that the actual distribution of relief is entrusted to persons who are sometimes callous and sometimes dishonest, and that the ratio of wages to labour is also sometimes cruelly disproportionate. For instance, he says, the wages given to men employed in the stone quarries at Mirzapur are absurdly small.

INDIAN PEOPLE, 9th April, 1908.

He regrets to note that the efforts of Government are not supplemented by those of the people of the country everywhere.

(g).—General.

Warning to the *Swarajya*.

71. The *Bharatbasi* (Allahabad) of the 7th April says :—"The *Swarajya* is an Urdu weekly newspaper which has published in one of its issues an article on "famine." Having read the article the magistrate has sent for the editor. It is said that the magistrate has received instructions on the subject from higher authorities.

BHARATBASI, 7th April, 1908.

ABHUYDAYA, 10th April, 1908.

72. The *Abhuydaya* (Allahabad), of the 10th April, also refers to a warning said to have been given to the *Swarajya*, a local Urdu weekly newspaper for publishing a seditious article in one of its issues.

Warning to the *Swarajya*.

HINDUSTANI, 8th April, 1908.

73. Referring to the interview between Sardar Ajit Singh and the Deputy Commissioner of Lahore, *the Hindustani* (Lucknow), of the 8th April, says that both parties were guilty of impropriety. Ajit Singh relied too much upon the retentiveness of his memory for he did not hesitate to communicate to a press representative all that passed in an interview in which he had taken no notes.

Deputy Commissioner of Lahore and Ajit Singh.

The Deputy Commissioner placed too much confidence in the truth of police reports, for otherwise, says the editor, he would not have warned Ajit Singh as he did. A little foresight and prudence on both sides, the editor remarks, would have averted all unpleasantness and unnecessary irritation.

OUDH AKHBAR, 10th April, 1908.

74. The *Oudh Akhbar* (Lucknow) of the 10th April, referring to the conversation between Ajit Singh and the Deputy Commissioner of Lahore, which has been published in the Press, remarks that it was very uncivil on the part of the Deputy Commissioner to insult a man whom he had himself invited, to his house and that by such insults the flame of patriotism grows brighter.

The Deputy Commissioner of Lahore and Ajit Singh.

ZUL-QARNAIN, 7th April, 1908.

75. Referring to the Afridi raid on the Peshawar district in which the Hindus suffered most, the *Zul-Qarnain* (Budaun), of the 7th April, says that it is extremely imprudent to conclude that the attack upon the Hindus was actuated by religious feelings. It calls upon the Hindu leaders to denounce any insinuation of this nature for otherwise the cause of nationality will suffer.

The Afridi raid.

BHARATBASI 7th April, 1908.

76. Referring, on the authority of a correspondent of the *Bengalee*, to a rumour that Afridis are going to arrange a raid on Rawalpindi, the *Bharatbasi* (Allahabad), of the 7th April, observes that whether the report be true or false it is likely to produce a very bad effect later on.

The Afridi raid.

KAVYA SUDHA NIDHI, 10th March, 1908.

77. The *Kavya Sudha Nidhi* (Benares), of 10th March, contains a very pathetic description of the havoc caused among the labourers and the capitalists of Manchester owing to the *swadeshi* movement which has spread all over the eastern countries now.

The *swadeshi* movement.

HIND, 9th April, 1908.

78. The *Hind* (Lucknow), of the 9th April, says that owing to the success of the *swadeshi* movement, dealers in foreign clothes are extremely depressed, while *swadeshi* merchants are jubilant all over the country.

The *swadeshi* movement.

ADVOCATE, 5th April, 1908.

79. The *Advocate* (Lucknow) of the 5th April, publishes a note on the Dairy Industry in the United Provinces by Saiyed Husain, Department of Land Records and Agriculture United Provinces, in which the writer after enumerating the measures which were taken by Government with a view to improving the dairy industry in the country, says that "there is no risk whatever in the trade and as the price of *ghi* does not very much fluctuate: a moderate profit can always be secured."

The dairy industry in the United Provinces.

OUDH AKHBAR, 8th April, 1908.

80. The *Oudh Akhbar* (Lucknow), of the 8th April, referring to a statement made by the Financial Member in his budget speech to the effect that no decrease has taken place in the use of Foreign cloth, as the import duties realised from it were greater than those in former years, remarks that this is not quite correct. Dearer cloth than usual was imported during the year, and though the quantity imported was less than that of previous years, there was no decrease in the amount of duty levied. Much of the cloth imported, the editor states, was not used but is lying in godowns. In support of his assertion he quotes a Reuter's telegram to the effect that the cotton trade of Lancashire is at a standstill.

Foreign cloth.

ABHYUDAYA, 10th April, 1908.

81. The *Abhyudaya* (Allahabad), of the 10th April, referring to the alleged hostility of officials to the *swadeshi* Steam Navigation Company, remarks that it will be extremely prejudicial to British rule in India if a feeling grows in the mind of Indians that they

The *swadeshi* Steam Navigation Company.

cannot develop their indigenous trade and industries and that Government should express its avowed sympathy with the *swadeshi* movement by punishing those officials who are opposed to it.

European officials and Indians.

82. Referring to the article contributed by Mr. Shahdin to the *Hindustan Review*, the *Zul Qarnain* (Budaun), of the 7th April, says no doubt the time has come when steps should be taken to establish better and more cordial relations between Europeans and Indians. It reviews at some length all that Mr. Shahdin has said and practically agrees with him in his proposals. But the editor concludes by saying that unless both parties are animated by sincere motives, no good result can be obtained. He further says that no measure can be successful which does not pay sufficient regard to the real population of India, peasants and other uneducated classes.

ZUL QARNAIN, 7th April, 1908.

Europeans and Indians.

83. The *Abhyudaya* (Allahabad), of the 10th April, reproduces a story from *Justice* in which Sir Denzil Ibbetson is alleged to have remarked to one of his friends who had sentenced a European to two years' imprisonment for murdering a 'native' that he held the lives of Indians very valuable and that it was foolish of him to do so. The editor observes that he is quite at one with Sir Denzil Ibbetson, since Indians for the most part are even worse than beasts, and it is therefore but reasonable that their lives are not regarded more valuable than those of beasts and that whenever a European happens to kill a native, he is let off with a very light fine as was the case in the recent Sundarban coolie murder case.

He concludes with the remark that as long as Indians remain ignorant, weak, disunited and dependent they can never expect to be treated well and accorded greater respect.

ABHYUDAYA, 10th April 1908.

Bengalis suspected to be Japanese.

84. The *Kavya Sudha Nidhi* (Benares), of March, relates an amusing incident of two Bengali gentlemen in English costume who were refused entrance into the Allahabad fort, because the sergeant on duty suspected them to be Japanese spies, their noses being a bit flatter than that of the ordinary Indian.

KAVYA SUDHA NIDHI, March, 1908.

Protection of children.

85. The *Advocate* (Lucknow), of the 2nd April, refers to the first annual meeting of the society for the protection of children in Bombay and gives an account of the aims and objects of the association, and draws attention to the fact that this is a noble work in which all classes can work together.

ADVOCATE, 2nd April, 1908.

Government forests.

86. The *Citizen* (Allahabad), of the 2nd April, in a leading article entitled State *versus* the People discusses an article that recently appeared in the *Pioneer* regarding grazing in Government forests. The writer of the latter article complains that Government forests are now practically closed to every one.

The editor of the *Citizen* remarks; "there is no sign, however, of any steps being taken by the Government of these provinces to redress the grievance that the people have in respect to forest land. If people are driven by such infringement of their rights to have recourse to passive resistance or other means of expressing their resentment, their action will doubtless be set down to the designs of the agitator and sedition monger."

CITIZEN, 2nd April, 1908.

The Divisional Darbar.

87. The *Citizen* (Allahabad), of the 2nd April, has the following under the heading "*Invitation, seduction or summons?*"

Now that the 'Moderate leaders' are going a few days hence to hold in Allahabad what they would feign elevate by the name of Convention, it may be interesting to surmise the ways in which they would entice to it their confiding friends to gulp down their throat the proverbial *laddu* of Delhi, the Surat creed. It is at the special request of their 'friend, philosopher, and guide' our Secretary of State with his serio-comic mood, that they are going to hold the Convention at all. That the Convention is to prove the panacea of all evils. That lawyers would at once find themselves translated to the bench or at any rate to the Provincial haven. That taluqdars hankering after *Raoship, Khanship* and *Bahadurship* would forthwith find themselves decorated with all the letters of the English alphabet. That a full-fledged politician would at least have a Kingship, being saluted by three witches at the gate as the uncrowned King of some province

CITIZEN, 2nd April, 1908.

or other. Should the one that would be a King hereafter chance to have a young hopeful and should he produce him at the Convention, the young hopeful would be made on the spot *pasha* of seven tails. Blessed are they that join the Convention for they will be the protegés of Mr. John Morley. Blessed are they that sign the creed, for they will be the favourites of Lord Minto. Happy are the "Moderate Leaders" of Allahabad, for if they were persecuted before for having introduced into the town firebrands from north and south and east and west, Sir John Hewett would presently bless them for having invited here a number of milksops. Come one, come all. Now or never. Those that do not respond to the invitation shall receive from that redoubtable Magistrate, Mr. A. W. McNair, a copy of the same letter that we reproduce below and that a little bird whispers into our ears he made it a point to forward not many weeks ago to certain defaulters.

'SIR,—I am directed by the Commissioner of the Division to ask you to kindly send me per bearer your explanation in writing showing reasons for neglecting to reply the letter of Invitation for the approaching Darbar till now.'

Blessed are they that do not again receive the above letter. Come one, come all. Now or never.

CITIZEN, 2nd April, 1908.

The Etawah conspiracy.

88. The *Citizen* (Allahabad), of 2nd April, has an article entitled "*Etawah scheme of deportation that failed—Reward for not arresting Khalil-ul-lah—Keeping surveillance over Hindu victims*" in which the appointment of a Muhammadan Kotwal at Etawah is objected to.

INDIAN PEOPLE, 5th April, 1908.

Ajit Singh and Colonel Parsons.

89. The *Indian People* (Allahabad), of the 5th April, referring to the version of the interview Ajit Singh had with Colonel Parsons as appeared in the *Observer* (Lahore), says that there is no material difference between the account of the interview that appeared before and the Deputy Commissioner's version. This, the editor notes, does not help to mend matters.

OUDH AKHBAR, 7th April, 1908.

A Moslem National Bank.

90. The *Oudh Akhbar* (Lucknow), of the 7th April hails with delight the proposal for the establishment of a Moslem National Bank. It congratulates the organiser on his enterprise and says that considering the extremely wretched condition to which Muhammadan labourers and artisans have been reduced, it is high time to take up the question of their improvement in all seriousness. The journal hopes that every patriotic Muhammadan will co-operate in making the scheme a success.

BHARATBASI, 7th April, 1908.

Life of Robert Clive.

91. The *Bharatbasi* (Allahabad), of the 7th April, in advertising the Life of Robert Clive in Hindi, remarks that he is famous as the founder of British rule in India. The book besides giving an account of his life portrays what India was one hundred and fifty yea s ago. It contains an account of the French attac kon Madras, of the war in the Carnatic, and of the attack on Calcutta by Sirajud-dowla. It discusses the Black Hole incidents, Lord Clive's improper conduct towards Ami Chand, and the battle of Plassey.

BHARATBASI, 7th April, 1908.

Amalgamation of the *Arya Samaj* and the *Sanatan Dharma*.

92. On the authority of the *Sanatan Dharma Gazette*, the *Bharatbasi* (Allahabad), of the 7th April, says that at the Anniversary meeting of the Lahore *Arya Samaj* on the 1st of April, Lala Lajpat Rai declared that the *Arya Samajists* could not understand the aims of Swami Dayanand, that the present *Satyartha Prakash* was quite opposed to the Swami's *Satyartha Prakash*, and that the Swami was the greatest votary of Shiva. The meeting thereupon passed a number of resolutions proposing the amalgamation of the various Arya Samajas with the *Bharat Dharma Mahamandal*, and suggested that the Dayanand college should be called a Sanskrit academy. The editor remarks that if the report is true, and if Lala Lajpat Rai is able to remove the effect of the bad feelings caused by the *Arya Samaj* and can once more evoke reverence for *Sanatan Dharma* in the hearts of the *Arya Samajists*, he will have sown the seed of the regeneration of India.

ZUL-QARNAIN, 7th April, 1908.

Plague and inoculation.

93. Referring to the system of paying Re. 1 per head to every individual willing to submit to inoculation, the *Zul-Qarnain* (Budaun), of the 7th April, says that the system will be appreciated very much as is evident from the fact that it has already been pre-eminently successful in the Budaun district.

94. The *Bharatbasi* (Allahabad), of the 7th April, says that if after all it is absolutely necessary to keep up the present strength of the Indian Army and not to curtail it from considerations of political expediency, the cost of doing so ought to be charged to the Imperial exchequer.

Military expenditure in India.

BHARATBASI, 7th April, 1908.

95. The *Awaza-i-Khalq* (Benares), in its combined issue of the 1st and 8th April, referring to the Government Resolution on Sanitary Improvements, remarks that Sanitary officers should be as far as possible Indians, that Indians should be well-represented in the Sanitary Boards and that municipalities should not be made to bear the costs of the proposed increase in the staff.

Indians as sanitary officers.

AWAZA-I-KHALQ, 1st & 8th April, 1908.

96. The *Awaza-i-Khalq* (Benares), in its combined issue of the 1st and the 8th April, referring to a question put in the Legislative Council by Pandit Madan Mohan Malaviya about the employment of Kayesthas under Government, remarks that if the number of Kayesthas to be employed in Government service is going to be limited, the number of members of other communities too should be limited.

Kayesthas and Government Service.

AWAZA-I-KHALQ, 1st & 8th April, 1908.

97. The *Mukhbir-i-Alam* (Moradabad) in its combined issue of the 30th March and 8th April, referring to the recent cow-killing case decided by the North-Western Provinces High Court, remarks that the Hindus who are crying for self-government are themselves very intolerant and do not allow others to perform their religious duties. Considering this the editor thinks that they are not fit to govern themselves.

Cow-killing.

MUKHBIR-I-ALAM, 30th March & 8th April 1908.

98. The *Cawnpore Gazette*, of April, draws the attention of the Local authorities of Gujrat to the deceitful conduct of certain *badmashes*, who rob villagers of their money by representing themselves as agents of the Recruiting Agency for Africa.

Villagers and how they are duped.

CAWNPORE GAZETTE, April, 1908.

99. Referring to the news that cartridges have been found on the banks of the river Ganges in Calcutta, the *Hind* (Lucknow) of the 1st April, reproduces an article from the *Englishman* on this subject, setting forth that a regular illicit importation of firearms from Chandarnagar is going on in Calcutta.

Illicit importation of firearms.

HIND, 1st April, 1908.

100. The *Anand* (Lucknow) of the 9th April, considers the allegation made by the *Englishman* regarding the stealthy sale of cartridges in Calcutta entirely unfounded and remarks that its contemporary is moved to make such insinuations only to discredit the Bengalis.

The *Englishman* and Bengalis.

ANAND, 9th April, 1908.

101. The *Oudh Akhbar* (Lucknow) of the 10th April, referring to the imprisonment of the Rawalpindi lawyers without any trial on doubtful information, remarks that Government does not take the police to task for making false allegations against private persons.

The Rawalpindi riots.

OUDH AKHBAR, 10th April, 1908.

The editor thinks that in such cases Government should give some compensation to the injured parties and punish the Police. He considers Mr. Morley's statement in the House of Commons on the question vague and unsatisfactory.

V.—Legislation.

102. The *Anand* (Lucknow), of the 2nd April, referring to the timidity with which Sir Henry Adamson accepted the religious endowment bill introduced by Dr. Rash Behari Ghosh in a recent meeting of the Viceregal Legislative Council, remarks that the bill will be beneficial to all classes except selfish trustees of religious endowments and that there is nothing in it which should make Government hesitate and consider it deeply before adopting it.

The Religious Endowments Bill.

ANAND, 2nd April, 1908.

BHARATBASI, 7th April, 1908.

The Religions Endowments Bill.

103. *Bharatbasi* (Allahabad), of the 7th April, referring to the Religious Endowments Bill proposed by Dr. Rash Behari Ghosh, expresses its suprise at such a bill being proposed, considering that it will curtail the already limited rights of Indians, while the universal desire is to extend them, and expresses a hope that Government will not pass the Bill without inviting public opinion thereon, which, he notes, is decidedly against it.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

ANAND, 2nd April, 1908.

Shias and Sunnis at Lucknow.

104. The *Anand* (Lucknow), of the 2nd April, says that the quarrel between Shias and Sunnis at Lucknow is assuming a very serious aspect. On the occasion of the last *chehlum* the Shias did not lead their tazias in procession, nor do they intend to do so again unless the Sunnis refrain from reciting the *charyari mersia*.

The editor remarks that the unanimity with which the Shias have acted on the occasion shows that they feel very strongly on the point and that the authorities will do well to settle the question as early as possible.

ANAND, 2nd April, 1908.

Shias and Sunnis at Lucknow.

105. The *Anand* (Lucknow) of the 2nd April, says that a very strong deputation consisting of some four thousand Shias waited upon Mr. Saunders, the Commissioner of Lucknow, and complained to him about the *charyari mersia*.

The editor states that the Commissioner has promised to consider their complaint, and remarks that steps should be taken to remove the dissensions between Shias and Sunnis at Lucknow.

EDUCATIONAL MAGAZINE, March, 1908.

The *Holi*.

106. The *Educational Magazine* (Ghazipur), in its issue of March, presents a retrospective view of the *Holi* festival which is just over. After tracing its history and the principle underlying it, the magazine asks Government to join hands with the people in suppressing some of the bad practises that have unfortunately come to be associated with the festival.

NAIYAR-I-AZAM, 5th April, 1908.

The *Holi*.

107. The *Naiyar-i-Azam* (Moradabad), of the 5th April, complains that during the last *Holi* dramatic performances were given at certain places which were calculated to injure the feelings of Musalmans. The editor notes with regret the growing tension between Hindus and Musalmans, which is manifesting itself everywhere.

GARHWALI, March, 1908.

Conference of Sarola Brahmans in Garhwal.

108. A correspondent in the *Garhwali* for March, referring to the conference of Sarola Brahmans in Garhwal, remarks on the undesirability of holding sectarian conferences, as they give rise to feelings of mutual hatred, and suggests that a conference representing all castes and classes should be held to discuss social reforms among hillmen.

SWADESH BANDHAVA, March, 1908.

Unity of Hindus and Muhammadans.

109. A correspondent in the *Swadesh Bandhava* (Agra), for March, puts in a plea for the unity of Hindus and Muhammadans as belonging to the same race and being the children of the same soil who have identical interests.

BHARATBASI, 7th April, 1908.

The Nau Chandi fair at Meerut.

110. A correspondent in the *Bharatbasi* (Allahabad), of the 7th April, says that Mr. Adams, C.S., the Joint Magistrate of Meerut, has laid the entire public of Meerut under a heavy obligation to him by not allowing prostitutes admission into the Nau Chandi fair at Meerut this year.

AGRA AKHBAR, 7th April, 1908.

A religious campaign at Agra.

111. Referring to the proselytizing action of the Arya Samajists and to the counter-movement of the Muhammadans, the *Agra Akhbar* of the 7th April, reproduces in its columns the proceedings of meetings held in Agra where renowned speakers addressed the assembly on the superiority of Islam.

The editor hopes that such meetings will be held every year in order to confirm the wavering and arouse the apathetic.

Injury to a cow at Cawnpore.

112. A correspondent writing from Cawnpore to the *Abhyudaya* (Allahabad), of the 10th April, complains that a cow was grievously injured near the slaughter-house on the 18th ultimo by a Native Christian recklessly driving a water-cart belonging to the Tramway Company, that the police requested him to remove the cow to hospital, but that he refused to do so, and went away laughing, remarking that none could punish him for not doing so. **ABHYUDAYA, 10th April, 1908.**

The correspondent remarks that nowadays it has become very difficult to protect one's property and guard one's religion on account of wicked persons and that under the circumstances one cannot now remain a Moderate.

IX.—Miscellaneous.

A man eating tiger in the Almora district.

113. The *Abhyudaya* (Allahabad) of the 10th April reports that a man-eating tiger has recently visited the Changrakha pargana in the Almora district and has been causing serious loss of life. The editor ventures to assure Government that there should be no cause of apprehension in granting arms to the inhabitants of villages which are subject to the periodical visitations of man-eating tigers, and expresses a hope that His Honour Sir John Hewett will take steps to issue licenses freely to villages which are liable to such visitations. **ABHYUDAYA, 10th April, 1908.**

ALLAHABAD :
The 14th April, 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

Indians in America.

1. Mr. Sunt Nihal Singh contributes an article to the *Modern Review* for April entitled "Indians in America" in which he gives a brief account of the various Indian missionaries who visited America at different times and of the success their efforts met with. Americans, he states, are gradually recognizing the great truths of the Hindu religion, and schools are being established in many American cities for the study of the Shastras and the Vedas. MODERN REVIEW, April 1908.

Islam in Russia.

2. The *Dabdaba-i-Sikandari* (Rampur), of the 13th April, notes with satisfaction the conversion to Islam of thirty-eight Russian families in the Samara Province. DABDABA-I-SIKANDARI. 13th April, 1908.

China and Japan.

3. Referring to the boycott declared by China of Japanese goods, the *Hind* (Lucknow), of the 16th April, asks if Indians can deduce any moral from this attitude of the Chinese. HIND, 16th April, 1908.

(b).—Home.

Advice to Indians by the Indians.

4. The *Kalwar Mitra* (Allahabad), for March (received on the 16th April), in an article entitled "Keep quiet and listen" remarks :— KALWAR MITRA, March, 1908.

"It is a saying of the Pandits of old that silence is conducive to the accomplishment of one's object. Besides this it is also a general rule that the person who is given to much talk loses his capacity for practical work. Nobody should therefore pay the least attention to the attacks made by others, but all should go on doing their work silently and steadily. The person who is enraged at the attacks of his enemies, entangles himself in verbal retorts, and gives cause of satisfaction to his enemies as his whole time is wasted in anger and spite, and his cherished object comes to nothing. It is, therefore, the duty of every individual to go on listening quietly to the taunts of his enemies and to do his work with perseverance.

The present condition of India.

5. The *Oudh Punch* (Lucknow), of the 16th April, publishes a poem headed "O God, have mercy on our nation : for it has been covered with misfortune," of which the following is a literal translation :— OUDH PUNCH, 16th April, 1908.

"Ignorance is increasing every
The nation's honour (prestige) is decreasing every moment,
Why should not love and affection decline,
When (mutual) hatred is increasing every moment ?
One is harbouring enmity towards the other,
Why should not (mutual) hatred increase every moment ?
Let us see what this national disunion produces (leads to),
Our condition is becoming worse every moment.
Union has departed from us,
Love is decreasing every moment.
Where is now the friendship between kinsmen,
For (mutual rivalry) is increasing every moment ?
What a split there is among the Musalmans,
The passion of love (*lit.*) is on the wane every moment.
The germs of rebellion have been produced (generated)—
In the heart : there rages the passion for revolt every moment.
(They ?) have left courtesy and good breeding (*lit.*)
Humanity is being blotted out every moment.
Lathis are brandished on the occasion of religious ceremonies,
Barbarism is now increasing every moment.
The disease of family discord has crept into them (*lit.*)
Why should not thy power decrease every moment ?
They have nothing to do with learning or arts,
Wealth is flying from them every moment.
They have no affection for their youngers,
They hate (their) elders every moment.

They cannot labour hard ;
They want ease every moment :
These are all signs of decline,
Why should not misfortunes befall them every moment ?
Friends, a nation which is in such a state,
Its poverty increases every moment.
Enough, enough, O ! Saiyid, stop thy pen,
(My) inclination for weeping is increasing every moment.

NASIM-I-AGRA, 11th April, 1908.

The Allahabad Convention.

6. The *Nasim-i-Agra*, of the 11th April, referring to the Convention session to take place at Allahabad on the 18th and 19th April, appeals to Indians of whatever opinion they may be, to unite together in the common cause of their country and to find a successful solution of the problem that faces them at the present juncture.

ADVOCATE, 12th April, 1908.

The ensuing Convention.

7. Adverting to the meeting of the committee of the Convention during Easter at Allahabad, to settle the future programme of political activity, the editor of the *Advocate* (Lucknow), in the issue of the 12th April, says that any effort to go behind the creed settled at Surat, should be resisted at all costs. He warns the leaders of the Moderate party that if they give way to any kind of direct or indirect pressure, that if they tamper, in the least, with the Convention creed, or if they forget even for a moment, that the reconciliation for which the Extremists are secretly striving is bound to be hollow, artificial and insincere so long as there is no genuine and lasting repentance for the past, they will be untrue to themselves, disloyal to their principles, and false to their country. The whole fabric of the Indian national congress has been reared on faith in the British nation. If the Extremists think that the principles of the Moderates are not progressive enough let them go their own way. The editor expresses the hope that, though the place of meeting is far away from the southern and western provinces, Bombay and Madras friends will not allow any consideration to stand in their way at the last moment, but attend in large numbers.

ANAND KADAMBINI, December & January, 1908.

The Surat Congress.

8. The *Anand Kadambini* (Mirzapur) in its combined issue for December and January (received on the 17th April) discusses the Surat Congress fiasco. The editor holds the Extremists, particularly Mr. Tilak, responsible for the failure of the last Congress, but does not altogether exonerate the Moderates from blame. He expresses the opinion that though the Surat Congress has destroyed the fruit of twenty-three years' hard labour, it is satisfactory to note that Congress has again shown signs of vitality which is sure to bring forth good results. He warns both parties against wasting their energies in mutual friction, and exhorts them to make up their differences and work in unison in the cause of their father-land.

OUDH AKHBAR, 14th April, 1908.

The Congress fracas.

9. The *Oudh Akhbar*, (Lucknow), of the 14th April, presents in its columns a retrospective view of the causes that led to the Surat fracas. It practically agrees with the Moderates in holding the Extremists responsible for the break up of the Indian National Congress. The editor then discusses the question of self-government, which, with the provision that it should be under the British flag, he accepts as the ultimate goal. Progress towards this goal should, he points out, be made only by constitutional means.

TAFRIH, 14th April, 1908.

The proposed Ladies' Congress.

10. Referring to the establishment of a congress for ladies, the *Tafrih* (Lucknow) of the 14th April, says that this is a move in the right direction, as no progress is possible unless Indian ladies take to heart the cause of the regeneration of India.

TAFRIH, 14th April, 1908.

'Moderates and Extremists.'

11. Under the heading " Moderates are Extremists, " the *Tafrih* (Lucknow), of the 14th April, publishes an article of which the following is a literal translation :—

A meeting of the All India Congress (convention) is to take place at Allah abad in which measures will be adopted to give fresh life to the congress, and rules will be framed to strengthen it.

Although those that are unfortunately called Extremists, are fully prepared to give place to, and be reconciled with the Moderates, yet the so-called Moderate party is growing so extremist that there is no hope of its attaining to the right path.

In the organs of this party a proposal is being made not to admit the Extremists at all.

This attempt is regrettable, especially as the Moderate party appreciate (*lit.* accept) the self-sacrifice of the Extremists and have not the courage to doubt their sincerity.

12. The *Union Gazette* (Bareilly), of the 7th April, publishes a letter written by one Mohammad Azam Khan on the attitude of the European Powers towards the Islamic Powers in general and the Pan-Islamic movement in particular. The writer complains that while the European Powers are daily forming alliances, and concluding treaties amongst themselves, whenever they see the possibility of concerted action in Islamic countries, they raise the cry of war and declare that the Moslems are going to declare a *Jehad* on Europe. He notes with regret that the people of Europe are so much opposed to the Pan-Islamic movement the objects of which are not political as it simply aims at the development of a feeling of brotherhood among the Moslem nations.

Europe and Islam.

UNION GAZETTE, 7th April, 1908.

He concludes by saying that Moslems expect that England will stand by them in their trials and will have some consideration for the feelings of the seventy millions of Indian Musalmans living under her protection. If England does so, he thinks it will help the Sultan of Turkey out of his present difficulties in Macedonia, and will not make the situation so difficult for him as if England acted in concert with the other European Powers.

13. The *Oudh Akhbar* (Lucknow), of the 16th April, while discussing the treatment which the Musalmans are receiving at the hands of European nations, remarks that although Europeans claim to be highly civilised, yet they retain some of the characteristics of their barbaric ancestors. They claim to be advocates of justice and freedom, but they have little regard, the editor says, for the principles they profess when they have to deal with the Musalman. This he thinks has been clearly proved in Macedonia and Morocco. They overlook the most glaring iniquities of their co-religionists, but are ready to take their Musalman neighbours to task for the most insignificant breach of the peace.

Europe and Islam.

OUDH AKHBAR, 16th April, 1908.

14. The *Oudh Akhbar* (Lucknow), of the 17th April, while discussing the existing relations between European and Islamic nations, advises the Sultan of Turkey to enter into friendly relations with England, as she rules over one hundred millions of Musalmans. He also urges Musalmans in general to lay aside their religious differences and to try to form themselves into a strong and powerful group of nations, as the spirit of the times requires greater attention to political matters and less to religious, religion having been relegated to a secondary position in the affairs of the world.

Europe and Islam.

OUDH AKBHAR, 17th April, 1908.

The editor notes with regret that most of the Musalman kingdoms have been annexed by European nations, He thinks, however, that Musalman possessions could be considerably developed, and that if Musalmans were to follow in the wake of Japan, they would be sure to assert their independence one day. He thinks that Musalman rulers can take considerable advantage of the mutual differences and jealousies of the European Powers.

15. The *Nasim-i-Agra* of 11th April, understands that sixty-four arrests have been made in connection with the Tinnevally and Tuticorin riots, and that Chidambaram Pillay and his two other compatriots have been released on bail by an order of the High Court. It also understands that license-holders have been required to deposit their arms with Government for the time being.

Tinnevelly riots.

NASIM-I-AGRA, 11th April, 1908

16. Referring to the prosecution of Mr. Chidambaram Pillay, the founder of the swadeshi steamer service, the editor of the *Indian People* (Allahabad) in the issue of the 12th April asks, "How can a man be said to have a fair trial when the charge against him rests on a speech said to have been made by him, but of which a

The Tinnevelly cases.

INDIAN PEOPLE, 12th April, 1908.

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complete or authentic copy is not before the court." It will be no wonder, the editor remarks, if Mr. Pillay becomes a hero and a martyr and if men of his faith multiply in the Madras presidency.

CITIZEN, 12th April, 1908.

Punitive police at Tuticorin.

17. Referring to His Excellency Sir A. Lawley's reply to the deputation that waited upon him from Tinnevelly, the editor of the *Citizen* (Allahabad), in the issue of the 12th April remarks that if from an impartial enquiry it is ascertained that the people alone are to blame and not the officials, let punitive police be stationed at Tuticorin by all means, and let the people, good citizens as well as the bad, be made to pay for them.

But to strengthen the hands of those whose high-handedness, shortsightedness and racial partiality has led to a breach of the peace is, he remarks, a policy which is as shortsighted as it is unjust.

HIND, 16th April, 1908.

The Tinnevelly and the Tuticorin deputation.

18. The *Hind* (Lucknow), of the 16th April, commenting upon the deputation which waited upon His Excellency the Governor of Madras in connection with the posting of punitive police in Tinnevelly and Tuticorin, severely criticises the conduct of the public men in Madras. It says that in order to maintain their position as Loyalists they went so far as to throw all the blame upon Chidambaram Pillay and his compatriots. In spite of all this they did not succeed in receiving a recognition from His Excellency the Governor of Madras. The cold reply that they received, must serve, the editor thinks, to show them the utter futility of the petitioning policy of the Moderate politicians.

The paper also criticises the speech of the Governor, and says that there was no necessity to fire at the mob in Tinnevelly and Tuticorin. Riots occurred in Rawalpindi and Calcutta also, but the authorities there did not consider it worth while to have recourse to such unjustifiable methods of suppressing them.

SWARAJYA, 4th April, 1908.

The present condition of India.

19. The *Swarajya* (Allahabad), of the 4th April, publishes a poem in which the writer notes with regret the deplorable condition of India, with its poverty, suffering from famine, plague, &c. He exhorts the people to educate their children, to revive their commerce and industries and to work manfully for the salvation of their country.

SUNDAR SHRINGAR, 15th April, 1908.

The present situation in India.

20. The *Sundar Shringar* (Muttra) of the 15th April, while deploring the impression prevailing in official circles that sedition is taking deeper root in India, remarks that Indians have ever been loyal to Government from the inmost recesses of their hearts and that Government should not be deluded by the misrepresentations of selfish flatterers. The editor suggests more intercourse between the officials and the people as the best means of allaying the so-called unrest in the country.

MODERN REVIEW, April, 1908.

Civic elements in Indian life.

21. Sister Nivedita writing on the "Civic Elements in Indian Life" in the *Modern Review* (Allahabad), for April, demonstrates how Indians may develop civic life by taking advantage of certain features of their social life. She points out that the development of a strong civic spirit depends on the maintenance of the communal life and consciousness, and that oriental countries are eminently suited for such development. In the East, she says, a general spirit of unity and friendliness underlies everything. Men meet together in the bazars and streets of all towns and cities and under the pipal tree in the villages and hamlets, and in a friendly manner discuss the topics of the day. Teachers and travellers, she states, are generously entertained in all villages and collective action is never confined to one section of the community. All this she thinks affords the largest possible basis for civic realisation of the highest order. To Indians, she states, there is no symbol so holy as, firstly, their native land and secondly their city. Civic life will thus offer a conception as clear as that of family and home, and the duties of citizenship will seem not less precious than those of jat and samaj.

22. The *Muraqqa-i-Tasawar* (Fatehpur), of the 7th April, notes with satisfaction that an Englishman who went into a printing press in Lahore when some pictures of Lala Lajpat Rai were being printed, praised him highly and bought seven copies.

An Englishman and Lala Lajpat Rai.

MURAQQA-I-TASAWAR, 7th April, 1908.

23. Referring to the adage 'no pain, no gain,' the *Oudh Akhbar* (Lucknow), of the 15th April, says that national regeneration is possible only through self-sacrifice. We should not grow dissatisfied with the result of our endeavours, insignificant though they have been; we should close our ranks and present a solid front to the opposing forces. In conclusion, the editor says, we should be inspired by that lofty patriotism which cares not for bodily injuries and imprisonments. He pays a high tribute to those national martyrs that are suffering all sorts of privation in jails

Self-sacrifice a means of future greatness.

OUDH AKHBAR, 15th April, 1908.

24. The *Awaza-i-Khalq* (Benares), of the 16th April, referring to the warning given to the editor of the *Swarajya* by the Collector of Allahabad, remarks that the Government of these provinces is very wise in warning the editors of papers containing seditious articles before prosecuting them, and thinks that if the magistrates of Bengal and the Punjab had been equally wise, the Governments of those provinces would not have got such a bad name.

Warning to the *Swarajya*.

AWAZA-I-KHALQ, 16th April, 1908.

25. The *Abhyudaya* (Allahabad), of the 17th April, publishes a translation of an article in the *Sanjibani*, (Calcutta), entitled "Can a king govern a country well without the help of the people."

The Government of a country.

ABHYUDAYA, 17th April, 1908.

26. The *Abhyudaya* (Allahabad), of the 17th April, publishes an article entitled "*Ram Navami*" (the birthday of Sri Ram Chandra) in which the writer sighs for the reign of Ram Chandra when the people were afflicted neither by famine nor by plague, but when there was prosperity and plenty all round. He deplores the present lot of Indians who are labouring under all sorts of calamities. The writer further observes that the mere celebration of *Ram Navami* day will not do now and that Indians in general, and Hindus in particular should pray to God to send a second Ram on earth to deliver them from misery.

The birthday of Sri Ram Chandra.

ABHYUDAYA, 17th April, 1908.

27. The *Abhyudaya* (Allahabad), of the 17th April, contains an article on what India should learn from the West in which the writer urges Indians to take the following lessons from the West: –

Lessons to be learnt from the West.

ABHYUDAYA, 17th April, 1908.

(1) Indians should imbibe the spirit of patriotism from Europeans, so much so that they should hold their rights dearer than their lives and protect them at all costs.

(2) They should follow the example of Europeans in the matter of political agitation if public opinion be disregarded, with this difference that their agitation should be strictly on constitutional lines.

(3) They should like Europeans, see that money realized in the form of taxes is devoted by Government to the good of the people themselves.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(*a*).—*Judicial and Revenue.*

28. The *Rohilkhand Gazette* (Bareilly), of the 8th April, referring to the poverty of the ryots writes :—

Permanent settlement.

ROHILKHAND GAZETTE, 8th April, 1908.

"It is said that the cause of poverty is that in some parts of the country land revenue has produced a great depression. Cultivators are bitterly complaining that they do not get adequate compensation for their hard labour.

The progress of cultivation is much hampered by the frequent assessment of revenue under the present system and Government is constantly reminded of its promise made forty years ago, regarding the effecting of a permanent settlement, so that the people could confidently devote their energies and capital to the development of their lands. Government should remove the disabilities of the people of India and enact measures by which its poverty may be lessened."

RIYAZ-UL-AKHBAR, 12th April, 1908.

Circuit Bench of the High Court.

29. The *Riyaz-ul-Akhbar* (Lucknow) of the 12th April, under the heading "Circuit Bench of the High Court" remarks :—"It is proposed by the Bengal Government that a Bench of the High Court should go on circuit to hear appeals so that the people may realize their proper position in relation to the High Court. It is wery necessary that the Circuit Bench should be imposing and that its appertainments should be worthy of its position, and make an impression on the minds of the people. It should raise the power and prestige of the British Government in their estimation.

We like this proposal, because it would make the dispensation of justice easier, and, not because it would enhance British prestige and honour, unnecessarily."

INDIAN PEOPLE, 12th April, 1908.

The Sub-Registrar's office at Benares.

30. The *Indian People* (Allahabad), of the 12th April, complains of the delay in the issue of copies from the Sub-Registrar's office, Benares, and suggests that an inspection by the District Registrar would disclose the fact that methods there are so time-worn and slow that they require drastic treatment.

CITIZEN, 12th April, 1908.

Indian juries.

31. Referring to Mr. Morley's reply to Mr. O'Grady's question, the editor of the *Citizen*, (Allahabad) in the issue of the 12th April, says that he does not remember a single case of sedition in which a jury composed mainly of Indians has been called upon to deliver a verdict regarding the guilt or innocence of an Indian editor charged with sedition. Even in the sedition case against Mr. Tilak the majority of jurors were Europeans and so Mr. Morley's reply about a jury mainly composed of Indians does not stand the test of inquiry.

JED-O JEHAD, 13th April, 1908.

Separation of the judicial and executive functions.

32. While thanking the Government for the preliminary steps taken in the direction of separating the judicial function from the executive, the *Jed-o-Jehad* (Shahabad-Hardoi), of the 13th April, says that there is no reason why similar experiments should not be undertaken in other provinces as well.

TAFRIH, 14th April, 1908.

Separation of the Judicial and executive functions.

33. The *Tafrih* (Lucknow) of the 14th April, reproduces the important portions of Sir Harvey Adamson's speech on the subject of the proposed separation of the judicial and executive functions. After setting forth the details of the scheme, the editor requests the Government to consider the desirability of undertaking similar experiments in other provinces as well.

(*b*).—*Police.*

SWARAJYA, 4th April, 1908.

Hardwar police.

34. The *Swarajya* (Allahabad), of the 4th April, complains that Musalman constables do not conduct themselves decently in their behaviour towards Hindu female pilgrims bathing in the Harkipairi at Hardwar, and suggests that Hindu policemen should be appointed in their place.

(*c*).—*Finance and Taxation.*

ADVOCATE, 12th April, 1908.

The Provincial Budget Debate.

35. Commenting on the discussion on the United Provinces Financial statement, the editor of the *Advocate* (Lucknow), in the issue of the 12th April, remarks that famine relief being the dominating factor in the finances of the year just over, and of the one that has opened, all the members present had some thing to say regarding it.

The Government of Sir John Hewett, he says, deserve to be congratulated on the success of their relief measures.

Referring to sanitary reforms, in connection with which a conference is to be held at Naini Tal, later on, the editor points out that Pandit Madan Mohan's demand for a sanitary survey was opportune.

He expresses surprise at the silence of the official members as to how the newly organised agricultural department is going to help the people in adding to the yield of their fields, and remarks that although Pandit Madan Mohan's suggestion of a permanent settlement was outside the province of the Provincial Council, his request for an enquiry into the economic condition of certain villages was not.

He regrets to note that His Honour said nothing on the controversy about wells and canals, which on such an occasion could not but have cropped up, except in as far as he delivered a funeral oration on the Sarda Canal project.

(d).—Municipal and Cantonment Affairs.

The Lucknow strike.

36. Commenting upon the strike of the butchers in Lucknow, the *Hind* (Lucknow), of the 16th April, says that the public are much inconvenienced by the increase in the price of meat. The prices have risen because municipal authorities are uncompromising in the matter of reducing the tax. The situation, says the editor, deserves the serious attention of the authorities.

HIND, 16th April, 1908.

(e).—Education.

The Sikh Educational Conference.

37. The Hindi *Hindosthan* (Kalakankar), of the 15th April, notes with gratification that the educational problem is attracting the attention of the Sikhs as is evidenced by the formation of the Sikh Educational Conference which will hold its first session on the 18th and 19th instants to consider the ways and means of imparting religious education to the Sikh community.

HINDOSTHAN, 15th April, 1908.

The Agra College strike.

38. The *Nasim-i-Agra*, of the 15th April, says that owing to a difference of opinion between the European and Indian professors of the Agra College, a number of students of the 1st year class were not promoted to the higher class. This led to the strike of the students. But unfortunately the editor states an Indian professor was suspected to be at the bottom of all the trouble. Consequently his services were dispensed with. This was followed by a meeting in the city where it was resolved :—

(1) that the trustees should hold an independent enquiry into the cause of the present strike ;

(2) that the proposal of abolishing the School department should be dropped.

NASIM-I-AGRA, 15th April, 1908.

The Agra College.

39. Referring to the proposal to abolish the School department of the Agra College, the *Oudh Akhbar* (Lucknow), of the 15th April, says that it would be extremely unwise to allow the proposal to go unchallenged. An institution which has been doing incalculable good to the people, must be maintained by them even at a great sacrifice. The editor concludes by asking his countrymen to give practical proof of their solicitude for the welfare of their children by contributing their mite towards the fund for the maintenance of the school. The Government too should come to the rescue of the people at this critical juncture.

OUDH AKHBAR, 15th April, 1908.

The Agra College.

40. The *Awaza-i-Khalq* (Benares), of the 16th April, referring to the ill-feeling between the European staff and the students of the Agra College and the proposal of the residents of Agra to send a memorial to the Government in that connection, remarks that Government should make a thorough enquiry into the matter, and find out why the students are dissatisfied with the European staff. It is, however, doubtful, he remarks, that the complaints of the students would be listened to judging by the case of Mr. Jermyn, late Headmaster, Queen's Collegiate School, Benares, who was promoted to an Inspectorship for rusticating some students who had sent him a petition.

AWAZA-I-KHALQ, 16th April, 1908.

SWARJYA, 4th April, 1908.

National education.

41. The *Swarajya* (Allahabad), of the 4th April, (received on 13th April) publishes an article headed: "Our greatest need," of which the following is a literal translation:—It is a settled fact that the greatest need of India is education. Up to this time our education has been in the hands of others. They educated us in their own way and taught us whatever they liked. Was it for our good and was it beneficial to our interest? Things may have been said in fear of imprisonment or ofbeing branded as traitors or from cowardice or policy, but we will say nothing that is unjust, false or contrary to facts. We will answer this question according to our own views at all times and at all places without the fear of any human or infernal power and without any regard for the presentiment of any one black or white or for the dangers of any prison or jail, not caring even for the pleasure or anger of the Lieutenant Governor or of kings.

For "We have not read the stories of Alexander and of Darius, and from us you shall hear nothing but the tales of love and constancy." Then why was education imparted to us? Simply that we should be content in our state of bondage and that we should believe foreigners to be our patrons, benefactors, and protectors and think that the English have conferred blessing upon us by relieving us of our independence (حکومت).

The other object in view in educating us was that we should work in their hands like automatons and be ready to put into execution all their orders immediately saying 'Yes Huzoor; and 'Ji Huzoor.' Their work could not be carried on without teaching us English and so they taught us English. It was impossible for one or two hundred thousand persons to rule from Kashmir to Cape Comorin and from Saugor to Sindh without teaching the people they govern English. Had they not taught us English how could they have got Babus to work from morning to evening and from evening to morning in railways, post offices, canals, tahsils and other offices like bullocks in a sugar cane press. So just as an oil-monger feeds his bullock, the potter his ass, and the butcher his sheep, goats and cows, our *firingi* rulers have thought it necessary to educate and teach us and to make us serviceable for their purpose. One of our respected and honourable leaders once remarked that we should be thankful to our Government for education as it has produced such sensible men as Mr. Gokhale and others. On this point I cannot agree with the respected leader. These words would have been appropriate had we been the descendants of the aborigines of Africa or of Australia, but as we are the descendants of those Aryan heroes whose accomplishments are known all over the world and of those Muhammadan sovereigns, noble men, and *raises* who ruled over India wisely and well for centuries, it is sheer folly and ignorance on our part to give utterance to such words.

Have there not lived in India before the British occupation, thousands of persons more conspicuous in ability, sensibility and foresight than Messrs Gokhale, Ranade, Tilak or Khaparde. In my own humble opinion all these able and sensible Indians have distinguished themselves without the help of English Government, and had not a foreign Government put obstacles in their way they would never have been inferior to the statesmen of other countries. So to show such persons as the result of the Government system of education and to thank the Government for it, is to express one's want of judgment or one's cowardice.

The present system of education when closely examined appears to be distinctly opposed to our national interests. According to Lala Lajpat Rai the present system of education is producing in our country merely slaves and hypocrites, so it is necessary to make some suitable changes in it.

The first and most important change should be to save our children from the poisonous education imparted to them by foreigners, for it has a very bad effect on our national independence and well-being. For instance the seed of mutual enmity and hatred between Hindu and Muhammadan children is sown by the teaching of Indian History in Government schools and as a result of this, bigotry and enmity are increasing between the two communities. Their mutual friendliness is on the decrease daily, although considering the matter from a religious standpoint neither are the Hindus as orthodox as they were twenty-five years ago, nor are the Musalmans

as devout as their ancestors. Even at the present time if the educated and uneducated classes are compared, it will appear that one-tenth of the mutual bigotry and enmity that prevails among the uneducated classes does not exist among the educated. Does this not prove that this mutual strife and discord between the Hindus and Musalmans has its root in the Government system of education?

This measure is extremely necessary, but it is a wonder that adequate attention is not paid to it, as its great significance is accepted, and people wonder that the mutual discord and strife between the Hindus and Musalmans is not done away with, when there is a desire for union.

The second change required is that young men should be given industrial and technical education, so that they may have no inclination towards becoming the slaves of Government. Of late the Government has made a move towards this. But this is owing to a 'policy' the object of which is that the people may not make any efforts in this direction in the belief that the Government is attending to the matter. But the people should not be taken in by this. They should open small schools for the imparting of primary education with arts and industries.

The first advantage of having national schools will be that boys will maintain their natural independence, and the oppression which is now being wrought on our young men under the cover of discipline will have to be discontinued. Even those boys who cannot bear the undue severity of Government schools will be able to take advantage of these national schools and the jailors in charge of the Government schools will have to relax the rigour of their rules and regulations. The bogey of the Risley circular will be removed from the minds of the boys, they will not be afraid to shout the holy *Bande Mataram* and they will not run a risk in serving their country. The so-called Provincial Conference has admitted the necessity for such schools and the martyred hero Lala Lajpat Rai has delivered impressive lectures on this subject in various towns. Brethren why are you waiting? Is somebody's sanction necessary. Do you want the help of some Rai Bahadur or Khan Bahadur or are the coffers of some merchant or banker required. Take heed, if you are waiting for the help of these men, you will never get it. If they will help you, the Collector will become displeased with them. They have enough to maintain themselves for some generations. Their coffers can be opened only to please the Lat Sahib, the Collector Sahibs, Gauhar Jan or Said Jan, and not for national purposes. Their programme aims only at winning of the goodwill of the English rulers and supplying the requirements of prostitutes, and national well-being finds no room in it.

Heroes, be up and gird your loins. Lay in your village, street, town and city the foundation of a national *pathshala*, school, high school and college. Prepare suitable books for these institutions or adopt the courses of other national schools. At present you have to go twice a week without any food. Abstain from food once more in the name of the coming generation and devote the money saved by so doing to the national school scheme and you will see that your *cowries* will accomplish an object that can never be attained by thousands of rupees of the ill-gotten wealth of merchants and bankers. Friends, remember that in the history of the country these merchants and bankers have done nothing. As long as they get enough to eat without hard work they have no regard for the sufferings of others. If you had been like them you too would have had no regard for it. But now there is before you a question of life or death—take heed and try to conquer by your combined and united efforts.

Establish national *pathshalas* and national schools to impart education to the coming generation according to the national needs.

If you make combined and united efforts in this direction on behalf of national well-being, your hopes will be realised, you will be successful in your objects and God will help you. Be up and attend to your work and you will see that success is at your beck and call.

Government technical scholarships.

42. The *Rohilkhand Gazette* (Bareilly), of the 8th April, notes with satisfaction the granting of two technical scholarships by the local Government and thanks His Honour the Lieutenant Governor for the same.

ROHILKHAND GAZETTE, 8th April, 1908.

ARYA MITRA, 16th April, 1908.

Tom Browne's school days.

43. The *Arya Mitra* (Agra), of the 16th April, condemns the substitution of Tom Browne's School Days for 'Golden Deeds' as a text book for the matriculation examination inasmuch as the former is neither calculated to elevate the moral character of students nor to acquaint them with their own social customs and manners. The editor wonders if it is because 'Golden Deeds' inculcates self-sacrifice in students in these days of *swadeshism* that it has been removed from the curriculum.

(f).—Agriculture and questions affecting the land.

ZAMINDAR-WA-KASHTKAR, February, 1908.

The famine.

44. The *Zamidar-wa-Kashtkar* (Bijnor), for February, publishes an article showing that the burden of the present famine has fallen mostly on respectable people of the middle class and on Government servants of the lower grades.

CITIZEN, 12th April, 1908.

Scarcity and strike.

45. Referring to the strikes throughout India that appear to be on the increase, the editor of the *Citizen* (Allahabad), in the issue of the 12th April, remarks that this should be viewed as a period of unrest on the part of many who have to work hard for a living. The rapidity with which strikes have been following each other of late in India is a bit phenomenal. The country is growing more expensive every day and its prosperity is not as great as many would try to make it appear.

TAFRIH, 14th April, 1908.

Famine and the Imperial Council.

46. The *Tafrih* (Lucknow) of the 14th April, reproduces in its column a list of the important speeches made in the Imperial Legislative Council on the subject of famine and its causes. The editor while thanking Government for the appointment of a commission of enquiry, requests that the proceedings of the committee should not be of a private nature but should be open to public criticism.

NASIM-I-AGRA, 15th April, 1908.

Famine and its remedies.

47. The *Nazim-i-Agra* of the 15th April, suggests the following remedies for the ever-recurring famines in India:—

1. Stopping the export of grain during famine years at least.
2. Establishing agricultural banks in order to advance money for grain to impoverished zamindars.
3. Advancing the cause of the *swadeshi* movement.

In all these three suggestions, the editor requests the Government to co-operate with the people.

OUDH AKHBAR, 14th April, 1908.

Pasture land.

48. The *Oudh Akhbar* (Lucknow), of the 14th April, publishes some correspondence on the subject of fields for grazing purposes. It asks the Government and zamindars to pay particular attention to this crying need of the moment.

HINDOSTHAN, 16th April, 1908.

Famine relief and the weaver community of Agra.

59. The Hindi *Hindosthan* (Kalakankar), of the 16th April, in expressing its gratitude to Government for the special arrangements made by the Collector of Agra to relieve the distress of the local weaver community, remarks:—"We praise Government for this action. Government is our protector and we are its protected subjects. We therefore deserve and pray for the kind help of Government. Our heartfelt thanks are due to Government for the various measures it has taken to relieve the distress of the people from famine." The editor further suggests that a co-operative credit society should be formed at Agra to advance loans to the local weaver community on the lines adopted at Madura and Bangalore.

ABHYUDAYA, 17th April, 1908.

Misappropriation in famine relief work.

50. Referring to the revelations made by Babu Abinash Chandra Mazumdar of Lahore regarding the misappropriation of famine relief allowances by subordinate government officials employed on relief work, the *Abhyudaya* (Allahabad), of the 17th April, remarks that such misappropriations can be prevented if Government co-operates with the representatives of the people and has famine relief afforded to the distressed through the medium of the volunteers organized by them.

(g).—General.

The paper industry in India.

51. An article entitled "Outlook of the paper industry in India" is contributed to the *Modern Review* (Allahabad), for April by Mr. James Imms, Manager of the Upper India Paper Mills, Lucknow. The writer is of opinion that the outlook is not gloomy, but points out the difficulties and tells young men to work with caution in starting new mills and advises those who wish to learn paper-making to enter Indian mills as apprentices, instead of going abroad.

MODERN REVIEW, April, 1908.

Metal industry.

52. Prag Narayan Bhargava, proprietor, Lucknow Iron Works, contributes an article on "Metal Industry" to the April number of the *Modern Review* (Allahabad). He states that one of the chief difficulties in the trade arises from the lack of skilled labour. A very unfair form of competition, he states, exists for the employment of such skilled labour as there is, workmen being frequently induced to leave their employer by the offer of excessive wages elsewhere. Government, he notes, in order to encourage Indian industries, granted a concession in the freight of coal. But manufacturers, derived no benefit from this, as coal merchants promptly raised the price of coal. He then goes on to suggest that a Government-aided survey of the country should be made with a view to exploiting its mineral resources, and that a Director of Industries should be appointed by government to give expert advice to enterprising Indian capitalists as to the industries that might profitably be taken up. Such an expert, he says, has been appointed in Madras and his services are much appreciated.

The suggestion, he thinks, might be given a trial in these provinces, the Principal of the Thomason College, Roorkee, or the Director of Land Records and Agriculture, being appointed as a tentative measure.

He also advocates the establishment of free industrial schools with scholarships, if necessary.

MODERN REVIEW, April, 1908.

Indian trade and industries.

53. The *Modern Review* (Allahabad), for April contains an editorial article entitled "Ruin of Indian trade and industries" in which the editor refers to Parliamentary Blue Books and to the writings of British Government officials to show the part played by Government measures in England and in India in the ruin of Indian commercial enterprise. The editor points out that in renewing their charter in 1813, the East Indian Company had only their own interests at heart. At that time England was engaged in a war with France and as Continental ports were closed, she naturally required an outlet for her exports in another direction. But after 1815, the aspect of affairs was changed and Continental harbours were once again open to British trade. Accordingly, the editor says, there was nothing to justify the policy pursued by the British in checking Indian trade and exterminating Native States. The British, he thinks, simply aimed at extending their territories in India and finding a market for their manufactures. He then refers to various representations made to Government by Bengal manufacturers, none of which, he says resulted in anything. The article concludes with a statement showing the duty charged in various years on the different articles imported into England.

MODERN REVIEW, April, 1908.

Dairy industry in the United Provinces.

54. Mr. Saiyid Husain of the Department of Land Record and Agriculture, United Provinces, contributes a brief article on the Dairy industry in the United Provinces to the *Modern Review* (Allahabad), for April. He notes that there has been very little development in the industry since its institution with the establishment of the Aligarh dairy in 1891. He points out that dairies are eminently satisfactory and justify their existence in India, both from the point of view of cleanliness and from the returns they yield. He urges the people to give a little more attention to this subject and shows that with a moderate initial expenditure, a satisfactory return can be got for one's money.

NAISM-I-AGRA, 11th April, 1908.

The *Swadeshi* movement.

55. Referring to the closing of the Mills at Manchester during the Easter week, the *Nasim-i-Agra* (Agra) of the 11th April, says that this may be the effect of the *Swadeshi* movement which is so rapidly spreading all over the country.

HINDOSTHAN, 30th April, 1908.

India and England.

56. The following is an extract from the *Hindosthan* (Kalakankar), of 30th April, :—"This is alright and very pleasing to hear, but God forbid it, again we say, while we assure Raja Prithwipal Singh that if there arises any such occasion that the British Government is in danger, the brave King-Emperor and his white soldiers (if they cannot crush their enemy single-handed) will not stop in the country. The British Government keeps its white soldiers to counterbalance the power of the feudatory chiefs and to check internal faction, lest it be overwhelmed before help can come. So we need not brag of our loyalty and of our unflinching devotion to the throne. The Government understands us fully well. Moreover, as we are kept unarmed and undrilled, we cannot undertake any immediate military service without being trained at least for a year."

SWARAJYA, 4th April, 1908.

Europeans and Indians.

57. The *Swarajya* (Allahabad), of the 4th April, notes with satisfaction the changes which are taking place in the attitude of Indians towards Europeans. Formerly, he says, Indians were afraid of any one wearing a European head-dress, but now they are ready to retaliate when insulted, and quotes as instances the attack on a European by coolies in Almora, and the thrashing of a missionary by some villagers in Bengal. He concludes by remarking that by such action the black colour and the *puggri* will be respected.

CITIZEN, 12th April, 1908.

Reduction of licenses.

58. The *Citizen* (Allahabad), of the 12th April, notes with gratification the acceptance by Government of the recommendations of the Excise Committee regarding the reduction of the number of liquor licenses.

The editor remarks that the excise policy of Government has undoubtedly undergone a change since Mr. Morley's assumption of the Indian Secretaryship of State and that at last this very desirable reform is about to be carried out.

TAFRIH, 14th April, 1908.

The arrest of temperance volunteers.

59. Referring to the arrest of two temperance volunteers in Poona for the alleged offence of forcibly detaining and intimidating some persons at a grogshop, the *Tafrih* (Lucknow) of the 14th April, says that it is believed that the authorities have set their face against the temperance movement and that therefore they want to throw all sorts of obstacles in the way of its progress.

The editor requests Government to change its policy, though this would mean some pecuniary loss to the imperial exchequer.

SWARAJYA, 4th April, 1908.

A canal officer drowned.

60. Commenting on the death by drowning of a Canal Sub-Overseer of the Lyalpur district drowned in a canal, the *Swarajya* (Allahabad), of the 4th April, says that death would have been averted, if as requested, water had been let out of the canal or the flow had been stopped for the time being.

It further raises the question of remunerating the bereaved family ; for the deceased lost his life while doing Government work.

SHAHNA-I-HIND & TUTI-I-HIND, 8th April, 1908.

Nauchandi Fair.

61. Referring to the Nauchandi fair of Meerut the *Shahna-i-Hind and Tuti-i-Hind* (Meerut), of the 8th April, says that there was a noticeable decrease in business transactions which caused much disappointment and loss to the merchants there. The editor highly appreciates the police arrangements and thanks the authorities for their attempts to stop the influx of women of doubtful character.

INDIAN PEOPLE, 12th April, 1908.

Begar and *rasad*.

62. Referring to the question of *begar* and *rasad*, the *Indian People* (Allahabad), of the 12th April, remarks that the statement made in Council by the Hon'ble Mr. J. W. Hose can hardly be considered satisfactory. If specific instances of the prevailing abuses of the *begar* and the *rasad* system are wanted it is rather difficult to find them, for the simple reason that the practices complained of are so common and so notorious that no one takes the trouble to note them. The hardships are not incidental but are frequently felt, for the agency employed for finding labour and provisions is that of the tahsil which is admittedly unscrupulous. Payments made through tahsil peons never reach the proper persons and so long as this agency is not eliminated and a system of direct and immediate payment is not insisted on, the grievance will not abate.

63. Referring to the letter of an Indian regarding the restriction which has been placed upon Indians wishing to visit the Queen Victoria statue in (Lucknow), the editor of the *Indian Daily Telegraph*, (Lucknow) in the issue of the 14th April, says that this will cause a good deal of heart-burning among Indians not only in this province, but throughout India. The incident recounted by our correspondent happened, the editor says, to two prominent Indian gentlemen in Lucknow, and there is no reason to doubt the accuracy of the facts related. Is it any wonder that Indians are discontended when such indignities are offered to them? The money for the statue has come mainly from Indians, and no ground can exist for passing an order precluding them from viewing the statue, unless the authorities really believe that harm would be done to it. It is, however, impossible to think that Indians who venerate the memory of Queen Victoria would desecrate her statue, one to which they have so liberally subscribed. The editor says he is convinced that Sir John Hewett, whose broad-mindedness and sympathy for the people of the provinces are so well known, would not for a moment countenance an order of this kind.

Queen Victoria's statue at Lucknow.

INDIAN DAILY TELEGRAPH, 14th April, 1908.

64. The *Zul Qarnain* (Budaun), of the 14th April, while reviewing the valuable work done by the Lady Dufferin Fund during the past twenty-five years, notes with regret that the midwives trained under the auspices of the fund are mostly Christians, and as there is a general aversion towards the Christian both among the Hindus and Musalmans, their services have not been availed of by respectable Hindus and Musalmans. To remove this defect, the editor proposes that low-class Hindu and Musalman women should be trained as midwives and nurses.

Medical aid for Indian women.

ZUL QARNAIN, 14th April, 1908.

65 It is stated in the *Bharat Basi* (Allahabad), of the 7th April, and also in the *Hind* (Lucknow), of the 16th April, that the Government has kindly thought it proper to pay large sums of money, and grant rent free lands to the Rawalpindi pleaders as compensation for the troubles and expense they were put to during the hearing of the Rawalpindi riot cases. The news, if true, says the editor of the *Hind*, will be received with feelings of gratitude by the Indian people, though it will cause much heartburning to the members of the Punjab police force.

Compensation to the Rawalpindi pleaders.

BHARAT BASI, 7th April 1908, and HIND 16th April, 1908.

66. The *Hind* (Lucknow), of the 16th April, reproduces in its columns the details of the conversation which took place between the Deputy Commissioner of Lahore, and a representative of the *Observer*. In this interview the Deputy Commissioner is represented as contradicting the reports of Sardar Ajit Singh as published in the *Hindostan* (Lahore). The *Hind* also publishes some correspondence from Sardar Ajit Singh in which he says that the Deputy Commissioner has failed, completely failed, to disprove what the Sardar has himself reported to the press.

The Deputy Commissioner of Lahore and Ajit Singh.

HIND, 16th April, 1908.

V.—Legislation.

Nil.

VI.—Railway.

67. The *Swarajya* (Allahabad), of the 4th April, makes the following complaints about the railway arrangements in Hardwar :—

Hardwar Railway station.

SWARAJYA, 4th April, 1908.

(1) The third class waiting room is situated at a distance from the railway station and the latrine. Passengers have, therefore, to wait in an uncovered enclosure before getting into trains, where they are exposed to the inclemency of the weather.

(2) There are no female ticket collectors to help women passengers and pilgrims at the station.

(3) There is no booking office in the city where pilgrims can buy tickets easily.

VII.—Post Office.

68. The *Dabdaba-i-Sikandari* (Rampur), of the 13th April, complains that the wages of postmen are less than those of coolies and expresses a hope that Government will increase them.

Postmen's wages.

DABDABA-I-SIKANDARI, 13th April, 1908.

HIND, 16th April, 1908.

Unrest in the Postal and the Telegraph Departments.

69. The *Hind* (Lucknow) of the 16th April, says that there is much unrest these days in the Postal and Telegraph Departments. The causes are everywhere the same, small wages, much work and no holidays.

Since the public are much inconvenienced by the strike, which follows as a matter of course, the editor invites the serious attention of the authorities of the departments concerned and of the Government, and requests that immediate steps be taken to remove these grievances.

VIII.—Native Societies and Religious and Social Matters.

NAIYAR-I AZAM, 12th April, 1908.

Islam.

70. The *Naiyar-i-Azam* (Moradabad) of the 12th April, in its leading article remarks that Islam is now in adverse circumstances and that it is more necessary to protect it from the machinations and the hostile criticisms of its many opponents in India than to propagate it in foreign countries.

The editor exhorts his co-religionists to prevent their ignorant brethren from returning to Hinduism thus becoming idolators, and to pay no attention to the wild projects of sending Islamic missions to Japan or other foreign countries, as it requires a good deal of self-sacrifice and enterprise, qualities that are wanting in the present generation of Musalmans.

CITIZEN, 12th April, 1908.

Charitable institutions.

71. The *Citizen* (Allahabad), of the 12th April, eulogises the great service done to India by Dr. Rash Behari Ghose, by introducing into the Viceregal Legislative Council a Bill to give greater facilities to the public for calling for and inspecting the accounts of Public Charities.

The editor characterises Sir H. Adamson's views as nervous and remarks that so radical an alteration of the rules governing charitable endowments will provoke resentment which may be politically dangerous. But when society is affected with evils, rules calculated to eradicate them, remarks the editor, must be enforced though they operate as subversions of barbarous customs.

IX.—Miscellaneous.

Nil.

Allahabad: *The 20th April*, 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a).—Foreign.

1. An article, presumably editorial, entitled "The Negro race in America" appears in the April number of the *Modern Review*. The writer by means of facts, figures, and character sketches, gives an account of the progress and the achievements of the Negroes in America, and points out what backward races can effect when actuated by a proper spirit. **MODERN REVIEW, April, 1908.**

Negroes in America.

(b).—Home.

2. The *Swarajya* (Allahabad), of the 11th April, referring to the Moderate convention to be held at Allahabad makes the following suggestions :— **SWARAJYA, 11th April, 1908.**

The Convention.

(1) that its sitting should not take place in camera, as it is remoured that they are to be, but should be open to the public ;

(2) that no attempt should be made to divide the congress into two factions of moderates and extremists as the divided bodies will have no influence ;

(3) that no attempt should be made to formulate a creed, as to do so would make reunion hopeless.

3. The *Citizen* (Allahabad) of the 19th April, criticises the action of the gentleman in charge of the convention meeting arrangements in refusing admission to the representatives of the press. This step, the editor remarks, reflects no credit on the gentleman from whom the decision emanated. He concludes by saying that a political body that can drag on a miserable existence by excluding from its councils large numbers of capable and educated Indians has no justification for its existence and had better be abolished. **CITIZEN, 19th April, 1908.**

The Allahabad Convention.

4. The *Bharatbasi* (Allahabad), of the 21st April, expresses its approval of the quiet way in which the Moderates held the meetings of their convention at Allahabad, and remarks that the course they adopted was a proper one inasmuch as it was absolutely necessary that they should first agree among themselves, and then make overtures to the Extremists with a view to reconciliation and the revival of the Congress. The editor suggests that the Extremists should hold a similar conference and entertain the idea of a *rapprochement* with the Moderates. **BHARATBASI, 21st April, 1908.**

Meeting of the Convention Committee at Allahabad

5. *Nizam-ul-Mulk* (Moradabad), of the 8th April, says that owing to police oppression, a reign of terror has been inaugurated in Tuticorin and Tinnevelly. Life and property are quite unsafe there. Intimidation of *swadeshi* workers is going on with unabated vigour. The editor says this is not the best way of crushing the *swadeshi* movement. Oppression will make the workers more zealous and will thus defeat its own purpose. **NIZAM-UL-MULK, 8th April, 1908.**

The Tinnevelly and Tuticorin disturbances.

The editor then goes on to thank the Sessions Judge for granting bail to the persons accused in connection with the riots. This, he says, will reassure the public mind and restore faith in British justice.

In conclusion he refers to the deputation that is to wait upon His Excellency the Governor. He trusts it will receive due attention from the Madras Government.

6. The *Citizen* (Allahabad) of the 19th April, referring to the reply of the Governor of Madras to the Tinnevelly deputation, remarks that Government should not be expected to help the natives against itself, and that it should not be hoped that deputations and petitions could in any way influence the actions of Government. **CITIZEN, 19th April, 1903.**

The Tinnevelly deputation.

7. Referring to the efforts that are being made by the two principal organs of the new party, the *Maharatta* and the *Bande Mataram* to effect a compromise between the two parties, the *Indian People* (Allahabad) of the 19th April, observes that as a result of the deliberations of the Convention Committee, the new party has now come to realise that it can not stand by itself, that it must either be a part **INDIAN PEOPLE, 19th April, 1908.**

The Moderates and Extremists.

of the congress or must cease to be a constitutional body. The editor says that the congress began as a constitutional body and must remain so to the end of the chapter. He refutes the allegations that the Moderates attempted to throw over the Extremists in order to gain their own selfish ends, and doubts whether a compromise is under the circumstances possible.

TAFRIH, 21st April, 1908.

The Moderates and Extremists.

8. Political parties in India, says the *Tafrih* (Lucknow), of the 21st April, are divided into Moderates and Extremists. These names have been given to them by the Anglo-Indian papers. The difference is said to be in their methods of striving for self-government. The Moderates advocate constitutional means, and the Extremists resort to more violent methods. Now this statement of the difference, the editor remarks, is not at all correct. He believes that this division is not due to an honest difference of opinion, for difference of opinion there is none, the Moderates and Extremists both having agreed to the necessity of *swaraj*, national education, *swadeshi* and boycott. The cause of the difference, he says, lies in the selfishness of the Moderates. There is one thing in the programme of the Extremists, namely the establishment of arbitration courts, to which the Moderates cannot reconcile themselves. For if the establishment of these arbitration courts becomes a reality, the Moderates, most of whom are lawyers and vakils, will find their only means of income gone forever. It is this selfish motive, the editor says, that is at the bottom of all this difference of opinion among the Indian politicians of the present day.

INDIAN PEOPLE, 16th April, 1908.

Congress and the Convention.

9. With reference to the Convention Committee meeting to be held at Allahabad, the editor of the *Indian People* (Allahabad), in the issue of the 16th April, observes that if this committee frames a constitution for the congress, defines an electorate, lays down qualifications and then calls a session of the congress under those conditions, the difference between the old and the new congresses will be at once apparent and the new congress will be less representative than the old one. But it must be remembered, the editor remarks, that the congress has a fundamental constitution whether written or unwritten, and that it cannot therefore transgress the law, nor can it pass any resolution which would have the effect of repudiating British supremacy.

If the demand is for absolute *swaraj*, then the congress must cease to exist, and secret organisations must come into existence: but the question that naturally arises is whether any party in India is yet prepared for such a state of things. If not the terms of the compromise, if there be any, and the objects of the congress, must be clearly defined.

SHAHNA-I-HIND & TUTI-I-HIND, 21st April, 1908.

The wreck of the Indian National Congress.

10. The *Shahna-i-Hind* and *Tuti-i-Hind* (Meerut), of the 21st April, presents a retrospective view of the split in the Congress camp. The editor is inclined to think that the whole Congress would have been converted into a nest of Moderates, had a few more deportations of prominent men taken place in Poona and Bengal. The very distinction of Moderates and Extremists, says the editor, owes its origin to the demoralization that has followed in the wake of the repressive policy of the Government.

The editor, in conclusion, wants to know the future programme of the political activity of the Nationalists.

NASIR UL-AKHBAR, 5th April, 1908.

National Government.

11. The *Nasir-ul-Akhbar* (Meerut), of the 5th April, publishes an article headed "National Government is the pearl in the crown of all nations," of which a literal translation follows :—

"There are two kinds of government in the world—autocratic and republican. But there is a third, which is far higher and superior to them and is as it were their crown. This we shall technically call 'national Government,' compared to which all other governments are worthless and contemptible, and dependent on it. It is only the people of Europe who appreciate its worth and in reality this government is dominant in civilized countries. Beside this, all other governments are temporary and artificial. To maintain the system of the world and to make barbarians understand, you may call a government by any name you like, but we will view all such names in the spirit of theism and pantheism (impartially and admiringly ?) and will say that these are all innumerable rays of the same sun that is shining for

the guidance (of the people). If any country or individual wants to live in ease and comfort, it would be better to live under the protection of a national government, in the shadow of which all (other) governments exist. A country which is held by the powerful government of national union, needs no government (at all). Only civilized countries can solve this riddle, and are acquainted with this mystery.

All civilized people in the world and all wise and learned persons are unanimous (in saying) that the evils of a society can be removed by the society itself. Neither the most tyrannous, nor the most merciful, nor the most civilized, nor the most barbarous government is able to root out national evils.

What is 'National Reformation'? It is the rectifying of human habits and manners, the recognition of human, national and legal (?) rights and the protection (assertion?) of these rights. No government can do more than this. When society has attained a position in which it can realise its rights, it will not be necessary for it to have recourse to government courts (of justice). It will itself dispense justice according to the principles of self-help and would be ashamed to allow its secrets and other private affairs to be revealed to others whether they be secular or religious.

The (people of) uncivilized countries would feel no shame in this for they are like barbarians, carnivorous animals and beasts. Their only desire is that they should not let their enemies go unvanquished in their beastial fight as far as possible. Such nations would always wear the collar of disgrace and contempt round their necks and the heavy shackles of barbarism would be on their legs. However enlightened, liberty-loving and liberty-giving a government may be, it would not liberate a barbarous nation which has made no efforts to free its conscience and attain spiritual freedom, for the outer limbs (the body) can become free only when the inner limbs (the faculties of the mind) are free.

Everyone is crying for freedem : even lower animals and beasts want their liberty. But if beasts are liberated or a double-edged sword is put in the hands of a child, it would seriously wound not only itself but others also. For instance the English Government has granted to the people of India only that amount of freedom for which they have shown themselves fit. Would not such freedom prove dangerous to India in the end, if the English were to pack up their baggage and sail away, declaring that they had taken up the Government of India, according to the Queen's Proclamation of 1857, for the good of the people of India and the preservation of peace in it, and that they now leave India to the Indians believing that the latter are now able to govern themselves. How inappropriate would this be for the (various) communities of India. Such is the state of our barbarism and incidents (riots ?), that the Mutiny of 1857 would be repeated, if the police were removed from a single district. Nature and circumstances demand that a country, whose inhabitants are of various temperaments, religions and opinions, should be subject to a foreign Government and that that Government should be tyrannous, oppressive and cruel, and that it should be as bigoted in religion as the people of the country it governs. Instances of this can be seen in Native States. It is India's good fortune that it has got such a civilized and liberal government as the English Government, for history testifies that whenever one of the nations of India held the upper hand one race swallowed up another, just as a big fish does a small one. If there had been no religious bigotry and disunion in India, then why should poverty, decline and other misfortunes have visited it? Again, no one understands the blessings of union and 'nationality.' Societies, *sabhas* and institutes have been established on European lines, but no one knows their objects and views. Are not these societies founded in order that the different individuals dispersed in confusion like atoms (?), may by mutual union attain unity and "real cohesion."

Nature has endowed the collection of societies with such a (potent) influence, that by its means, weak and subject countries (races) have become strong and powerful, barbarians have become civilized, and beasts have been transformed into intelligent beings (like men).

An untwisted thread or a hair is individually nothing, but by a strong rope made of thread, twine, or hair not only horses, but even elephants can be bound.

How does the rule of a national government begin? It begins in this way. In the beginning every nation rules itself by union, that is to say every individual brings another into his power by the 'overpowering' chain of mutual help and friendship, and every one becomes master of another's heart and temperament. Such a nation can rule over a foreign one too, if it likes, and modern conditions and history show that whenever a nation makes its national government strong and puts it on a firm basis, it expresses a desires to rule over foreign powers. No nation is civilized and strong in its early stages, but the high aspirations (evolved out) of national union make it civilized and strong. By means of union, poor and impecunious nations have become rich and prosperous. No nation is weaker, poorer and more unfortunate than that of the Musalmans, the reason for this being that there is no union and sympathy among them. There is enmity, hatred and bigotry. There are many things that we could say, but to whom should we say them. Musalmans will be able to understand this only when God himself (enables them to do so).

"O God, they have neither understood, nor would they understand what I say. Give them another heart, if not, a tongue to me."

RIYAZ-I-FAIZ, 14th April 1908.

National Volunteers.

12. An article appears in the *Rahbar* (Moradabad), in which the editor emphasises the need of organising a permanent corps of national volunteers. Commenting on this article, the *Riyaz-i-Faiz* (Pilibhit), of the 14th April, says that the success of such an organisation at Gurukul must inspire every one with confidence in the youth of the present day.

If young men continue to work so devotedly as they did at Hardwar, Government, the editor thinks, will at least acknowledge their worth in the long run.

OUDH AKHBAR, 21st April, 1908.

Nationalism in India.

13. The *Oudh Akhbar* (Lucknow) of the 21st April, says that not long ago India was the scene of religious feuds and discord. But these quarrels were more of a personal nature due to the aggressive tendency of one person towards another. Whatever they may have been they are now being rapidly swept away by the advance of a tide of nationalism in India. This national unconsciousness among a subject race, says the editor, is the result of the policy which Government has adopted in connection with the granting of National rights and privileges to Indians.

MODERN REVIEW, April, 1908.

India during Hindu rule.

14. Mr. Abinas Chandra Das contributes an essay on the "People in Ancient India" to the *Modern Review* for April, in which he shows from ancient Sanskrit writings, the perfect harmony that prevailed between the kings and the people during the period of Hindu rule in India. This state of affairs he attributes to the confidence that the people had in their rulers and to the recognition by the latter of the fact that their interests were identical with those of the people they governed.

NAGRI PRACHARAK, April, 1908.

Journalists and the public.

15. The *Nagri Pracharak* (Lucknow) for April writes "We want three hundred million (leather) covers, large enough to tie over the faces of men, such as are put on the faces of bullocks employed in working oil presses, in order to blindfold them. We also want one hundred million iron nets to tie over men's hands. We require these things to remove the apprehension of imaginary sedition as the Seditious Meetings Act and the award of severe sentences to editors do not bid fair to accomplish our object. These Indians have become the followers of plague rats. Wherever they go and sit, they talk of *swaraj*, *swadeshi*, improvement of their mother tongue, social reform and the promotion of technical education. Such absurd ideas have begun to cross their minds that to put a stop to them, it will be necessary to tie (these) covers over their faces, and as educated persons write on the same subjects, it will therefore be necessary to tie nets over their hands so as to prevent them from writing anything. It is said that newspapers have come to such a pitch that they find themselves compelled to engage a jail editor. Tenders for the supply of both articles should be accompanied by one rupee, and should reach the undesigned before the 22nd April. If tenders are presented personally then a return ticket should be

purchased,otherwise applicants will be put to serious inconvenience when returning, as now-a-days there is a very large number of detectives (to track persons).

Shriman Mahamahopadhyaya.

" Lala, Pandit, Babu, Mr. Mahapunchji sakuto *alias* a Toady."

" *Andherpur* " (City of anarchy).

" *Hell.*"

India, past and present.

16. A correspondent in the *Jain Gazette* (Deobund) of the 1st and 8th April, institutes a comparison between past and present of India, in which he applauds the Indians of former times for their simple habits, strict morals and piety, and inveighs against the loose morals and laxity of present day Indians and against their love of foreign goods, although their use is contrary to religion. He expresses the opinion that this state of affairs has been brought about in the country by the influence of Western education and that a reversion to their former habits and manners by Indians and the prohibition of the export of grain from the country will insure their regeneration and prosperity.

JAIN GAZETTE, 1st & 8th April, 1908.

Warning to *Swarajya*.

17. The *Swarajya* (Allahabad), of the 11th April, publishes an article headed " The First Stage " of which a literal translation follows :—

SWARAJYA, 11th April, 1908.

" Some people may be afraid of death, but we are ready to die.
How long are we to continue this state of death in life.

We are ready to reach our goal with our heads in our hands and are prepared to be styled the martyrs of India."

" The first stage of the editorship of the *Swarajya* is over. Its opponents are now smelling sedition in its articles. So the Collector received a letter from the higher authorities directing him to send for the editor of the *Swarajya* and to inform him that the article entitled ' Famine and its last remedy ' published in its issue of 29th February was considered seditious by Government and that if he publish any other articles of a similar nature he would be prosecuted.

So the Collector sent for Narayan (the editor) and informed him of the Government's order. Narayan said in reply " I do not understand what is meant by sedition or what is its import. On considering (the articles) in the Anglo-Indian and Musalman papers, I have come to the conclusion that, anything may be written against the country, in praise of Government measures without any fear of the writers being prosecuted. Take for instance the *Civil and Military Gazette* case. All Indian vakils and barristers have unanimously declared that its articles are contrary to law. The Indian Association of Lahore asked the permission of Government to prosecute the *Civil and Military Gazette* but a flat refusal was given."

The Collector finally said " I cannot argue with you in the matter. I have read to you the Government order." Then he asked Narayan to go and thus the first stage of the *editorship* of the *Swarajya* came to an end.

What will take place now? Will Narayan be awed by these threats and sink down taking the *Swarajya* with him? No, readers, to expect this would be to underrate him unjustly. Before planting the standard of *Swaraj*, he had thought himself to be under a holy standard and so he now thinks himself free and not responsible to any one. If he has any cares, they are that this holy standard should not fall down and that it should be protected after him. If he can be thoroughly convinced of this, he will let the ill-wishers of mother India know what effect opponents' threat have on him.

Narayan thinks himself immortal, so he is not afraid of any opposing human or infernal power. He thinks it his duty to do his work with the best intentions and does not look to the consequences. It is his belief that the mission of the *Swarajya* is divine and that God will for the protection of his mission, produce in this unfortunate and cowardly province men who will devote their lives, bodies and property to the protection of this holy standard which will ultimately stream over the whole of India.

The *Swarajya* is now in danger. On one side its opponents are eyeing it like vultures, and on the other side it is not able to support itself as its circulation is not satisfactory. So it is necessary that all well-wishers of the country, who think that the *Swarajya* would be helpful in (the attainment) of *swaraj*,

should be ready to help it by buying it, advancing money and by speaking to others for it. National volunteers who think it to be their national organ and who are willing to help in putting its management on a satisfactory footing and in increasing its circulation, should be ready to work as editors, assistant editors, managers, assistant managers and even as copyists and pressmen. So that if, though God forbed it ! (our) opponents exert their extraordinary power to dissociate the workers in the press from the work, even then it may not be stopped.

The *Swarajya* does not belong to one single man, nor should it be supposed to belong to any one. It belongs to all those who aspire for *swaraj* and should be supposed to belong to all such. So every one who has the love of mother India at heart should try to strengthen its foundation and to protect it from the attacks made upon it by opponents in various quarters.

Narayan is ready to devote his body, life and property to the service of the *Swarajya*. As long as his body and soul keep together, he will not depart from his principles. It is to be seen what hero steps into his place after him. O God give us strength to keep firm in our holy resolves so that our holy determination may be unchangeable.

" According to our principles it is heresy to cherish a grudge (against any one). Our policy is to keep our heart clean as a looking glass.

AWAZA-I-KHALQ, 16th April, 1908.

" Lord Minto, and his Government."

18. Under this heading, the *Awaza-i-Khalq* (Benares), of the 16th April, publishes an article of which a literal translation follows :—

If the newspapers of Madras, Anglo-Indian as well as Indian, are not (quite) unreliable, the excess (of oppression) which is being worked upon the subject people of India, is very much to be regretted. The question is often asked why the people of India like the Liberal Government and oppose the Conservative. The people of this country expect much from both parties, and also do not expect anything from any one of them ; for whatever be the attitude of either party it has no bearing upon India (Indian questions). Where the interest of the British Government is at stake, India is also included in the subjects discussed by Parliament. And where India is not concerned there is no trace (*lit.* name and trace) of any discussion to be found. It is only when there comes a Viceroy or a Governor of a province sympathetically disposed towards Indians, that the Indian Penal Code is interpreted in the right way, otherwise an officer in charge of a district puts whatever construction he likes on the various sections.

During Lord Ripon's time, a riot occurred at a certain place in Madras. The true facts were discovered by investigation. All the accused were released. Did the subject people of India grow impertinent by this proceeding ? No, never : on the contrary the power of the police was broken down. The inclination to entangle innocent persons was discouraged. When a case was started against the *Bangabasi* Sir Comer Petheram, considering the fact that the authorities of Bengal had gone to extremes and that a warning to the *Bangabasi* was necessary, appointed a committee and the whole affair was amicably settled. The reason of this was that the Viceroy of India was strong-minded and did not think the British Government so weak as to be injured by the writings of certain newspapers or by the speech-making capacity of certain persons. Lord Minto, contrary to the principles of the late Viceroy, has begun to show his cowardice in petty matters. Strong measures on the part of a ruler, of whatever principles he may be, are (always) beneficial. We state with much regret that in frontier affairs the Government of Lord Minto has shown much weakness. We are against making unncessary wars merely for the purposes of conquest. But if the subject people do not like peace and think it improper to abide by the established laws, it is necessary to mete out proper punishment to them. The Afridis commit raids on British territory and molest the people and yet they are let off by paying small fines. The Government of Lord Minto may approve of this, but generally speaking no statesman will do so. When the riot of *At Masjid* took place and Amir Sher Ali took refuge in Russia owing to a misunderstanding with the British Government, it was wise of the statesmen to show to the Afghans what the might of the British Government was. In India the state of affairs is such that whenever an editor writes a few lines (*lit.*, four lines) on some administrative defects, a case is brought against him. (If) a meeting is held to contradict (criticise) the proceedings of Government, the followers of Lord Minto set themselves against the (convener). But when face to face with a tribe, which

robbed Indians of their money and ornaments in broad daylight, Government settled (everything) in a very summary way, just like cases in Small Cause Courts. The then native ruler of Burma molested some merchants (?) there. Lord Lansdowne (?) set the tyrant right again. Does Lord Minto choose that thieves and highway robbers should molest his subjects in every way by day and that they should not get their well deserved punishment. If Lord Minto did forward a full representation of this case to the Secretary of State, and if the Secretary of State did not agree with the Viceroy, but allowed the Afridis to do whatever they liked and to go without being adequately punished, it would then have been proper for Lord Minto to retire from the Viceroyalty, like the Conservative Viceroy, Lord Lytton, who resigned immediately after the rise of a difference of opinion between him and the Home Government. Evils like those of the present day in India, were never found in the reign of any other Viceroy. We know that the seed of this unrest was sown by Lord Curzon. But cannot our present Viceroy grow good plants out of this seed in accordance with the new scientific method? Every Viceroy who came to this country previous to Lord Minto did not think the police of India (quite) good. But Lord Minto considers men of this department quite angelic in their nature. Those that are implicated in the Tinnevelly and Tuticorin riot cases, do not get a chance of being put up before the court, simply because the police inspector, the local *sirkar*, is not ready (to produce them.) Are witnesses not available? Or does he not get a chance to prepare them?

What is all this? Things have come to this that the complainant is not ready to prosecute a British-born subject for a criminal offence. This shows, how weak Government officials are deputed to some parts of the country. Not by severity (severe measures), but by gentleness (mild measures) man has made even lions obedient (to him). But side by side to this, the measures of imprudent men are such as to make even cats scratch out the eyes of lions. Lord Minto must be necessarily proud of his army and navy, but this is futile. In whatever streets, lanes or villages you inquire (you will find) how bad do the subject people of India think the Hindu and Musalman kings, and how full of praise are they for the British Government. But from the proceedings of recent years which are due to the reckless measures of impertinent police and of certain officials, the subject people are in a state of bewilderment and anxiety as to what calamity may befall them any day and at any moment. Almost all are at one on this point that Indian subjects fly from rowdyism and quarrels. Any kind of undue severity (oppression) upon such subjects is improper. The subject race of India is ready to bear the pangs of famine, the tyrannies which result from the ignorance or obstinacy of officials. But the subject people of India want this much only that like the other subjects of Britain, they should also profit by (the principle of) liberty. Will the Government of Lord Minto succeed in what it desires by the incarceration of editors or by the imprisonment of speakers (advocates) of political reforms. So far as experience goes, the fire which they wanted to extinguish with great rigour spread to a great distance on account of the shortsightedness of Lord Minto and his underlings (followers). Not a single spark of this fire is visible in those provinces where the provincial governors and district officers were men of common sense and were sympathetic with the subject people of India. The history of the past kings thoroughly teaches the lines on which the administration is to be carried on. If Lord Minto instead of following (*lit.* walking upon) the footprints of these past worthies, forms the opinion that the writings and reports of the police and of the officials of other departments are as true as the Word of God, then he is (really) correcting (*lit*? applying salamoniac (*hartal*) to the writings of the able statesme of Europe.

Every subject of India says that the intention, the motive, the aims and objects of the British Government are to keep the subject people of India in peace. But calamity comes upon them through the imprudence of the Viceroy of India, of the governors of provinces and of the officers of districts. A provincial governor sees through the eyes of district officers, and a Viceroy through the eyes of the provincial governors. If a district officer is not in the hands of tahsildars, and does not hesitate to mix among his subjects, the administration of the district is (really) very good. If on the contrary he is in the hands of his

subordinates then the proverb of a certain Hindi poet "officials and peons rule" is seen in practice. The minds of some officials cherish hatred towards Indians—just as truant boys (*lit.* boys of bad inclinations) hate the (very) sight of books. We know that many do not agree with the policy of Lord Curzon, and some of the measures of the late Viceroy of India were of such a nature that we too do not agree to them. But all will agree (*lit.* this will be publicly said) that there was never a Viceroy so completely under the control of his officials (*lit.* followers) as Lord Minto, and that if there had been any such one his days must also have been marked by occurrences similar to those of the present day.

HINDOSTHAN, 19th April, 1908.

The Behar Provincial Conference.

19. The Hindi *Hindosthan* (Kalakankar) of the 19th April, notes with gratification the establishment of the Behar Provincial Conference which held its first session on the 13th idem under the presidency of Mr. Saiyid Ali Imam. The editor agrees with the views of the president that the talk of *swaraj* at present is sheer nonsense and that the most urgent need of the country is unity between Hindus and Muhammadans and the improvement of the economical condition of the country through industrial development. He remarks that Government is just and kind and will grant self-government to Indians of its own accord when it funds them fully qualified for it and that till such time they should do all they can to improve their social and economic conditions.

BHARATBASI, 21st April, 1908.

Lala Lajpat Rai in Sitapur.

20. "In these days of political reawakening, the question of patriotism," says the *Bharatbasi* (Allahabad), of the 21st April, "has come prominently to the front." Patriotism, like all other sentiments, the editor says, finds its expression in diverse outward signs. A patriotic man, therefore, will work for the country in various ways. He will look to the education of the people. He will care for the *swadeshi* movement. He will cherish feelings of respect towards those that have worked and suffered for the country.

But all these characteristics of a patriot, the editor notes with regret, are sought for in vain in the residents of Sitapur. Even the members of the Bar who are so conspicuous for their public work in other places, are sadly lacking in this respect there. All their cares are centred in themselves. They cannot manage even to show their love and respect for those that have dedicated their lives to the service of the motherland. Lala Lajpat Rai, says the editor, paid a visit to Sitapur very recently. No public reception was given to him. No meeting took place, no one stirred to do honour to the national martyr. The day passed off as if it was one of the ordinary days, and Lala Lajpat Rai left the city in the afternoon after having stayed there only for five hours. The editor in conclusion hints that in order to redeem their honour the residents of Sitapur should invite Lala Lajpat Rai again and give him a right royal reception.

RAHBAR, 21st April, 1908.

Musalmans and politics.

21. The *Rahbar* (Moradabad) of the 21st April, while discussing the causes of the continued aloofness of the Musalmans as a class from political movements, remarks that when the British first occupied India they began to uplift the downtrodden Hindus and to weaken the Musalmans as far as possible. This policy succeeded very well, the Hindus regained much of their influence while the Musalmans declined in every way and were obliged at last to have recourse to flattery. The Musalmans at this juncture ought to have asked their Hindu brethren to help them instead of expecting help from a Christian Government, for they know full well that the Christians are bent on ruining the Musalmans and that they would never like the idea of instilling life and vitality into seventy millions of Musalmans. The editor concludes by saying that the Musalmans will realise their critical position when they are better educated, and advises the Hindus to help their Musalman brethren, otherwise the latter will not be able to keep pace with them in the race of progress.

AL-BASHIR, 21st April, 1908.

Sivaji and *Swaraj*.

22. *Al-Bashir* (Etawah) of the 21st April, referring to a statement in the *Zamana* (Cawnpore), that Sivaji did not rebel against authority for selfish reasons, but that his ideals were higher and noble, in that he wanted to throw off a foreign yoke and to assert the independence of his nation, remarks that this is the ideal which inspires present day agitators, both Extremists and Moderates who are hankering after *swaraj*.

II.—Afghanistan and Trans-Frontier.

23. A short paper entitled "a Muslim Heroine" is contributed to the *Modern Review* for April, by Professor Jadunath Sarkar. The heroine was the wife of the Governor of the Afghan borderland in the days of Aurangzeb. The sketch shows how unchanged in character the Afghan border tribes have remained since then up to the present day.

A Muslim heroine.

MODERN REVIEW, April, 1908.

III.—Native States.

Nil.

IV.—Administration.

(a).—*Judicial and Revenue.*

24. The *Vaishya Hitkari* (Meerut), for March, publishes an article by a *mukhtar* that condemns the action of the Musalman press for supporting the recent High Court ruling regarding the period of limitation for mortgages, on the plea that debtors are mostly Musalmans and creditors are mostly *banias* who do not contribute anything to the defence of the country and the protection of whose property involves a great deal of expense.

Mortgages.

VAISHYA HITKARI, March, 1908.

25. The *Hindustani* (Lucknow), of the 22nd April, referring to the question of the extension of the period of limitation for mortgages, remarks that Government should be strictly impartial in such matters and should take the part neither of the creditors nor of the debtors. It is urged that the extension of the period of limitation would be very much felt by a large number and would be beneficial to a few only, and that therefore the interests of the majority only should be considered. The writer concludes by saying that, morally speaking, creditors should be free to realise the money lent by them wheneer they like.

Mortgages.

HINDUSTANI, 22nd April, 1908.

26. The *Zul-Qarnain* (Budaun), of the 21st April, notes with satisfaction that the Government is going to amend the Whipping Act and expresses a hope that such an inhuman ordinance will be totally repealed ere long.

The Whipping Act.

ZUL-QARNAIN, 21st April, 1908.

27. The *Indian People* (Allahabad) of the 16th April, briefly reviews the circumstances connected with the urgently needed reforms regarding the separation of the judicial and executive functions, and notes with satisfaction the support lent to the proposed separation by the Moslem League.

Separation of the judicial and executive functions.

INDIAN PEOPLE, 16th April, 1908.

The editor further says that the abuse of power, the result of unholy combination, is inevitable as long as man is man. It is useless to attempt to justify the present system on any grounds whatsoever. It is wrong to say that the executive branch would be weakened with all the resources at its command. The judicial branch would become strong and independent and this, in the end, would prove beneficial to Government by strengthening faith and confidence in the decisions of courts and by removing a sense of insecurity which at present has taken possession of the popular mind all over the country. By the introduction of this reform one chief cause of misunderstanding will be removed provided the scheme is formulated in the right spirit. If steps are taken to minimise the mischief done by the secret police, the peace of the country will improve materially. But there are other considerations which cannot be lost sight of. At present it is proposed to try the scheme in the two Bengals, and this limitation detracts very much from the value of the gift. Because there is unrest and much agitation in Bengal, Government have decided to apply a healing process there. This may induce people in other provinces to believe that they cannot get reforms unless they agitate The combination of the executive and judicial cannot, the editor says, work great mischief in an advanced province where the press and public opinion are fairly strong. It is the backward provinces that require protection most. But it is obvious that backward provinces will take years to recognise and realise their position, and that Government can safely put off any extra expenditure for some time longer. At present the reform is granted as a balm for the soreness that exists in Bengal. But it is very doubtful whether the proposal will cool the zeal and ardour of the Bengāl leaders and reconcile them to the

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Partition which they have not accepted as an accomplished fact. It would be much better, the editor remarks, if the scheme were not limited in its scope, and if its application did not degenerate into a political expediency.

CITIZEN, 16th April, 1908.

Separation of the judicial and executive functions.

28. The editor of the *Citizen* (Allahabad), in the issue of the 16th April, disapproves several remarks made by Sir H. Adamson in connection with the tentative scheme for the separation of the judicial and executive functions, and remarks that unless the two functions are completely separated, the administration of justice cannot be satisfactory. It is said that the combination of functions tends to the enhancement of the authority of the executive, but when people are inspired with a distrust of the impartiality of the judiciary, the general feeling under such circumstances cannot but weaken the prestige of the executive. He says that as long as district officers and their subordinates retain the powers of first class magistrates and have jurisdiction under the preventive section of the Criminal Procedure Code, Chapters VIII (omitting section 106) to XIII, known as the *badmashi* sections, the separation is nominal and is bound to fail for the simple reason that the whole of the mischief of the combination of functions is centred there.

(b).—Police.

Nil.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

ADVOCATE, 16th April, 1908.

Grievances of Agra traders.

29. The *Advocate* (Lucknow) of the 16th April, refers to the memorial submitted to His Honour the Lieutenant-Governor by the citizens and traders of Agra through the *Agra Baipar Samiti*, and hopes that it will receive every consideration at His Honour's hands. He enumerates the various complaints of the memorialists, and remarks that the municipal executive committee should be prevented from overstepping the rules which the Government has laid down in the interest of the trade of the province.

ADVOCATE, 16th April, 1908.

The extension of Allahabad.

30. Referring to the Lieutenant-Governor's announcement that funds would be allowed for the opening out of Lucknow, Cawnpore and Allahabad, the *Advocate* (Lucknow), of the 16th April, says that the Municipal Board, Allahabad, cannot employ its surplus funds better than in purchasing land for the extension of Civil Lines, in arranging for its drainage, in laying out roads, and in realising the money it has already invested by the sale of bungalows and sites. The only thing to do as regards opening out Allahabad the editor remarks, is to extend the limits of the city.

INDIAN PEOPLE, 19th April, 1908.

The extension of Allahabad.

31. The *Indian People* (Allahabad), of the 19th April, supports the object of the municipal meeting held on Saturday week last, and say that if the Local Government would come to the rescue, a number of new houses could be built and the difficulty experienced at present would soon be removed.

ADVOCATE, 19th April, 1908.

Benares water supply.

32. A correspondent from Benares writes to the *Advocate* (Lucknow), of the 19th April, about the deficient supply of pipe-water in Benares, whichhas caused the greatest inconvenience. He is at a loss to account for the indifference and apathy of the authorities in the matter.

(e).—Education.

INDIAN PEOPLE, 16th April, 1908.

The Agra College.

33. The *Indian People* (Allahabad), of the 16th April, publishes a letter from an old boy in connection with the Agra College strike, in which the writer asserts that the grievances of the student community are real and well founded. He explains the causes of such strikes which are attributed to the influence of the so-called agitators. In his opinion want of sympathy between teachers and students such as existed on a former occasion seems to be the cause of the great discontent that prevails amongst the students at present. In the same letter the writer says that the public have a right to demand from the Government a clear enunciation of its educational policy

in regard to this country, for so long as the tone and character of education is not elevated by appointing better men to the Educational Department, peace and contentment cannot be expected.

He also points out that the establishment of the so-called "Model Schools" is a mischievous policy and doomed to failure, for it can never satisfy the public.

34. The *Advocate* (Lucknow), of the 19th April, publishes two letters about the Agra College, one from a college student, and the other from an old boy. The former says that the so-called strike was not a strike at all and briefly states what actually occurred in order to remove the false impression that the public have formed regarding the matter. The latter gives an account of a public meeting at which resolutions criticising the policy that led to the strike and condemning the contemplated abolition of the Agra collegiate school were unanimously passed. He says that a memorial to the Local and Imperial Governments is under preparation.

The Agra College.

ADVOCATE, 19th April, 1908.

35. The *Agra Akhbar* of the 21st April, discussing the proposed abolition of the Agra Collegiate School, remarks that if the Trustees want to have their college in a flourishing condition, they ought to hand over the school to the Government and to utilise the savings thus effected in strengthening the staff of the college. If they want to maintain the school, they must collect funds sufficient to keep it up in an up-to-date manner.

The Agra College.

AGRA AKHBAR, 21st April, 1908.

36. The *Al-Bashir* (Etawah), of the 21st April notes with satisfaction that the Government has decided that Hindu and Musalman girls should be educated in separate institutions. The editor expresses the hope that the same procedure may be introduced in boys' schools as well.

Girls' schools.

AL-BASHIR, 21st April, 1908.

37. The *Hindustani* (Lucknow) of the 22nd April, notes with satisfaction the grant of a lakh of rupees for female education. The editor thinks that the failure of girls' schools has been due to the non-participation of the leaders of the community in their management. People would have greater confidence in these schools if their leaders were interested in them. The Educational Department, the editor remarks, up to this time has taken but a lukewarm interest in this matter, but he notes with satisfaction that the present Director is more wideawake and enthusiastic.

Government and female education.

HINDUSTANI, 22nd April, 1908.

38. The *Indian People* (Allahabad), of the 16th April, referring to the laudable attempts that are being made all over the country to give technical education to young men, points out that so far very little has been done to give such practical education, specially to the well-to-do classes. Young men, the editor remarks, who return to India after completing their education in a foreign land, are of very little use to the country unless they have had a sound practical education in their youth.

Technical and commercial education.

INDIAN PEOPLE, 16th April, 1908.

39. The *Indian People* (Allahabad), of the 16th April, deprecates the apathy of public men in keeping silence as to the fitness or otherwise of the several changes that are being introduced in the educational system of these provinces. The editor condemns the abolition of private and aided schools to make room for Government "Model Schools," when the existing institutions are fit to carry out the behests of the Educational department satisfactorily.

Secondary education in the United Provinces.

INDIAN PEOPLE, 16th April, 1908.

He asks if all aided schools were to be abolished, would one "model school" suffice to meet local wants? He refers to the case of schools in Agra, and remarks that no proposal which practically means the compulsory termination of the education of Indian school boys, however speciously it may be supported, can or should be accepted by any responsible body of people interested in the welfare of the country and in its inhabitants.

40. The *Modern Review* for April contains an article entitled "Sir Henry Craik on education in India," contributed by Ananda K. Coomaraswamy in which he expresses his approval of Sir Henry Craik's condemnation of the educational system in vogue in India. He points out that the curriculum of an Indiam University fosters an objectionable

Education in India.

MODERN REVIEW, April, 1908.

cram system and does not allow students to select their own line of study. Light and flippant English authors, he thinks, are altogether out of place in the case of students who from their youth upwards have been instilled with ideas of formal courtesy and of studied respect for age and rank. Education, he states, should be built up on the sure foundations of existing culture. Traditions should be respected and instruction should be given as far as possible in the language of the country. True education in India, he thinks, must, in the future as in the past, be founded on the two great epics that enshrine the national ideals of the characters of men and women.

BHARAT JIWAN, 20th April, 1908.

The *Somvati* festival and the Allahabad University.

41. The *Bharat Jiwan* (Benares) of the 20th April, condemns the conduct of the Allahabad University in not observing the 13th of April as a holiday on account of the *Somvati* festival and in fixing it as the date of the commencement of the matriculation examination. The editor regards the action of the university as an insult to the Hindu religion, all the more marked by the fact that the Barawafat and Easter holidays were allowed, although the number of Muhammadan and Christian students is very small as compared with the number of Hindu.

ZUL-QARNAIN, 21st April, 1908.

Lord Minto at Aligarh.

42. *Zul-Qarnain* (Budaun), of the 21st April, referring to Lord Minto's visit to Aligarh, suggests the advisability of perpetuating the memory of his visit by the foundation of some scholarship or professorship or by the construction of a new boarding-house.

HINDOSTHAN, 21st April 1908.

Teachers' training colleges.

43. Referring to the Secretary of State's sanction to the opening of two training colleges in the United Provinces, one at Allahabad and the other at Lucknow, the Hindi *Hindosthan* (Kalakankar) of the 21st April, remarks that the proposed measure will be highly beneficial to the teachers of these provinces, and expresses the hope that graduates and undergraduates will take full advantage of it.

HINDOSTHAN, 21st April, 1908.

The art of music.

44. Referring to the Madras school of music opened by Lord Wenlock in 1897, the Hindi *Hindosthan* (Kalakankar), of the 21st April, remarks as follows :—

"Music produces a very deep impression on the senses. This art reached such a degree of perfection in our country in days of yore, that the sages of those times assigned to it the highest place. Music has been dealt with very skilfully in our country. But just as in modern times all the arts of this country have decayed, in the same way music too has declined. We advise our countrymen to open schools of music with a view to the revival of this ancient art.

(*f*).—*Agriculture and questions affecting the land.*

MODERN REVIEW, April, 1908.

Agricultural and manufacturing Industries.

45. Mr. K. P. Bose, a Meerut pleader, writing in the *Modern Review* for April strongly advocates the combination of the agricultural and manufacturing industries. He points out that factories in agricultural centres would be of great advantage to cultivators. If the idea was taken up and developed by a few wealthy landholders, he thinks they would be amply repaid for the initial expenditure incurred. The United Provinces, he says, are famous for cotton and sugar growing and what, he asks, could be more advantageous than to have sugar factories and spinning and weaving mills right in the midst of the producing fields. A little enterprise would put the idea into working shape. The territories of His Highness the Maharaja Scindia of Gwalior, he thinks, offer the most favourable field for putting the suggestion into practice. The Maharaja too, he notes, favours the idea and has leased a portion of his territory in the Mandsaur and Ujjain districts on moderate terms to a corporation formed to give the matter a trial.

MODERN REVIEW, April, 1908.

Agricultural improvement in the United Provinces.

46. Mr. Zahur Ahmad contributes an article entitled "Agricultural improvements in the United Provinces" to the *Modern Review* for April in which he outlines the strides made by the Department since 1881. He points out the indebtedness of the people of India to Lord Curzon for his generous treatment of the agricultural question, and then gives an account of the encouraging results of the establishment of farms by the Local Goverment at various centres. Government, he points

out, has done a great deal, and private enterprise should now take the matter up. Public spirited men, he suggests, who have the interests of the country at heart, should arrange for the distribution of good seed as well as for the demonstration of the value of ascertained agricultural improvements. There is an urgent need, he believes, for co-operative seed societies and for private agencies and factories for the manufacture of implements. He advocates an organisation to induce ignorant cultivators to try new seeds and implements. Enlightened and well-to-do zamindars, too, he thinks, could very largely assist in this by working their farms on approved methods and thereby setting an example to their tenants.

47. The *Almora Akhbar* of the 31st March (received on the 21st April), thanks Government for its measures to relieve the distress of the poorer classes from famine, and expresses a hope that the middle classes, too, will receive the consideration of Government in this matter, as famine has reduced them to utter indigence and they can no longer cope with it without Government help.

Famine relief.

ALMORA AKHBAR, 31st March, 1908.

48 The *Nasim-i-Agra* of the 19th April, discussing the causes of the ever-recurring famines in India, remarks that the two principal causes are—

Famine.

NASIM-I-AGRA, 19th April, 1908.

(1) The want of ready money in the country.

(2) The unchecked export of grain to foreign countries.

49. The *Zul Qarnain* (Budaun), of the 21st April, referring to the new famine code, remarks that although Government has taken great pains to revise the code, there are still many things that require improvement. For instance, wages are insufficient and should be increased and payments should be made in kind, as corn is not available near famine camps.

The Famine Code.

ZUL QARNAIN, 21st April, 1908.

50. The *Zul Qarnain* (Budaun), of the 21st April, referring to the committee which has been appointed by Government at the instance of the Maharaja of Darbhanga to enquire into the cause of scarcity, remarks that the committee should not rely on the reports of Government officials, but should tour in different districts and learn the causes of the scarcity by coming into contact with zamindars, ryots and traders.

Scarcity.

ZUL QARNAIN, 21st April, 1908.

51. The *Nizam-ul-Mulk* (Moradabad), of the 8th April, compares the condition of the Indian peasants with that of the peasants of other countries, with regard to their financial position, and comes to the conclusion that the Indian peasantry represents the poorest type of its class. The reason of this, says the editor, is to be found in the frequent settlement and in the annual increase of rents.

The economic condition of India.

NIZAM-UL-MULK, 8th April, 1908.

52. The *Al-Bashir* (Etawah), of the 21st April, notes with satisfaction that several members of the United Provinces Legislative Council have drawn attention to the construction of pucca wells, as they are very helpful in time of famine when even canals get dry. The editor also advises the Government to interest itself in the maintenance of model farms and gardens.

Pucca wells.

AL-BASHIR, 21st April, 1908.

(g).—General.

53. The *JainGazette* (Deobund) of the 1st and 8th April publishes a poem which was read at the twelfth annual session of the All-India Digambar Jain conference held at Kundalpur Damoh on the 28th March, in which the writer deplores the present degeneration of the Jains, and suggests, that they should give up the use of foreign articles and adopt *swadeshi* ones as a means of bringing about their regeneration.

The *swadeshi* movement.

JAIN GAZETTE, 1st & 8th April, 1908.

54. While expressing his satisfaction at the success of the *swadeshi* movement as is evident from the reports of the agents from Manchester who have recently come out to India, the editor of the *Sulaimani Akhbar* (Benares) in his paper of the 14th and 21st April says that this success would be complete only when the capitalists of India turn their attention towards manufacturing thread in their own country. He further says that the poverty of India, and its recurring famines are not due to the export of grain, but to the extinction of All-Indian arts and industries.

The *swadeshi* movement.

SULAIMANI AKHBAR, 14th & 21st April, 1908.

ADVOCATE, 19th April, 1908.

A hint to *swadeshists*.

55. Under the heading "Made in Germany," the editor of the *Advocate* (Lucknow), in its issue of the 19th April, describes the remarkable increase in the trade of Germany with India. For their information regarding Indian affairs he says, Germans depend upon two Indian gentlemen who are associated with the Commercial Bureau in Berlin.

He remarks that if the increase in German imports is a warning to the British trader, it is no less a timely and very valuable hint to the *swadeshi* worker. If an alien race can study the requirements of the people of India—a people that live in villages—why should not Indians themselves, he asks, know their own people better and make them customers of *swadeshi* goods. The opportunity, he remarks, is so very favourable that to lose it would be a national calamity.

INDIAN PEOPLE, 19th April, 1908.

Kayasthas and the Government.

56. The *Indian People* (Allahabad) of the 19th April, publishes a letter from a Kayastha in connection with the question asked by the Hon'ble Pandit Madan Mohan Malviya and the reply given by the Hon'ble Mr. Hose, in the Local Legislative Council in which the writer says, that the answer given was what every Kayastha could easily foretell, and that there can be no doubt but that the Kayasthas are in the bad books of Government. He says that it is folly for the Kayasthas to expect Government service, and advises them to await the day when they will be absolutely forbidden to enter Government service. The advent of that day he declares will enable them to do some more useful work and to serve their country better than they are doing at present. He then examines the policy of Government in relation to other castes, and considers their employment in the several departments of Government, and asks if it is a wise administrative policy to appoint an unsuitable non-Kayasth to a post of responsibility in preference to a Kayasth who is really fit for it.

He concludes by saying that Government by giving this reply openly has encouraged those officers who are in the habit of refusing applications for employment simply because the applicant is a Kayastha. He hopes that the Lieutenant Governor will take the matter into consideration.

NASIM-I-AGRA, 19th April, 1908.

The Kayasthas.

57. The *Nasim-i-Agra* of the 19th April, referring to the employment of Kayasthas under Government, remarks that they were the first to enter the service of the British Government when it occupied these provinces and that in offices in which they are not employed, the work is not properly carried on. The editor expresses a hope that Government will consider this matter.

RIYAZ I-FAIZ, 14th April, 1908.

The Muhammadans and the Government.

58. The *Musafir* (Agra), gives prominence to a letter purporting to be written by the Commissioner of Dacca to the Nawab of Dacca. In this letter the Commissioner asked the Nawab to let him know the best method of recruiting Muhammadans for the office of the Accountant-General of the provinces of Eastern Bengal and Assam, and for other Government offices as well.

Commenting upon this letter, the *Riyazi Faiz* (Pilibhit) of the 14th April, says it is extremely mischievous to make such caste distinctions. In order to inspire confidence, Government should give up the policy of favouring one class at the expense of another.

AL-BASHIR, 21st April, 1908.

Musalmans in Judicial Service.

59. The *Al-Bashir* (Etawah), of the 21st April, notes with satisfaction that the Hon'ble Nawab Sir Fayyaz Ali Khan has very courageously ventilated in the Council several grievances of the Musalmans, among which was one that they are not well represented in the Judicial service, and that as several new posts were to be created according to the suggestions of the Judicial Redistribution Committee, the claims of the Musalmans in this connection should not be overlooked. The High Court has not shown itself very just in the appointment of Munsifs, so Government should take the matter into its own hands.

HINDOSTHAN, 20th April, 1908.

The relations between Indians and Europeans.

60. The *Hindosthan* (Kalakankar) of the 20th April, makes the following comments on the speech of the Tikka Saheb on the subject:—

That Tikka Saheb was right in saying that "men of birth and position who are received by His Excellency the Viceroy are often kept waiting under trees or in the *verandahs* of officials."

The paper remarks: "why should any officer hang about an official's bungalow? He should keep his position and only go to see officials by appointment." As an illustration of the fact that if a man fights for his principles he eventually succeeds, the editor gives the following account of a little unpleasantness that the Raja of Kalakankar had with Sir J. Digges LaTouche in which he says the Raja got the best of it:—

"We came to loggerheads with Sir J. Digges LaTouche about the payment of the subscription to the *Anjuman-i-Hind*. The British Indian Association claimed eight annas per cent. on the enhanced settlement revenue, and the Raja of Kalakankar only promised to pay what had been paid from the Rampur Estate from the time of the establishment of the Association. The late Lieutenant Governor ordered the name of the Raja of Kalakankar to be struck off the Talukdari list. The Raja represented the matter to the higher authorities and even to the India Office. But before the question was finally settled Sir J. Digges LaTouche sent word to Raja Rampal Sinh of Kalakankar, through Raja Partab Bahadur Singh of Qila Partabgarh, that if he paid the arrears according to his own calculation his name would be restored. The Raja at once paid what he had promised to pay and the late Lieutenent Governor graciously restored his name to the Taluqadari list. In this altercation Raja Rampal Singh of Kalakankar did not pay his respects either to His Honour, the late Lieutenant Governor, or to any other high official except the officers of the district. But he was not ostracised nor did he become at once an object of suspicion."

HINDOSTHAN. 21st April, 1908.

Indians and Europeans.

61. The *Hindosthan* (Kalakankar) of the 21st April, commenting on the Tika Saheb's speech regarding the relations between Indians and Europeans remarks:—It has been rightly said that the idea of equality of treatment is the fruit of English education, because the Prince cannot safely say, that to an Indian his *izzat* from time immemorial has been dearer than his own life. If this was the case, they should have given up their lives and not allowed Muhammadans to conquer the country, and after being conquered, Indians should not have become so subservient as to give their daughters to Muhammadans, mere contact with whom makes the orthodox Hindus bathe.

It is true that European officers do not often show due courtesy and politeness either in writing to, or in conversing with Indian gentlemen. But Indian gentlemen do not resent it. We ought to give tit for tat. If any European officer is devoid of humanity he should not be visited privately, for as a Persian poet says:—

آدمي را آدميت لازم است • عود را گر بو نه باشد هيزم است

Admira admiyat lazimast udra gar bu na bashad haizum ast: a human being is in duty bound to observe etiquette, without which he is a brute, as *sandal* without odour is an ugly piece of burning wood. An unmannerly man is devoid of humanity, and in public places he dare not misbehave. Some Europeans, the Prince says, cannot even distinguish an Indian lady's name from a gentleman's. But we do not understand why this is said. However, this defect does not harm Indians. But if the officer cannot distinguish male Indians from the females, and even cannot distinguish them when they come before him, he ought to be dismissed from the service of the British Government as one sex blind. And why should it not be so just as there are people colour blind?

MODERN REVIEW, April, 1908.

The great war in Bengal.

62. A serial story entitled "The Great War in Bengal, 1658-1660" is at present appearing in the *Modern Review* for April, the writer of which styles himself "Laboramus." The story is founded on Persian historical records.

SWARAJYA, 11th April, 1908.

Boys spirited away to Beluchistan.

63. Referring to the disappearance of all those characteristics of the British Government, which had made it a blessing to the Indian people, the *Swarajya* (Allahabad), of the 11th April, gives currency to a rumour prevalent in Hyderabad (Sinde) to the effect that Hindu boys of respectable families are being spirited away by Musalmans to Beluchistan for purposes of conversion to Islam. It cites cases of such disappearance in the concluding portion of its article.

SWARAJYA, 11th April, 1908.

A Bengali lady and the Afridis.

64. The *Swarajya* (Allahabad), of the 11th April, publishes an article under the heading : " A Bengali lady and Afridis," a literal translation of which is as follows :—

There was a time when the Bengalis were famous for their cowardice. But since the time the Swadeshi and Boycott (movements) began to be talked of and ignorant Muhammadans relying upon the help of Government, began to extend their (*lit.* hand of) tyranny upon them, a fresh spirit of manhood has developed in them. They have begun to face manfully the most severe calamities and misfortunes. So much so that they have begun to go forth to fight with lions only with sticks (in their hands). Now this manliness has begun to pass from men to Bengali women also. Only recently a Bengali lady, single-handed, faced several Afridis in Peshawar and saved her house from being robbed (by them), and got them all arrested.

SWARAJYA, 11th April, 1908.

Mr. Morley's elevation to the House of Lords.

65. Referring to the resignation by Mr. Morley of his post as a member of the House of Commons, and to his acceptance of a peerage, the *Swarajya* (Allahabad), of the 11th April, says that all this is due to the fact that Mr. Morley felt himself bored by the questions put to him in the House by Sir Henry Cotton and other well-wishers of India.

ADVOCATE, 16th April, 1908.

Frontier Hindus.

66 Referring to the agitation regarding the unprotected condition of Hindus in the Frontier Province, and to the proposal of the Indian Association of Lahore to send some of its members to make enquiries as to the situation with a view to taking necessary action, the *Advocate* (Lucknow) of the 16th April, remarks that the only way to ensure protection against the raids of the wild freebooters of the neighbouring hills, is to relax the provisions of the Arms Act.

ADVOCATE, 16th April, 1908.

Mr. Morley's peerage.

67. The *Advocate* (Lucknow), of the 16th April, has the following :—" Mr. John Morley has caused many a surprise within the last two years and his acceptance of a peerage will be one of them. We are glad to be assured of his great love for India which has forced him to accept the peerage, albeit we want some tangible proof of this love. As for Indians, they are quite unconcerned in what Chamber he sits, so long as he does not give them proof of his practical sympathy with their troubles."

INDIAN PEOPLE, 16th April, 1908.

Mr. Morley's peerage.

68. The *Indian People* (Allahabad), of the 16th April, refers to the changes that have been made in the Cabinet, and remarks that none is more astounding or unexpected than the announcement that Mr. Morley has accepted a peerage, while retaining his present office as Secretary of State for India.

The editor observes that in the long series of disappointments during Mr. Morley's term of office, this is the most grievous of all, for no longer will it be open to the Secretary of State to say that his anchor holds fast.

Having described Mr. Morley's career, literary and political, he says that a dignified retirement from the House of Commons would have been more becoming than seeking the shelter of the House of Lords.

ANAND, 16th April, 1908.

The Deputy Commissioner of Lahore and Ajit Singh.

69. Referring to the interview between Ajit Singh and the Deputy Commissioner of Lahore, the *Anand* (Lucknow) of the 16th April remarks that it is strange that European officials, avowedly just and generous as they ever have been, should smell sedition in ordinary conversation and speeches, and urges that if they were to do their duty by the people, keeping in view the interests of both the rulers and the ruled, even a thousand speeches of men like Ajit Singh could do no harm to British rule in India.

CITIZEN, 16th April, 1908.

Cause and prevention of strikes.

70. The ever increasing number of strikes following one upon the other in quick succession during the past few months, says the *Citizen* (Allahabad) of the 16th April, has opened the eyes of all, and nobody now dares insinuate that *swadeshi* is responsible for them. It must be remembered, the editor remarks, that in hard times like these a man will not do anything that exposes him to the risk of losing his billet, unless

he is actually impelled to do so by a strong sense of wrong or injustice done to him. If employers put themselves in the place of their employés, and take a common sense view of things the editor thinks they will scarcely be troubled by such a thing as a strike.

71. The *Advocate* (Lucknow) of the 16th April, commenting on the discussion at the annual meeting of the Bombay Mill Owners' Association devotes about three columns to discussing the Industrial situation as far as cotton-spinning and cloth-weaving are concerned. The editor shows what the *swadeshi* movement has done for the cotton industry in India and points out difficulties, apart from enterprise and capital, that still stand in the way of the home market being largely supplied by the products of Indian Mills.

ADVOCATE, 16th April, 1908.

Our mill industry.

72. Referring to reconnoitering, skirmishing, etc., in times of peace, the *Indian People* (Allahabad), of the 19th April, complains that in Allahabad trees and ditches do not afford sufficient shelter, so soldiers, sepoys and cavalrymen, enter the compounds of private houses, without asking for leave to do so. The editor says that there are Indian families living in civil lines and zanana ladies who have to live in purdah, but their houses are not exempt from the intrusion of soldiers.

INDIAN PEOPLE, 19th April, 1908.

Soldiering in time of peace.

He further remarks that the practice is not only open to serious objection but in law it is trespass, and asks the military authorities to stop it.

73. The *Indian People* (Allahabad), of the 19th April has the following :—"Much dissatisfaction has been caused among Indians at Lucknow by a standing order of the engineer in charge of the Queen Victoria Memorial statue, recently unveiled by His Honour the Lieutenant-Governor. The order places restrictions upon Indians wishing to view the statue. Two prominent Indian gentlemen were turned back by a constable on duty the other day and were told that they were not permitted to enter the pavilion."

INDIAN PEOPLE, 19th April, 1908.

The Queen's statue at Lucknow.

74. The *Oudh Akhbar* (Lucknow), of the 20th April, referring to the riots in connection with the temperance crusade in Poona, remarks that the volunteers should generally resort to persuasion and other gentle methods, and should not try to prevent people from entering liquor shops by force. It would be useless to expect help from the Government in this, as it is pledged to a policy of neutrality in such matters.

OUDH AKHBAR, 20th April, 1908.

The temperance movement.

75. The *Oudh Akhbar* (Lucknow), of the 21st April, referring to the work done during the past few years by the Sahaswan Co-operative Bank, remarks that in the interests of the Agricultural population of the country, it is extremely necessary that such banks should be established everywhere, with a central bank at the headquarters of the district from which capital can be drawn.

OUDH AKHBAR, 21st April, 1908.

Co-operative credit societies.

76. Referring to the tax which the Fyzabad municipality proposes to impose upon pilgrims coming to Ajodhya, the *Bharatbasi* (Allahabad) of the 21st April, asks whether the existing difficulties are not more than enough for pilgrims to bear without this new tax being imposed upon them. The editor asks the Goverment to look to this scandalous state of affairs and to abolish the tax which weighs so heavily upon the already distressed pilgrims.

BHARATBASI, 21st April, 1908.

Taxing pilgrims.

77. Referring to the prevailing distress caused by famine and plague, a correspondent of the *Bharatbasi* (Allahabad) of the 21st April, says that the forthcoming visit of Europeans to Chikalda on the Satpura Hills, will make the sufferings of the people still greater. Parties will go round hunting in the forests, goats and calves will be used as bait to attract lions and tigers. Accidents may lead to the death of innocent wayfarers. The system of *rasad* and *begar* will be brought into requisition—in short, says the editor, people will have to

BHARATBASI, 21st April, 1908.

Chikalda on the Satpura Hills.

bear many untold miseries and all this at a time when famine and plague are stalking through the country. The editor hopes that the Government will now interfere.

OUDH AKHBAR, 22nd April, 1908.

78. The *Oudh Akhbar* (Lucknow), of the 22nd April, publishes translations from the diaries of one Alexander Barn who visited Afghanistan in 1838, and shows that even before the Russian occupation of Central Asia, its trade in Afghanistan was considerable. The coins used in these transactions were the ducats which were valued at Rs. 6 each. The principal articles imported from Russia into Afghanistan were gold dust, from the beds of the Oxus, pistols, guns, gun-locks, padlocks, knives, musical instruments, ornaments, copper and copper vessels, boxes of various kinds, snuff, needles, spectacles, looking-glasses, earthenware, paper, tea, iron, goods, velvet and other kinds of cloth.

Russian trade in Afghanistan.

V.—Legislation.

Nil.

VI.—Railway.

CAWNPORE GAZETTE, 15th April, 1908.

79. The *Cawnpore Gazette* of the 15th April, complains that ticket collectors on Indian railways put female passengers to much inconvenience and often insult them, and suggests that lady ticket collectors should be appointed on all railways.

Railways ticket collectors.

ADVOCATE, 16th April, 1908.

80. The *Advocate* (Lucknow), of the 16th April, complains of the congestion of traffic on the Oudh and Rohilkhand Railway owing to the discontinuance of the Dehra Dun mail,

The congestion of traffic.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social Matters.

ALMORA AKHBAR, 31st March, 1908.

81. A correspondent in the *Almora Akhbar* of the 31st March (received on the 21st April suggests the desirability of an association being formed at Almora to improve the social, educational, economical and political condition of the inhabitants of the hill districts.

An improvement association at Almora.

JAIN GAZETTE, 1st and 8th April, 1908.

82. The *Jain Gazette* (Deoband), of the 1st and 8th April, (received on the 22nd idem) contains an article on the Paras Nath Hill, of which the following is a literal translation :—

The Paras Nath Hill.

"Shri Sammed Shikhar is the greatest of all the holy places of the Jains, where innumerable sages in ancient times and twenty *Tirthankars* in modern times attained salvation. It is for this reason that the Jains have the greatest regard for it. It is said that he who pays obeisance to it, even once, never suffers the agonies of hell.

Alas! Our just British Government has proposed to erect bungalows for the comfort of its countrymen on the same hill which the entire Jain community holds sacred and which has been proved to be so by reason of its being the place where Jinendradeva attained salvation, and which even the iconoclast Muhammadan kings could not venture to desecrate. On this hill the Jains neither spit nor go to stool nor make water. Neither do they reside there, such is their reverence for their sacred hill. It is on this very hill that the members of the ruling race will hunt, and walk about with shoes on, and will drink liquor and take meat. Where the Jains repeated their prayers, there the English will fire their guns and killing helpless beasts, will cool (the heart of) the hill with their dying groans.

They will in this way interfere with our religious observances. It is now some nine months since this atrocious news was received and it is beyond all description what panic it created among the Jain community. Notwithstanding our

hundreds of thousands of petitions and memorials, the Lieutenant-Governor could find no mercy in his heart for us. Fine Justice! Is the cry of fourteen lakhs of Jains nothing as compared with the comforts of a small number of officials. It has been said truly that the strong tyrannizes over the weak and do not let them complain. Our Lieutenant-Governor says that he will not have bungalows erected near the temple but at a distance from it, and that they will be built in a place where they may not be seen by Jain pilgrims, but that they shall be built positively and without fail. What a nice policy, what fine justice. It means that they will not sit on the head but on the back. But sit they must. Well, will it not injure our feelings when bungalows will be erected in a part of the hill, every particle of which we hold sacred. Are not the entire precincts of a temple or of a church sacred: if not, why are men prohibited from entering them with their caps and shocs on. The same is the case with the Paras Nath Hill. Where our Shastras declare the salvation of thousands of sages with each of the *Tirthankars*, no just man can say that those sages would have attained *Nirvana* within a piece of land one yard long. If thousands of men can stand together within the space occupied by the temple on the summit of the hill, our just Lieutenant Governor's statement that the entire hill is not sacred is correct, but if they cannot stand there, then what can be said of his statement beyond this that it is pure and simple injustice?"

The writer makes the following four suggestions for the protection of the sacred hill:—

(1) Now that petitions and memorials have had no effect the Jains should have recourse to law-courts for the settlement of the matter.
(2) They should offer prayers to Jinendradeva for help and perform religious ceremonies for deliverance from the calamity.
(3) Religious leaders should go to the hill and plainly tell the officials to kill them before erecting bungalows on their sacred hill.
(4) It is owing to the use of foreign impure sugar, the exportation of wheat from India and the strangling of native industries that this calamity has overtaken the Jains and it can be removed only by giving up the use of foreign goods and by using *swadeshi* articles.

The Paras Nath Hill.

83. The *Jain Gazette* (Deoband), of the 1st and 8th April states that among other resolutions the Digambar Jain conference held at Kundalpur (Central Provinces), one was passed condemning the decision of the Government of India regarding the erection of bungalows on the Paras Nath Hill, and also another proposing that a copy of this resolution be sent to the Government of India and to the Secretary of State for India with a view to making them acquainted with the consequences of this unjust Government measure.

JAIN GAZETTE, 1st and 8th April, 1908.

IX.—Miscellaneous.

A man-eating tiger in the Almora district.

84. The *Almora Akhbar* of the 31st March (received on the 21st April), reports that a man-eating tiger has been causing considerable loss of human life in the pargana of Chowgarkha for some years past, and requests Government to take early steps to have it killed.

ALMORA AKHBAR, 31st March, 1908.

ALLAHABAD: *The 26th April*, 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.

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CONFIDENTIAL.] No. 18 OF 1908.

SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 2nd May 1908.

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I.—Politics.

(a).—Foreign.

1. Discussing the character of the English, the editor of the *Modern Review* (Allahabad) for March, remarks that self-respect and pride are the most marked features of the natives of England. These qualities, he notes, are incomprehensible to Orientals. The inhabitants of the East are taught humility and modesty from their cradles, and consequently cannot realize the national traits of the character of the English. Their pride, he says, makes them aggressive and unsympathetic. The Scotch, on the other hand, are not noted for their haughtiness in their own country, but are chiefly remarkable for their close-handedness. Accordingly, the editor remarks, when Scotchmen of no position succeed in entering one of the Indian services, they generally lose their balance of mind, and as they are lacking in imagination, they fail to see the absurdity of the situation.

National traits of the English.

MODERN REVIEW, March 1908.

2. Commenting on the policy of international peace advocated by the representatives of the Powers at the Hague Conference, the *Anand* (Lucknow), of the 23rd April, remarks that the advocacy of peace by European Powers is curious. They are at heart at daggers drawn with each other, while outwardly they proclaim a peaceful policy (*lit.* by beat of drums). In spite of the Conference at the Hague all the Powers are going to increase the strength of their armies. President Roosevelt is doing the same and, the editor remarks, he is fully justified in doing so, considering the progress of Japan.

European policy.

ANAND, 23rd April 1908.

3. Referring to the flat refusal of the Amir to ratify the Anglo-Russian Convention, the *Cawnpore Gazette* of the 23rd April, remarks that the action of the Amir is quite justifiable as he was not consulted when the terms of the treaty were drawn up.

The Anglo-Russian Convention.

CAWNPORE GAZETTE, 23rd April 1908.

4. Mr. J. N. Farquhar contributes an article to the *Hindustan Review* (Allahabad) for April, entitled "The influence of India on Japan", in which he points out that Japan is greatly indebted to India for her present position. When Japan was still in a crude state, he says, she came under the influence of Indian missionaries, whose primary object was the spread of religion, but who incidentally taught the principles of government and the rudiments of civilization. These missionaries, he states, found their way to Japan viâ Tibet and China, and it was in a great measure to their efforts that Japan has become the most civilized and the leading nation of the East.

The influence of India on Japan.

HINDUSTAN REVIEW, April 1908.

5. Referring to the rumour of the arrest of a Russian spy in disguise near Herat, and to the recovery of a plan of the country from his possession, the *Cawnpore Gazette*, of the 23rd April, remarks that if the rumour is correct it is obvious that Russia has not yet given up her idea of extending her territories in the East.

Arrest of a Russian spy.

CAWNPORE GAZETTE, 23rd April 1908.

6. Referring to the state of affairs between Italy and Turkey, the *Jadd-o-Jehad* (Shahabad, Hardoi), of the 27th April, expresses its regret at the hostile attitude of Italy to the Sultan.

Turkey and Italy.

JADD-O-JEHAD, 27th April 1908.

The editor further remarks that if the Sultan is so effeminate and timid as to cede one portion of his empire to a European Power on demand, it will soon be recognized that Turkey is not subject to the Sultan only but to all the European Powers also.

In conclusion he remarks that this is the result of the disunion so noticeable among Muhammadans.

(b).—Home.

7. The editor of the *Modern Review* (Allahabad) for March, notes that Indians in the Transvaal have obtained a certain amount of relief since men of means and property have been allowed to register themselves by signing their names only. The gain, however, he remarks, is insignificant, but still it is a notable triumph for passive resistance. The white man, he points out, can exploit any country in the world.

Indians in the Transvaal.

MODERN REVIEW, March 1908.

His skin is his passport. But the Asiatic has the door slammed in his face in all places that the white man considers his preserves. The Asiatics, he thinks, are themselves to blame for this. They have been too guileless, too mild, too submissive. Asia must possess a few more strong nations before things can be set right by means of a Pan-Asiatic League.

MODERN REVIEW, March 1908.

Decline of Democracy and the rise of Imperialism in England.

8. A correspondent in London writes to the *Modern Review* (Allahabad) for March, that democratic feeling is on the wane in England, and that the sentiment of Imperialism is invading even the domestic affairs of the country. The decay of village life and the decline of agricultural pursuits, he states, form a marked contrast to the vast number of the unemployed in London, who appear to concern themselves with nothing beyond the social and economic problems of the hour, as demonstrated by Socialist orators at park corners and outside public houses. On the other hand, the correspondent points out, there never was an epoch at which waste and extravagance stood so high. Decorum places no restraint whatever on the indulgence of personal luxury, and fortunes are lavished on the frivolities of the hour. In conclusion, he remarks that the nation that abandons the happiness of its children in favour of the aggrandisement of the few, is in a dying state, as each generation of the privileged is born to a larger and larger share of brainlessness and dissipation.

MODERN REVIEW, March 1908.

Growth of race feeling in England.

9. In his editorial notes, the editor of the *Modern Review* (Allahabad) for March, remarks that race feeling in England is growing stronger daily. At the Bar and in the Universities, he states, the jealousy and dislike of Indian students is cynical, so much so, that it appears probable that in a few years Asiatics in England will be treated as in the Transvaal at present. How much longer, he asks, will India be content to send the flower of her wealth and talent to be saturated with the ideals of the West at its high places of learning.

MODERN REVIEW, March 1908.

10. The following is an editorial note in the *Modern Review* (Allahabad) for March :—

ACTORS ON THE PARLIAMENTARY STAGE.

India in Parliament.

Shakespeare spoke of all the world being a stage and all men being actors on it. He may or may not have been right. But to us Indians the British Parliament does seem to be a stage, all M. Ps. being the actors. Some play the part of pro-Indians, others that of anti-Indians. But as soon as the old charmer, Mr. Stagemanager Morley, rings the bell of " sympathy for Indians" the pro-Indian actors immediately withdraw their amendments, and vanish behind the curtains. As on previous occasions, so on the last opening day of Parliament, the usual acting was gone through with consummate skill. We were, by mental vision, sadly amused spectators of scenes, from a distance ; but we confess that we were not edified, that we derived no benefit. Whose benefit night was it then ?

We have tasted enough of the fruits of Mr. Morley's sympathy. Indians have noted in interleaved copies of English dictionaries in their possession the new meanings which English words are acquiring. In many and many a copy sympathy has been noted to mean " the settled-fact-ness of a great wrong, " " regulation *lathies*, " " punitive police, " " sedition trials " " fomenting of religious hatred, " and the consequent rioting and assaults on women, " divide and rule, " " sedition laws, " " midnight search and looting of innocent homes, " " flogging of boys, " " police tyranny, " " deportation without trial, " &c., &c. We are requested to announce that there is much blank space in the interleaved copies for noting the new meanings of " antipathy " according to Mr. John Morley.

MODERN REVIEW, March 1908.

If repression is a remedy.

11. Discussing sedition trials, the editor of the *Modern Review* (Allahabad) for March, asks if repression is a remedy. He thinks that the more the people are repressed the higher will their spirits rise. Government, he fears, have taken no steps to understand the people's point of view. The matter, he suggests, should be laid before the tribunal of the world, argument should be met with argument, imputation of wrong

motives should be confronted with an exposition of right motives, and to bitter attacks should be opposed calm statesmanlike action. In conclusion, he admits that Government are justified in putting down all attempts at rebellion, but the idea of an armed rising in India he considers absurd.

UNION GAZETTE, 21st April 1908.

The present unrest in India.

12. The *Union Gazette* (Bareilly), of the 21st April, publishes an article entitled "Who increases the Unrest", of which the following is a literal translation :—

"We have pointed out hundreds and thousands of times that a speaker or editor cannot desseminate sedition. If there should ever be sedition in India, it will be through want of foresight on the part of officials, for speakers and editors can hope to achieve something only through impressing on the public their (high-handed) practices. Such being the case, why should they be given an opportunity to cause unrest among the people? But every European thinks that he represents King Edward VII and takes anything said against himself as said against the King-Emperor and the Crown, although Indians are in no way hostile to the King-Emperor or the Empire. If they have any cause of complaint, it is against certain officials, who first oppress them and then fasten their own faults on their heads and hold the people to be disloyal in order to punish their opponents and preserve their dignity.

But it must be borne in mind that if the people were disloyal, they would never have so distinctly given expression to their inner thoughts and would never have disclosed their intentions until they were put into action.

The agitation of the people and their representatives and their demand for justice are adequate arguments to show that they are in no way hostile either to the King or to the Empire but to the executive officers of the King who will not improve their manners. Well, how far does this oppression go? When the tanks and wells of some of the villages of Patna, such as Balbapur, School bazaar and Patna bazaar dried up, and a number of girls and women of some respectable families went to bathe in the river Kosi before dawn on a certain occasion, cases were instituted against them under the Municipal Act !! Do those who instituted these cases know how unbearable it must have been to Indians to see *pardah-nashin* ladies brought to a court of law on a very trifling charge?

Could not a warning to their parents have served the purpose? But this was not done. Such are the practices that break the bonds of love. The authorities are going beyond bounds in their mistakes, and instead of improving their manners, they think it a compensation for their evils to oppress the people, and this is the way that unrest is increasing in the country."

RAHBAR, 28th April 1908.

Arts School and the Governor of Madras.

13. Referring to the refusal of the Governor of Madras to help in the opening of certain institutions for the teaching of technical science and art on the grounds that such institutions would do little good as there was no demand for skilled workmen in the country, the *Rahbar* (Moradabad), of the 28th April, remarks that it was a polite way of refusing the help that was asked, but that Indians have now become too wise to be misled in this way.

NASIM-I-AGRA, 23rd April 1908.

Unrest in India.

14. The *Nasim-i-Agra*, of the 23rd April, says that no one except the blind and ignorant would deny that there is much unrest in India these days. This unrest will go on increasing in spite of regulation *lathies*, jails and punitive police. But if the Government would listen to the advice of "qualified doctors" the disease would soon be cured. In conclusion, the editor refers to Mr. Morley and says that he will not be troubled now with tales of Indian misery.

SWARAJYA, 25th April 1908.

India for the Indians.

15. The *Swarajya* (Allahabad), of the 25th April, reproduces an article from the *Hitkari* entitled "India for the Indians."

In this article the writer says that Indians cannot really call India their own ; for, had it been so, the children of the soil would not have been reduced to their present miserable condition. In those days when India could be said to belong to Indians, plenty reigned everywhere. There was no plague, no famine, Indian Rajas identified themselves with their subjects and looked after their comforts as earnestly as their own, and the result was that peace and content made life in those days quite enviable.

But now India is in the hands of foreigners. There is not that paternal solicitude for the welfare of the inhabitants that marked the public and private conduct of Asoka and Vikrmaditya. Every complaint that escapes our lips is sedition. Let Indians die but let them not speak, for India is not theirs.

All this, the editor says, is due to the fact that we have ceased to think India ours. Had we thought her ours, we would have loved her, we would have respected her, we would have sacrificed ourselves for the benefit of her other children. Unless and until we do all this, mother India will not acknowledge us.

The editor, therefore, asks his countrymen to love India devoutly, passionately, and jealously. Then, and then alone, Indians will be able to say : "We belong to India and India belongs to us."

MODERN REVIEW, April 1908.

Decentralization Commission.

16. Commenting on the Decentralization Commission, the editor of the *Modern Review* (Allahabad) for April, notes with approval that most of the witnesses before the Commission emphasized the despotic and irresponsible nature of the Government of India. It does not matter, he remarks, whether the Imperial, Provincial, or District authorities are supreme, provided they are responsible to the people and the latter have control of the affairs of State.

SWADESH BANDHAVA, April 1908.

Moderates and Extremists.

17. Referring to the split in the Congress camp, the *Swadesh Bandhava* (Agra), of April 1908, says that the Bengal and Bombay presidencies are for reconciliation, but that the United Provinces leaders and some others say that the time has come when peaceful work is impossible without excluding the Extremists from the Congress.

The editor's own opinion is that when both the parties are pledged to a common cause, of service to the motherland, division is not only unnecessary but mischievous. But if a division is inevitable, mutual good-will, sincerity, and patriotism should be exercised in such a way as to take away the bitterness of separation.

MOHINI, 21st April 1908.

The Convention Committee.

18. The *Mohini* (Kanauj), of the 21st April, comments adversely on the exclusion of Extremists from the deliberations of the Convention Committee that held its sittings at Allahabad during Easter, and remarks that it would have been much better if the Convention had not come into existence, as it was nothing more nor less than a source of recreation to ease-loving *babus*, and that instead of helping forward the cause of the Congress, it simply added to the already existing differences between the Moderates and the Extremists.

ADVOCATE, 23rd April 1908.

The Convention Committee Meeting at Allahabad.

19. The *Advocate* (Lucknow), of the 23rd April, commenting on the many apprehensions expressed as to the possibility of any union between people holding divergent views as regards the revival of the Congress, remarks that in spite of the apathy shown at Surat, the very fact that fifty-four gentlemen, all men of business, could travel long distances under a scorching sun, is a proof of their earnestness in carrying on the work for the best interests of the country. It was due to the combined effort of all the representatives that it was agreed by a majority of thirty-three to fourteen, that a new session of the reconstituted National Congress should be held. The new Constitution provides for an all-India Congress Committee, Provincial Congress Committees, and District Congress Committees. It lays down their functions, the rules for the election of delegates, the nomination of the President and the conduct of the proceedings. The writer believes the triumph of the peoples' cause rests on their own efforts and on their building up their own future "*on constitutional lines.*" It clearly lays down :—"People who have no faith in the constitutional methods of agitation have no place in the Congress programme; they ought to remain out of it. Those who talk of absolute *Swaraj*, of independence from English overlordship, of something 'grim' other than constitutional agitation, shall have no place in either District, Provincial or all-India Congress Committees."

MUSAFIR, 30th April 1908.

The Convention meeting at Allahabad.

20. The *Musafir* (Agra), of the 30th April, remarks that the Convention meeting recently held at Allahabad has severed the vital chords that linked the Moderate and Extremist members of the Congress body, that from a Hindu point of view, the bed of the

tirbeni was the fittest grave to receive the remains of such a grand and stupendous institution as the Indian National Congress, and that the obsequies performed by the Moderates have convinced the public that the Congress is now surely dead and gone.

AWAZA-I-KHALQ, 24th April 1908.

21. Under the marginal heading, the *Awaza-i-Khalq* (Benares), of the 24th April, publishes an article, of which the following is a literal translation :—

Government and its subjects.

"The higher authorities often say in their speeches that only the educated are responsible for this opposition to Government. They continue to oppose Government because they do not get high positions. But the Indian subject who lives in villages and huts considers Government his parent *(lit.)*. If this is the case, why has Sir John Hewett said in his speech on the budget that the subject people view with suspicion *(lit.* suspicious eyes) the attempts of the Government for preventing plague? Many think that the Government is introducing inoculation with a view to reduce the population. Others have other suspicions. Why is this so? If our parents *(lit.* fathers and mothers) administer bitter medicines to us, we take them with pleasure. Or if we do not take them with pleasure, we can never accuse them of dishonest motives. The fact is that because of this daily repression, the people have lost all respect for Government. If the supply of water gets insufficient in the canals and people do not get enough, instead of investigating the real cause, they at once suspect that the Government wants to kill them by starvation so that they may not grow strong. In the same way the people look with suspicion on every act of Government, prompted by whatever motive it may be. This shows that they do not consider Government their parent, but rather take it to be a tyrant, an oppressor, and a selfish person. And there are many reasons for this. Poor men! They have no access to the Lieutenant Governor or to the Viceroy. They simply think the tahsildar, the sub-inspector, the deputy collector, and the magistrate their Government. And unfortunately whenever they have to come before these officers, they are treated so unsympathetically and rudely that, poor fellows! they lose all confidence in the good intentions of Government. The sub-inspector abuses them. The tahsildar rebukes them. The deputy stares at them angrily. And the Collector *Sahib*.—Well! What can be said of him? Where can he get time to conciliate (*lit.* to seek the heart of) the people. Under these circumstances how can they have faith in the pure motives of the Government. However! be that as it may, the people do not consider the Government their well-wisher, but think that it harbours bad motives (against them). The remedy that His Honour has proposed for this, is that leaders of people should exert their influence upon them and explain to them the intention of the Government. But let it be remembered that only those leaders of the people can perform this work whom they cherish with respect and veneration. The leaders who flatter the Government and hunt after titles cannot claim to have the confidence of the people. The latter think them spies and reporters of the Government. But it is a matter of regret that the repressive policy of Government has gone so far that those men who are entitled to be the real leaders of the nation are looked upon with suspicion and shadowed by the detective police and the district authorities. Attempts are being made to entangle them in the clutches of the law; for they have lost the confidence of the Government. And those that are in the good books of the Government, are looked upon by the people as their enemies (*lit.* ill-wishers). And those that possess the confidence of the people are considered by the Government as rebels and mischief-makers. When the Government and the people are thus at variance, how is it possible for the Government to impress upon the people the idea of its honesty and sympathy? It is a strange position that though it is said that the leaders of the nation can remove this distrust of the Government from the hearts of the people, yet it is thought dangerous if the leaders and people mix freely together."

ABHYUDAYA, 24th April 1908.

22. Referring to the conviction and fining of Viscount Curzon (meaning Lord Curzon) for rashly driving a motor car, the *Abhyudaya* (Allahabad), of the 24th April, remarks that Lord Curzon who formerly treated thirty crores of Indians as puppets, has

British Government and India.

been discredited by a Magistrate on the testimony of an ordinary police constable, so much so that he was found guilty and convicted. In India, however, no attention whatsoever is paid to the words of the leaders of society and of members of legislative councils in comparison with that of an ordinary white man.

ABHYUDAYA, 24th April 1908.

Government measures.

23. Referring to the arrest of certain men concerned in a *lathi* bout at Manikganj (Bengal), the *Abhyudaya* (Allahabad), of the 24th April, remarks that if the Government wants Indians to be loyal subjects, it can expect them to be so only when it acts for their benefit. The editor then quotes the Risley circular and the order of Mr. Jennings, Principal of the Muir Central College, as factors that alienate the people from the Government. He quotes a Bengali proverb meaning that a woman, who shows too much affection to another's child (*lit.* more than that of a mother) is really a witch.

RAHBAR, 28th April 1908.

European sympathy with Indians.

24. The *Rahbar* (Moradabad), of the 28th April, remarks that it is foolish to hope that any European, however sympathetic he may profess to be towards the cause of India, will ever sympathise with Indians at the sacrifice of the interest of his own nation.

It would be better, therefore, says the editor, that Indians should rely upon their own independent exertions.

MODERN REVIEW, March 1908.

Advice to young Indians.

25. Writing on civic ideals, the editor of the *Modern Review* (Allahabad) for March, makes an eloquent appeal to young Indians to realize the civic ideal in their lives by the spread of knowledge, the distribution of food, the destruction of ignorance, the amelioration of the down-trodden, and the improvement of insanitary conditions. He warns them against assuming the airs and attitude of the patron, and points out that they must be ready to teach in villages, to be industrial pioneers, and to take their lives in their hands in many places where their duty calls them.

MODERN REVIEW, March 1908.

Decrease of Bengali Hindus.

26. Referring to Mr. A. Chaudhuri's statement at the Pabna Conference that Bengali Hindus were not increasing, the editor of the *Modern Review* (Allahabad) for March, regrets to note that this is the case. The matter, he thinks, is one that calls for attention, as the welfare of the country depends on all sections of the people being strong and progressive.

RAHBAR, 28th April 1908.

Affairs in Chandanagore.

27. Referring to the state of affairs in Chandanagore, the *Rahbar* (Moradabad), of the 28th April, remarks that if the misunderstanding between the rulers and the ruled continues as it has done for some time past, the learning of the art of manufacturing bombs by the Bengalis will not prove useful to foreigners.

MODERN REVIEW, March 1908.

The punitive police tax and the *swadeshi* movement.

28. The following is an extract from the notes in the *Modern Review* (Allahabad) for March :—

THE BRITISH "JAZIA".

"Aurangzib was a religious bigot. We may call the Britishers commercial bigots. Aurangzib imposed a poll-tax called *jazia* on Hindus;—on all those who would not accept his faith: the British rulers of India are imposing a punitive police tax on the inhabitants of localities which are not inclined to buy English goods and which are *swadeshi*; and this tax, too, falls for the most part heavily on Hindus and zealous *swadeshists*. Aurangzib offered his faith *free of cost* to all Hindus: nay, he would have been glad to reward them for accepting it; but the English want us to pay them for things which we do not wish to have. This British *jazia* has been imposed almost everywhere for political purposes, and presses heavily on many a poor innocent village and family. The Pabna Conference, therefore, did well to start a collection for helping such villages and families to pay the tax. But while the collection will be felt as a great relief by the oppressed villagers, and will create a bond of unifying sympathy between afflicited and non-afflicted areas, it may encourage the revenue-loving bureaucrat to impose punitive police on fresh localities in ever-increasing numbers! It will, therefore, no doubt occur to the sturdy patriots of

East Bengal, sooner or later, to try an experiment in passive resistance by refusing to pay this unjust tax;—for he who submits to tyranny is almost as great an offender as the tyrant himself. Of course, passive resistance is not likely to be exactly as much of a luxury in East Bengal as it is in England. In that island if you refuse to pay a tax for conscience' sake you only feed yourself fat in the King's Guest-house (miscalled a jail) for a certain term. But in East Bengal a passive resister, before being sent to jail, is likely to have his head broken, his house devastated, his women insulted, his children flogged and his property looted;—quite accidentally, of course We would, therefore, suggest that before this interesting experiment is tried, as it is sure to be if matters do not mend, the passive resisters should remove their family and all their moveable property to a safe place.

Prosecution of Volunteers in Poona.

29. The *Jadd-o-Jehad* (Shahabad, Hardoi), of the 27th April, disapproves of the action of the Magistrate of Poona in prosecuting the Volunteers for stopping the people from going into liquor shops. JADD-O-JEHAD, 27th April 1908.

The editor remarks that the action of the Volunteers was in good faith and conducive to the good of the people, and that prosecution for doing what is good and for public utility is only ridiculous and foolish.

He further remarks that it is very funny that no complaints have been made against the Volunteers by the persons who were stopped by them from going into shops and that their prosecution is only based on the complaint of shopkeepers.

Prosecution of athletes.

30. Referring to the prosecution of twenty-nine respectable persons in Manikganj (Bengal) the *Musafir* (Agra), of the 30th April, remarks that the prosecution is based on the evidence of a single police constable that the sham fight practised by the accused resulted in the death of some combatants and that many were seriously wounded. MUSAFIR, 30th April 1908.

The editor doubts the veracity of the constable's statement and remarks that the accused belong to a society recently started by them for the development of physical culture and manly sports and that their performances only the other day got the approbation of the very Magistrate before whom they have now been produced to be tried for causing danger to public safety.

He then refers to the remarks of the Bengali newspapers to the effect that if tournaments and athletic sports when held by Indians are considered to endanger the public safety, they should also be ruled equally dangerous and criminal when held by Europeans.

In conclusion he observes: "It is all true. But we ask the Bengali Press what will then remain to mark the distinction between black and white. Alas! it is all due to the ignorance of *dharam* (duty) and such incidents will eventually lead to greater difficulties by making the gulf still wider between the rulers and the ruled."

Hindus *versus* Muhammadans.

31. Referring to the remark of the editor of the *Agra Akhbar* in connection with Saiyid Hyder Raza's sympathy with the *swadeshi* movement, to the effect that the Hindu community was the meanest, basest, foulest and the most prejudiced, the *Musafir* (Agra), of the 30th April, remarks that had such words been uttered by some Hindu journalist against Muhammadans, his conduct would certainly have been noticed by Government. MUSAFIR, 30th April 1908.

The editor further remarks that the silence of Government in this matter verifies the opinion of the Bengali Press that Government has now openly resolved to favour and patronize Muhammadans at the expense of the Hindus.

He then observes that hitherto the Governments of Sir B. Fuller, Sir L. Hare, and Sir D. Ibbetson have been looked upon as the patrons and advocates of this imprudent policy; but this incident proves beyond any doubt that Sir J. Hewett's Government also is no exception to the rule.

In conclusion he adds that he does not ask the Government to bring the erring editor to justice, but to see its way to maintain a similar silence and

disinterestedness in such matters if the Hindus come forward to return tit for tat and blow for blow.

UNION GAZETTE, 21st April 1908.

A salaam-loving officer.

32. Referring to the case of a student in the Punjab, who is said to have been severely chastised by the Head Master at the instance of the Deputy Commissioner of Jhang for the alleged offence of not saluting him, the *Union Gazette* (Bareilly), of the 21st April, says :—

"Although it is no new thing to disgrace a promising and intelligent scholar before the whole school—and facts more wonderful than this are coming to light every day in the Indian world—yet it is a strange experience to find a district officer so fond (*lit.* hungry) of *salaams* in the Punjab. Our province has been so far safe from this plague; but it, too, is going to be affected now.

We want to ask Mr. Harcourt if his dignity feels enhanced now. No! Never. But, no doubt, he will be considered a bug-bear now, for whoever will see him will fly away. But we feel sorry at the cowardice of the Head Master who never raised his voice against obeying this illegal order. Shall our children learn their lessons of moral courage from teachers of this type?

It would be extremely amusing if Mr. Harcourt is deputed to Afghanistan, and there also betrays his anxiety for getting *salaams*."

II.—Afghanistan and Trans-Frontier.

MODERN REVIEW, April 1908.

Frontier tribes.

33. While speculating as to why the British do not put down troublesome frontier tribes, the editor of the *Modern Review* (Allahabad) for April, wonders if the idea is to keep the trans-frontier regions as a training ground for the Indian army.

RAHBAR, 28th April 1908.

The Afghan inroads.

34. Referring to the incessant inroads and incursions of the frontier tribesmen into British territory, the *Rahbar* (Moradabad), of the 28th April, remarks that the chief cause of this lies in the disarmament of Indians, and that if the Government desires to put a stop to such inroads it should remove the restrictions imposed upon the possession of arms by Indians.

MUSAFIR, 30th April 1908.

War on the frontier.

35. Referring to the fresh outbreak of war upon the frontier, the *Musafir* (Agra), of the 30th April, remarks that in spite of all efforts and the useless waste of India's money these wars will never cease unless the Government once for all roots out the strongholds of these savage tribesmen and takes the country under its sway.

In conclusion the editor asks the Government on behalf of the Hindus residing on the frontier, to resort to extreme measures to stop for ever the savage inroads of the Afghanis and to save Hindus from falling a helpless prey to their unsparing hands.

MUSAFIR. 30th April 1908.

War on the frontier.

36. Referring to the crusades of the *Mullas* on the Frontier, the *Musáfir* (Agra), of the 30th April, humourously remarks that had Sir B. Fuller been present in India at this time instead of calling them "beloved wives" he would have termed these crusaders "husband-killing wenches."

III.—Native States.

MUSAFIR, 23rd April 1908.

Rampur.

37. The *Musafir* (Agra), of the 23rd April, reports that one Kallian Rai, a *mustajir* in Rampur, was beaten by a tahsil official for not paying his rent. He went to complain of this to the tahsildar, who ordered one Ibrahim Khan, a *darogha*, to bind Kallian Rai. After he was bound the *darogha* spat into his mouth, which enraged him and he killed the *darogha* with a knife.

NIZAM-UL-MULK, 24th April 1908.

Bhopal.

38. The *Nizám-ul-Mulk* (Moradabad), of the 24th April, referring to the magnificent celebrations that took place at Bhopal on the 20th April, to commemorate the day on which Her Highness the Begam of Bhopal took the reins of government into her hands, wishes long life and prosperity to the Begam who, on account of her administrative capacity, is a source of pride to the Musalmans of India.

39. Referring to the speech of Lord Curzon in England, in which he expressed his opinion regarding the Native States, the *Oudh Akhbar* (Lucknow), of the 25th April, says that the Native Chiefs are loyal to the British throne. But it is exacting too much to ask them to bear patiently the interference of the British Government in their internal affairs.

British Government and Native States.

OUDH AKHBAR, 25th April 1908.

The editor then goes on to describe how the Resident is all in all in Native States and how the Native Chiefs are mere puppets in his hands. He also refers to the annexation of Berar which, he says, the Nizam gave over to the British Government under compulsion. In conclusion he remarks that it was extremely unjust of Lord Curzon, that on account of personal grudge and ill-feeling, he did not even mention, much less praise, that most enlightened Native Chief of India, the Maharaja Gaekwar of Baroda.

40. While pointing out to the absolute powers exercised by Native Chiefs and their officials over the people, a correspondent of the *Riayaz-ul-Akhbar* (Lucknow), of the 28th April, asks the Government to look into the matter as Native States are subject to the British Government and consequently, as residents of such states, have every right to refer their grievances to it.

Liberty of the people in Native States.

RIAZUL-AKHBAR, 28th April 1908.

IV.—Administration.

(a).—Judicial and Revenue.

41. The *Rohilkhand Gazette* (Bareilly), of the 24th April, highly appreciates and commends the good intention and sense of justice of the Calcutta High Court in releasing Maulvi Liyaqat Hosain on bail contrary to all expectations.

Maulvi Liyaqat Hosain on bail.

ROHILKHAND GAZETTE, 24th April 1908.

42. Referring to the sentence of death passed upon a Hindu widow by the District and Sessions Judge of Cawnpore, the *Musafir* (Agra), of the 30th April, entirely disbelieves the prosecution story, that the accused wilfully murdered her child simply to implicate her husband's brother.

Conviction of a woman for murder.

MUSAFIR, 30th April 1908.

The editor doubts the truth of the prosecution story and asks His Honour the Lieutenant Governor to exercise his prerogative of mercy in this instance, especially as the unfortunate offender has two other little children.

(b).—Police.

43. The *Rohilkhand Gazette* (Bareilly), of the 24th April, finds itself at a loss to account for the inadequacy of the horse allowance granted to the police of the United Provinces, as compared with that of Bengal, and remarks that as a horse cannot be kept for less than Rs. 20 a month in these days of scarcity, the horse allowance paid to the police in these provinces should not be less than Rs. 15 a month, as is the case in Bengal.

Horse allowance to police officers in the United Provinces.

ROHILKHAND GAZETTE, 24th April 1908.

44. The following appears in the editorial notes of the *Hindosthan* (Kalakankar), of the 29th April :—

The Indian police.

HINDOSTHAN, 29th April 1908.

"Whatever the Policeman's Friend may say in favour of his pet, cases crop up every now and then to show that the Indian police is the worst in the world. It must be admitted, of course, that there are exceptions to the rule, but generally it is seen that cases are sent up by the police which seem not to have a leg to stand upon. This gives rise to suspicions regarding a department where there is ample field for corruption and abuse of power and for wreaking cowardly vengeance upon unwary persons."

45. Referring to His Honour's remarks in connection with the plague measures, on the occasion of the last Budget speech, the *Musafir* (Agra), of the 30th April, suspects the detective police to be the chief agents in starting baseless and strange

His Honour's remarks on plague in his Budget speech.

MUSAFIR, 30th April 1908.

rumours to the effect that His Honour's tour was intended to spread plague in places which had been free from the epidemic.

The editor advises His Honour not to be too credulous and believe the statements of the police as if they were revelations from above, for they, too, are human beings after all and may err.

(c).—Finance and taxation.

JADD-O-JEHAD, 27th April 1908.

The Budget debate.

46. Referring to the speeches of the Hon'ble Members in the Provincial Legislative Council, the *Jadd-o-Jehad* (Shahabad, Hardoi), of the 27th April, remarks that it is no good to waste time and energy in making such lengthy speeches when Government does not consider any suggestions made and does not like any interference with its actions.

HINDOSTHAN, 30th April 1908.

The distribution of *takavi*.

47. The *Hindosthan* (Kalakankar), of the 30th April, makes the following observations in connection with *takavi* advances :—

"But we must say one thing here that the *takavi* department has been a notorious one from time immemorial, even in Nawabi times. The tenants take advances and very seldom use them in buying oxen. They buy seed and dig wells, too, but very seldom do they buy bullocks for ploughing. Then, when *takavi* is given, a small tax in the shape of presents is levied by the *patwaris* and other petty officials of Government. This exaction is twice enforced, first at the time of distributing the advance when the *patwaris* and *amlas* solicit their presents politely. But at the time of repayment they demand their gratification authoritatively. It is a pity, a very great pity, that it should be so. It is a sin to exact from such half-starved cultivators, living from hand to mouth, in the time of famine, a bribe which they cannot afford. For the stoppage of this high-handedness, before the establishment of the office of Registrar of the Co-operative Credit Societies, we proposed the co-operation of the Indian members of the Local Boards. But now we most gladly propose that all *takavi* advances should be made by Co-operative Credit Banks under the superintendence of the Registrar. The Registrar of this division, Mr. S. H. Fremantle, is a very able, sympathetic and painstaking officer, and his assistants have the reputation of being straightforward, honest and hardworking *amlas*."

(d).—Municipal and Cantonment Affairs.

JADD-O-JEHAD, 27th April 1908.

Encroachments on a public road in Shahabad.

48. While pointing out that the grand old road that leads from Shahabad to Fatehpur is gradually being encroached upon by the neighbouring farmers, the *Jadd-o-Jehad* (Shahabad, Hardoi), of the 27th April, asks the District Board to look into the matter, as the obstruction of this road will cause great inconvenience to the public.

SULAIMANI AKHBAR, 28th April 1908.

The unsanitary condition of Benares.

49. The *Sulaimani Akhbar* (Benares), of the 28th April, while complaining of the unsanitary condition and dirty state of the streets in Benares, makes the following suggestions for the consideration of the health officer of the place :—

(1) The use of petroleum oil by confectioners should be stopped, as the smoke contaminates sweatmeets and makes them injurious to health.

(2) The shops of dyers should be removed from thickly-populated centres.

(3) The carcases of dead animals should not be allowed to be dragged along the streets.

AGRA AKHBAR, 28th April 1908.

The Agra Municipality.

50. Referring to the grievances of the Agra traders and to the memorial presented by them to His Honour the Lieutenant Governor regarding the complaints they have against the octroi system now in vogue, the *Agra Akhbar* of the 28th April, asks the Agra Municipal Board to remove these grievances as they are a burden to the people and a disgrace to the administration.

NASIM-I-AGRA, 30th April 1908.

The Agra Municipality.

51. The *Nasim-i-Agra*, of the 30th April, referring to the abuses prevalent in the Agra Municipality, the grievances of the people and to the memorial presented to His

Honour the Lieutenant Governor in this connection, expresses a hope that the Government will be pleased to redress the grievances of the Agra public as soon as possible, and save them from unnecessary worry and trouble at the hands of the municipal employés.

52. The *Nasim-i-Agra*, of the 30th April, remarks that octroi duty goes a long way in raising the price of food-stuffs and asks the Government to exempt all articles of food from such duty, as it will be a great relief to the poor, especially in times of famine and scarcity.

NASIM-I-AGRA, 30th April 1908.

Octroi duty on food-stuffs.

(e).—Education.

53. Mr. Lakshmi Chand, M.A., Indian Government Scholar, writing from Manchester to the *Modern Review* (Allahabad) for March, suggests the formation of a society in India for sending intelligent young students abroad to study arts and industries. If each lawyer in the country contributed one rupee a month, a National Fund could be formed and the idea could then be put into practical form.

MODERN REVIEW, March 1908.

Indian students abroad.

54. The editor of the *Modern Review* (Allahabad) for March, notes the receipt of a pamphlet entitled "Information about American Universities for Oriental students." The pamphlet advises students, who are anxious to study the industries of America, to acquire some knowledge of the particular industry they mean to devote themselves to, before they leave India. A warning is given that the opportunities for self-support in America are limited, and not so easy for strangers and foreigners to secure, as may be imagined.

MODERN REVIEW, March 1908.

The American Universities and Oriental students.

55. Writing on students, European and Indian, the editor of the *Modern Review* (Allahabad) for March, remarks that the Indian student in Europe compares very favourably with the young men of the country. Though the attainment of the highest moral ideals is generally regretted in India, it is much more conspicuously absent, he states, amongst English students, and unfriendly statements regarding the youth of India must be guardedly accepted, as they are entirely prompted by racial antagonism.

MODERN REVIEW, March 1908.

European and Indian students.

56. Discussing education, the editor of the *Modern Review* (Allahabad) for March, remarks that the crying need of the hour is education on scientific and technological lines. What is required, he states, is the realization of truth and the development of faculty, not the appropriation of a little information tabulated and arranged by others. A power of scientific research must be developed amongst Indian students, and there will then be no national or economic problem that Indians will not be able to solve themselves. India, he notes, is the only country in the world where scientific research is encouraged by religion, and so one day she ought to become the home of a type of science, so lofty, so pure, so final, that no other people shall be able to approach it, save as disciples. The great workman, he notes, is he who feels himself to be the hand and mouthpiece of the people, so those who have attained distinction by research and study, must share what they have gained with others. He strongly advocates magic lantern shows in villages and the opening of night schools with a view to the spread of general knowledge. A desire would thus be created in the minds of the ignorant to know a little more than what concerns them in their every-day life.

MODERN REVIEW, March 1908.

Education on scientific lines.

57. Commenting on the Calcutta University Jubilee celebration, the editor of the *Modern Review* (Allahabad) for April, briefly summarizes the results of education in India. On the whole, he thinks, the system has been bad. It savours more of instruction or cram than of education. It has not produced original thinkers and workers, the few such men that have appeared, having developed their originality, not by the help of, but rather in spite of, the education they have received in India. On the other hand, the editor remarks, the beneficial results of the system, too, cannot be questioned. It brought India into contact with a living race

MODERN REVIEW, April 1908.

Calcutta University Jubilee celebration.

when she had become all but effete, and when her literature had become stagnant, unprogressive, and mere harping on old rusty strings. Contact with aggressive civilization, he notes, has roused India from the national sleeping sickness with which she was afflicted, and even if Indian Universities have only been able to impart something of the knowledge that Western nations have garnered while India has been asleep, something has been gained. Again, contact with a free nation's thoughts, he points out, is bound to have a far-reaching effect, and this effect has already manifested itself in the number of nationalists India has produced, most of whom have been students of Indian Universities. He then goes on to note the repressive measures brought into force in connection with education in Bengal. He regrets the necessity for them, and suggests that it rests with Indians to withstand them by positive work in the development of their national life. This, he concludes, and the spread of knowledge through the medium of the vernacular will draw out and train the latent powers of the young of the country and, in short, educate them in the true sense of the word.

MODERN REVIEW, April 1908.

Mrs. Besant's National University.

58. Referring to Mrs. Besant's scheme for establishing a National University with a Royal Charter, the editor of the *Modern Review* (Allahabad) for April, expresses his disapproval of the implied idea of alien control. He who grants a boon, he notes, can also deal a blow, and a Royal Charter, he thinks, would warrant Government interference in the affairs of the University. He fails to see why Mrs. Besant is at present using all her persuasive eloquence to oppose the National Education movement.

JADD-O-JEHAD, 20th April 1908.

The Gurukul Kangri.

59. While admiring the unique success acheived by the Gurukul Kangri in bringing into perfect development the mental, moral, and physical powers of young students, and in imparting to them a sound and useful knowledge of ancient Hindu theology, the *Jadd-o-Jehad* (Shahabad, Hardoi), of the 20th April, exhorts Muhammadans to start a similar institution for the religious and secular education of young Muhammadans, if they care to hold their own against the rising generation of the *Aryas* in India.

CITIZEN, 26th April 1908.

The Matriculation Examination, 1908.

60. The *Citizen* (Allahabad), of the 26th April, has the following on the subject :—

"Under the new Universities Act one of the many offsprings of that immaculate (at any rate in self-estimation) and, for the matter of that, Superior Purzon—we beg pardon—Lord Curzon for the first time the Matriculation Examination of this University is being held. The portentous sound and fury with which it was brought into being, struck terror into the hearts of the candidates no less into those of teachers and managers of schools. The educated public interested in educational matters are keenly watching to see its scope and nature, as to whether it is a change in mere nomenclature or some sinister policy, long suspected, viz. checking the growth of high education in India really underlies it. The poor schoolmasters, hitherto accustomed to move in the stereotyped groove of coaching candidates for the now defunct Entrance Examination, have been hard put to it; and the fates of not a few are trembling in the balance, lest the result should prove so unsatisfactory as to render them liable to be sent about their business. The Managing Committee of many a school fare no better. Their limited resources, scraped together by no means with ease, are being put to the severest strain owing to the new items, which are constantly springing up, and on which they are called upon to spend in the name of efficiency, failing which their schools are threatened with disaffiliation. One feature of the current Matriculation Examination is that some of the papers have leaked out. The feature is not altogether novel, considering that we made the same complaint last year, though the then Vice-Chancellor, easy-going as he was, was pleased to take no notice of it."

INDIAN PEOPLE, 26th April 1908.

The Anglo-Bengali School, Allahabad.

61. The *Indian People* (Allahabad), of the 26th April, writes as follows :—

"The Bengali community of Allahabad, which is by no means an insignificant one, maintains a public school teaching up to the Matriculation standard

of the University. Its career in the past, though one of uniform usefulness so far as the student community is concerned, has been of rather a chequered character so far as the favour of the authorities is concerned. The school has fought an uphill battle and has not been worsted. But the cast iron mould prescribed by the department of Public Instruction does not admit of much variation and the school is now said to be in danger of losing its individuality. In any case it may be seriously doubted if the school is likely in the future to fulfil its special purpose. The time has come for the authorities to consider whether some departure should not be made from the beaten track. The traditional system of education favoured in this country no doubt is that prescribed by the University. But it is now coming to be felt that not much good comes out of forcing every Indian boy through the selfsame mill. In the past Bengali boys have been very much to the fore as clerks in the public offices, but the studies prescribed by the University, it is now admitted, are not particularly fitted for the manufacture of clerks. It is also admitted now that it has become imperatively necessary for the young men of the country to chalk out for themselves careers wholly independent of public offices. The Bengali School of Allahabad, if it is to live and have a *raison d'etre*, must move with the times. Not only must clerico-commercial classes be established,—special instruction given for instance in typewriting, shorthand, book keeping, &c., but it is desirable to arrange for special training of students in agriculture, surveying, drawing and the like subjects, so that the student may be enabled to proceed for further special training to schools at, say, Roorkee, Poona or Dehra Dun. It is also desirable that a workshop should be opened in connection with the school where students may receive technical instruction of a practical character. In America almost all scholars in certain Universities are required to learn a practical trade. There is no reason why managers of private schools in India should not follow the American example. If they did, not only will they secure for their scholars *mens sana in corpore sano* but will also be able to make them a self-reliant and honourable body of men competent to fight the battle of life manfully. The Bengalis have set the example in many things in the United Provinces, let them set an example in the management of schools also."

(f).—Agriculture and questions affecting the land.

JADD-O-JEHAD, 20th April 1908.

62. The *Jadd-o-Jehad* (Shahabad, Hardoi), of the 20th April, while describing the unsatisfactory state of the crops, pities the people who are suffering from famine, and suggests that the Government should open grain shops at certain centres and sell corn at reduced rates. In another part of the same issue the editor describes the urgent necessity of such a shop being opened in the Hardoi district, as the distress of the people has now reached a limit.

The Famine.

(g).—General.

HINDUSTAN REVIEW, April 1908.

63. An able article entitled "The Commercial and Industrial Regeneration of India" appears in the *Hindustan Review* (Allahabad) for April, from the pen of Professor Sohrab R. Davar, F.S.S., of His Highness the Nizam's Educational Service. The essayist begins by remarking that, within healthy limits, *swadeshism* will greatly contribute to the national progress of India. Enthusiasm, however, he thinks, should not be allowed to develop into hatred of foreigners. No civilized country, he points out, can expect to keep its place in civilization without being constantly in touch with other civilized nations, and no country can accumulate riches without obtaining a footing in the International Commerce of the world. The commercial men of India, at the present day, he notes, are not in a position to compete with the businessmen of other countries. The reason for this is the lack of commercial training in their early days. Generally speaking, the businessmen of India are illiterate and have no knowledge of the world beyond the narrow sphere in which they move. On the other hand, young men intended for a commercial career in any other country are trained in commercial colleges and are subsequently able to take up their duties with a good theoretical knowledge of business methods. Accordingly, in order to enable Indians to take their proper place in the commercial world, it is essential that commercial

Industrial development of India.

schools should be started in the country. Another thing, he thinks, that tends to put a check on the commercial activity of India is the employment of Europeans when competent natives are available. The reason for employing foreigners, he presumes, is that businessmen can advertise their houses as under "European management." The employment of Europeans, too, he remarks, is hardly consistent with the claims of Indians for a larger share in the administration of the country, as if they show that they do not consider their countrymen fit for positions of responsibility, it is scarcely likely that Government will alter its policy regarding them.

NASIM-I-AGRA, 27th April 1908.

Industries in the United Provinces.

64. The *Nasim-i-Agra*, of the 27th April, notes with satisfaction the marked success achieved by the industrial movement in Bengal and regrets the backward condition and general apathy of the United Provinces in this matter.

The editor exhorts the well-to-do people of these provinces to take a lesson from the Bengalis and to evince more energy and sympathy in improving the industrial condition of their province by sending young men to learn different arts in foreign countries.

RAHBAR, 28th April 1908.

Dacoity on female passengers on the Punjab mail.

65. Referring to the dacoity recently committed in the female compartment of a carriage of the Punjab mail, the *Rahbar* (Moradabad), of the 28th April, remarks that as such incidents have hitherto occurred in the case of native female passengers only Government, therefore, has not taken any notice of the matter.

The editor also remarks that further indifference on the part of the Government in taking prompt action in the matter will lead the people to doubt the good intentions of the Government.

RAHBAR, 28th April 1908.

Kidnapping in Sindh.

66. While pointing out that many cases of dacoity and kidnapping have occurred in Sindh, and that the kidnapped children are converted to Islam and then sent to countries on the frontier, the *Rahbar* (Moradabad), of the 28th April, asks the Government to take serious notice of the matter as it is not mere religious fanaticism but something else that is at the bottom of this reprehensible practice.

MUSAFIR, 30th April 1908.

Kidnapping of Hindu boys in Hyderabad.

67. The *Musafir* (Agra), of the 30th April, notes with regret that it has been a practice in Hyderabad, for some years past, to kidnap Hindu children of very tender age and belonging to respectable families, convert them to Islam by force, and then send them to some Muhammadan country on the frontier.

The editor further remarks that the recent recovery of a Hindu boy from Gazni, who had mysteriously disappeared, shows that other missing children, of whom unfortunately there are about eighteen, must have been removed from their parents for the sole purpose of converting them to Islam by force and then despatching them to some foreign Muhammadan country. The editor asks the Government to take serious notice of this most inhuman practice and exhorts the Hindus of Hyderabad to respectfully approach Government in this connection.

MASHRIQ, 28th April 1908.

Plague inoculation.

68. The *Mashriq* (Gorakhpur), of the 28th April, notes with satisfaction the marked success achieved by plague inoculation as a prevention against the epidemic, and suggests that lady doctors should now be trained in the art of inoculation so that *pardah-nashin* ladies may also take advantage of the system.

Contracts for the sale of intoxicants.

69. The *Agra Akhbar*, of the 28th April, notes with regret that the use of intoxicants in general is daily on the increase.

The editor remarks that the attempt made by the Government to put some check upon the consumption of intoxicants by enhancing the import duty on liquor and by raising the price of contracts, can hardly produce any satisfactory result.

Such preventive measures simply mean an indirect increase in the price of the articles which is still worse for impoverished Indians.

He points out that the raising of the opium contract in Agra has increased the price of opium from four annas a tola to six annas.

Although such measures appear to be advantageous yet in reality they tend to do more harm and engender graver evils. These measures will increase opium smuggling from the adjoining native states of Gwalior, Dholpur, and Bharatpur. The sale of illicit opium and an increase in crime and police work will be the natural result.

Synod of India and Ceylon.

70. Referring to various resolutions passed by the "Synod of the province of India and Ceylon", which met at Calcutta in January last, the editor of the *Modern Review* (Allahabad) for April, remarks that in the minds of the British, practise and profession appear to have no connection. This, he thinks, is noticeable as far back as 1813 when the Charter Act was framed. The Act contained many pious professions, but its aims were far other than its wording implied.

MODERN REVIEW, March 1908.

Kayasthas.

71. The *Musafir* (Agra), of the 23rd April, referring to the disinclination on the part of the Government to employ Kayasthas, remarks that from time immemorial Kayasthas have been doing clerical work, and even the Musalman sovereigns could not dispense with their services. The editor thinks that if they are not employed in larger numbers, Government work will suffer.

MUSAFIR, 23rd April 1908.

Kayasthas in Government service.

72. Referring to the questions asked in the Provincial Legislative Council by the Hon'ble Pandit Madan Mohan Malavya regarding the restrictions put upon the employment of Kayasthas in Government service and to the comment of the *Hindustani* upon it, the *Kayastha-Hitkari* (Agra), of the 24th April, remarks that considering the glorious history of the Kayastha community, the various responsible offices they invariably held under different Governments, their social position and perfect loyalty to their sovereign, it can hardly be expected from the just and unprejudiced British Government that it will ever be so cruel as to entirely ignore and trample upon the rights of the Kayastha community in its service.

KAYASTHA-HITKARI. 24th April 1908.

Europeans and Indians in India in the hot weather.

73. The *Hind* (Lucknow), of the 23rd April, comparing the lives of the Indians and Europeans in India in the hot weather, points out that the former labour and sweat in the unbearable heat, while the latter pass their time in luxury and comfort and are protected from heat by *tatties* and electric fans, and remarks that the European officers, whose administrative duties oblige them to remain in the plains during summer, should also be allowed to escape from the heat of the plains and enjoy themselves in the hills, relegating their duties to their Indian subordinates, who would be highly pleased at their temporary promotion. This would simplify the work, and the Lieutenant Governor would have ample opportunity of consulting district officers.

HIND, 23rd April 1908.

Europeans and Indians.

74. The *Kanauj Punch*, of the 23rd April, referring to the assault by the Superintendent of Police (?) Chhindwara, on a Jain priest, remarks that the Superintendent is to blame, as no one can be compelled to salute anybody and that neither the Prince of Wales himself nor the Viceroy nor the Lieutenant Governor exacts *salaams* in this way, and never canes any one for not saluting them.

KANAUJ PUNCH, 23rd April 1908.

Assault on a postmaster.

75. The *Hind* (Lucknow), of the 23rd April, reports that Lieutenant-Colonel D. Edwards (?), Residency Surgeon, Srinagar, while going from Srinagar to Jammu halted at Garhi and despatched a servant to get an important letter from the Garhi post office, that he was expecting. The postmaster was taking his meals in a baker's shop and did not at once come out. Colonel Edwards accordingly rushed into the baker's shop and dragged the postmaster out, kicking and beating him. The postmaster has represented the matter to the Postmaster General, Punjab.

HIND, 23rd April 1908.

Indian Fleet.

76. Referring to the past glory and strength of the Indian Fleet, the *Awaza-i-Khalq* (Benares), of the 24th April, says that it is a matter of great regret that within two and a half centuries Indians have so completely renounced the art of navigation

AWAZA-I-KHALQ, 24th April 1908.

that nowadays not a single Indian sailor or coolie is seen on board English ships.

SWARAJYA, 25th April 1908.

An attempt on the life of the Mayor of Chandernagore.

77. Referring to the attempt on the life of the Mayor of Chandernagore, the *Swarajya* (Allahabad), of the 25th April, says that this is the result of the bitterness caused by the high-handed actions of the authorities there.

"To what an extent," continues the editor, "have these officers, by their excesses, set those peace-loving Indians against them who consider men in authority as representatives of God."

MOHINI, 21st April 1908.

An appeal on behalf of Hindi.

78. The *Mohini* (Kanauj), of the 21st April, publishes a poem in which the writer makes an appeal for the encouragement of the use of the Hindi vernacular as tending towards making Indians one united nation.

ANAND, 23rd April 1908.

Mr. Morley's peerage.

79. Referring to Mr. Morley's peerage, the *Anand* (Lucknow), of the 23rd April, remarks:—"Mr. Morley has become a full *nawab* (a peer) now and has got a seat in the House of Lords. This has been quite in keeping with the wishes (*lit.* natural aspirations) of Mr. Morley. Since he has been Secretary of State for India, he has been dictating a form of government on the lines of absolute monarchy. He should therefore be congratulated on attaining the rank of a Peer."

ARYA MITRA, 24th April 1908.

Amalgamation of the *Arya Samaj* and the *Sanatan Dharma*.

80. The *Arya Mitra* (Agra), of the 24th April. says that there is no truth in the statement made by the *Sanatan Dharma Gazette* that Lala Lajpat Rai has advised the amalgamation of the *Arya Samaj* and the *Sanatan Dharma* (vide paragraph 92 of Selections no. 15), and that the report was merely the outcome of a piece of drollery indulged in on the 1st of April.

V.—Legislative.

Nil.

VI.—Railway.

ROHILKHAND GAZETTE, 24th April 1908.

Want of sufficient accommodation on the Oudh and Rohilkhand Railway.

81 Referring to the construction of special carriages for Lord Kitchener and His Honour the Lieutenant Governor of the United Provinces by the Oudh and Rohilkhand Railway, the *Rohilkhand Gazette* (Bareilly), of the 24th April, remarks that instead of wasting money on the construction of these costly saloons it would have been much better had the Oudh and Rohilkhand Railway increased the number of third class carriages on the line and in this way relieved the poor passengers who are now packed into goods waggons for want of sufficient accommodation.

RAHBAR, 28th April 1908.

Lucknow junction station.

82. Referring to the beating of a native clerk by the European assistant station master of the Lucknow junction station, the *Rahbar* (Moradabad), of the 28th April, holds the latter's conduct as utterly reprehensible.

The editor asks the authorities to take serious notice of this incident so as not to create agitation among the people of these provinces.

Railway accidents.

83. Referring to the various accidents and collisions that have recently occurred on Indian railways, the *Rahbar* (Moradabad), of the 28th April, sarcastically remarks that it is owing to the prestige of Government that such incidents never result in serious loss of life, as it has been noticed that even in the most serious accidents the loss of life has never been reported to be more than one or two or four at the most.

ZUL-QURNAIN, 28th April 1908.

Railway lines in native states.

84. The *Zul-Qurnain* (Budaun), of the 28th April, notes with satisfaction that the Jhind and Bhawalpur States are going to open railway lines in their respective territories and have made an agreement with the Government in this matter.

The editor expresses the hope that the Political Agents of other native states also will advise the *Raises* to consider the idea of railway extension in their territories as railways are paying and at the same time of public utility.

VII.—Post Office.

Postal Department. How to reform it.

85. The editor of the *Postal Magazine* for March, 1908, advertised that a prize would be given to the writer of the best essay on "What would I do were I to be raised to the position of a Director General of Post Offices." The essays that were sent in the editor published in the April number of the *Postal Magazine* (Agra). This number, therefore, is replete with suggestions, some of them important and others visionary. Some of these suggestions for the reform of the Postal department to which the editor would like to draw the attention of the authorities are given below:—

1. In view of the fact that much difficulty is felt by the office hands one essayist suggests the desirability of housing postal employés in post office compounds.

2. Another would establish a commission of enquiry into the grievances of postal clerks and of others connected with the department.

3. A third would create an All-India Association for postal servants, where all of them could meet and discuss matters and adopt measures for the improvement of their condition.

4. A fourth would make a searching enquiry into the matter of the ill-treatment of clerks by the higher authorities.

5. A fifth would organize a club, attached to which there would be a tennis ground and field for other manly sports—all this for the benefit of postal employés.

6. A sixth would increase the pay and status of mail peons, clerks, deputy post masters, post masters, inspectors and superintendents.

7. A seventh would make liberal provisions for granting pensions, and other things, such as medals, certificates, &c., in recognition of the good services of the members of the Postal department.

8. An eighth would advocate the establishment of a training school for clerks, inspectors and superintendents.

9. A ninth would decrease the number of working hours of clerks in such a way that each clerk should work only for seven hours.

10. A tenth would see that members of the Postal department are granted all gazetted holidays.

11. An eleventh would concentrate all his energy on bettering the condition of village peons and branch and sub-postmasters.

12. A twelfth would reintroduce the system of granting commission on the sale of postage stamps.

13. In recognition of the services of postal servants, a thirteenth would look to the education of their children, and provide:—

(a) that a uniform of a particular kind be granted to postal employés
(b) that they be allowed to retire on full pension after twenty years good service;
(c) that free use of postage stamps to the value of one rupee, in every month, be allowed to every member of the post office;
(d) that the life of every servant of the post office be insured for Rs. 1,000;
(e) that they should not be frequently transferred from one place to another;

and for the public convenience he would advocate—

(a) the establishment of a public waiting room attached to every post office;
(b) the decrease in the value of deferred and ordinary telegrams.

14. A fourteenth would invest the Postal department with dignity and grandeur in order to secure the respect and confidence of the public at large.

Grievances of postal employés.

86. Referring to the memorial of the employés in the Postal department for increased salary and better prospects, the *Advocate* (Lucknow), of the 26th April, remarks:— ADVOCATE, 26th April 1908.

"The discontent of this class may not vent itself in strikes and in threats, but the very fact that these grievances are silently borne should induce the department to pay greater attention to them."

JADD-O-JEHAD, 27th April 1908.

Complaints against the Shahabad Post Office.

87. The editor of the *Jadd-o-Jehad* (Shahabad, Hardoi) of the 27th April, publishes a full text of his telegram which the telegraph clerk in Shahabad refused to send to the Postmaster General, and of the complaint which he made against the local post office to the Postmaster General.

He also complains of the non-delivery of his paper to many subscribers and suspects that the action of the local postal staff in not supplying him with stamps when required is an indirect attempt on the part of the postal authorities to damage his business and the circulation of the paper.

NASIM-I-AGRA, 30th April 1908.

Murder, the result of competition.

88. Referring to the sentence of death passed on Abdul Ghani, a candidate for the post of mail peon in Bijnor, for murdering Amjad Ali, who stood in his way in the service, the *Nasim-i-Agra*, of the 30th April, notes with regret that this is the woeful consequence of the extreme poverty of Indians.

The editor further remarks that want and necessity may blind a man and move him to do the foulest and the most dangerous deeds.

VIII.—Native Societies and Religious and Social Matters.

MODERN REVIEW, April 1908.

Religion and reform.

89. A brief article entitled "Religion and Reform" appears in the *Modern Review* (Allahabad) for March, in which the editor points out that political and social reform must involve recognition of the claims of religion.

HINDUSTAN REVIEW, April 1908.

Social reform.

90. An article entitled "Social Reform—What does it mean?" is contributed to the *Hindustan Review* (Allahabad) for April, by Mr. Chuni Lal Mukerji, in which he maintains that justice is the basis of all reform.

Social reform, he states, is that which furthers reciprocal activity and hearty co-operation between all individuals with a view to the general welfare of the community. Political reform, he notes, is agitated for when there is a general feeling that the ruling race is not governing justly. In the same way, he argues, social reform is only possible when there is a sense of injustice on the part of one section of a community towards another.

CITIZEN, 19th April 1908.

The Gurukula Academy.

91. The *Citizen* (Allahabad), of the 19th April, has the following on the progress made by the Gurukula Academy during the six years of its establishment at Hardwar:—There is no doubt that the Gurukula anniversary is fast becoming the event of the year in Upper India. The Reverend W. E. Holland, Warden of the Oxford and Cambridge Hostel, Allahabad, who was one of the distinguished Europeans that attended our last anniversary, thus describes the earnestness and enthusiasm of the Gurukula pilgrims. "Under the blazing sun of an April day I trudged along the sandy river bed which in the rains is swept by the Ganges in full flood. For miles one could trace the line of pilgrims and tinkling groaning bullock carts under the long cloud of dust. The women were chanting as they, equally with the men, tramped along, carrying the bundles that contained their bedding and cooking utensils. Though this mela is only five years old, as compared with the millenniums that have passed since the Hindu pilgrimages began to be, there were 60,000 pilgrims . . . . . and unlike the other melas, the majority of these were educated or semi-educated people. This is a thing of special significance."

JAIN GAZETTE, 16th and 24th April 1908.

The Parasnath Hill.

92. Among the many proposals made by the *Jain Gazette* (Deoband, Saharanpur), of the 16th and 24th April, for the protection of the Parasnath Hill from its alleged desecration, the following are worthy of note:—

> Graduates in Arts and Law, Barristers and Vakils are requested to collect all information they can, bearing on the best means for

defending the cause of the Parasnath Hill and report to Dhannu Babu at Calcutta.

Europeans of all ranks intending to build bungalows on the Parasnath Hill should be asked not to build any houses there.

A number of men well up in English should proceed to England and represent the grievances of the Jains to the people there.

Their lamentations should reach the ears of their King-Emperor.

All-India Shuddhi Sabha.

93. The *Musafir* (Agra), of the 23rd April, reports that an All-India Shuddhi Sabha has been formed to reclaim to Hinduism those Hindus who have been converted to Christianity or Islam, of which a member of the Suket Raj family is to be the President, and Pandit Rambhaj Dat, of the Lahore Bar, the Secretary.

MUSAFIR, 23rd April 1908.

Images of Jain gods on buttons.

94. In its combined issue of the 16th and 24th April the *Jain Gazette* (Deoband, Saharanpur) comments on Australian manufacturers engraving images of Jain gods on the buttons made by them, and ascribes this to the evil days in store for the Jain religion inasmuch as their chief sacred place, the Parasnath Hill, is going to be desecrated, as the paper says, by an order of the Government of Bengal allowing Europeans to build bungalows on it.

JAIN GAZETTE, 16th and 24th April 1908.

IX.—Miscellaneous.

"At Home" in Benares.

95. While describing the "At Home" party given to Mr. and Mrs. Radice, at Benares, on the occasion of their departure to England, by Maulvi Habeeb Ahmad, Vice-Chairman of the municipality and Sheikh Muhammad Umar, Honorary Magistrate, the *Sulaimani Akhbar* (Benares), of the 28th April, remarks that the warmth of feeling, the enthusiasm and the sincere devotion shown by the entertainers and the public on the occasion, show the popularity of the guests and the high estimation in which they have been held by the people.

SULAIMAN AKHBAR, 28th April 1908.

Naini Tal:
The 4th May 1908.

S. T. HOLLINS,
Offg. Asstt. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

Camp Branch, Government Press, United Provinces.
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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a).—Foreign.

Turkey and Germany.

1. Referring to the treacherous methods by which, according to *Al-Muwéid*, an Arabic newspaper published in Egypt, Germany is going to take possession of the Farsan Islands near the western coast of Arabia, at present under the possession of the Sultan of Turkey, *Al-Hadi* (Simrauta, Rae Bareli), of the 1st May, hopes that the rumour may prove untrue, for otherwise this incident will lead to strange complications in which Russia—the enemy of Turkey—is sure to take an active part.

AL-HADI, 1st May 1908.

The news, says the editor, has caused much sensation and regret among the Musalmans of India.

England and Russia in Persia.

2. The *Mashriq* (Gorakhpur), of the 5th May, referring to the ever-increasing influence of Russia in Persia, remarks that England has by its own carelessness given Russia the upper hand in Persia, and suggests that England should try to cultivate friendly relations with Persia, Afghanistan, and Turkey.

MASHRIQ, 5th May 1908.

A Pan-Islamic Conference.

3. The *Aligarh Institute Gazette*, of the 6th May, reports that a Pan-Islamic Conference will be held in Egypt at the end of the year 1326 A.H., to which Musalmans from all parts of the world will be invited. The aims and objects of the Conference will be declared at least six months before it is held. Salim Al-Bashri, the Principal of Al-Azhar University, will be its President.

ALIGARH INSTITUTE GAZETTE, 6th May 1908.

The Conference is being held at the instance of Ismail Gesbornsky, the well-known Musalman Journalist and scholar of Russia; circular letters have been sent to all the Musalman papers of the world.

Its proceedings will be conducted in Arabic, Persian, Turkish, and Urdu.

(b).—Home.

Ill-treatment of Indians in Canada.

4. Referring to the proposal of Mr. Morley to depute an ambassador to settle the question of treatment of Indians in Canada, the *Sundar Shringar* (Muttra), of the 23rd April, remarks:—"Those who have been born to suffer, must suffer".

SUNDAR SHRINGAR, 23rd April 1908.

Indians in British colonies.

5. The *Advocate* (Lucknow), of the 3rd May, while reviewing a paper read by Mr. Richard Jebb before the Society of Arts, London, on the Imperial Problem of Asiatic Immigration, does not accept the conclusions of Mr. Jebb that the Natal Act should be enforced in all colonies, and that the natives of India should, by way of compensation, be granted a fiscal system by which they may be enabled to develope their industries and make their country "a self-conscious unit;" but agrees with Mr. A. Lyttelton, M.P., who presided on the occasion and said that if England was not prepared to satisfy the legitimate demands of Indians in this direction, they would unite against her and she would then find it very hard to maintain its position in the East. In this connection the editor concludes by saying:—

ADVOCATE, 3rd May 1908.

"Let us only hope such a contingency will not arise, at least not in the lifetime of the present generation. But there is the risk, as Mr. T. J. Bennett, who is not unknown in this country, points out that the one result of recent events in Africa, no less in other colonies, will be to consolidate the Asiatic feeling and to lead Indians to turn away from England and seek support among their Asiatic brethren. 'It is the subject of my time,' so said the Chief Minister of a progressive Native State, a level-headed practical administrator, to Mr. Bennett, 'on which we Indians must all think alike, and that is why the Government will suffer; if this injustice is allowed to continue.' Indians from different parts of the country have not been slow to point the way retributive justice should take in case the colonists persist in their campaign against our countrymen in their midst."

The Indian National Congress.

6. The *Rástgo* (Allahabad), of the 1st May, says that the action of the Moderates provokes fresh bitterness every day. The memory of the Surat incident was not as yet quite forgotten when the members of the Convention Committee by their policy of exclusion revived the old quarrel once again.

RASTGO, 1st May 1908.

Can this new Congress of the Moderates, the editor asks, survive when the old one, which had attained its majority, perished away? Surely not. It is therefore more prudent, he says, to revive the old Congress than to create a new one.

INDIAN PEOPLE, 3rd May 1908.

The Indian National Congress.

7. Under the heading "The Ideal and the Real," the editor of the *Indian People* (Allahabad), in the issue of the 3rd May, remarks that from the conception of the Indian National Congress, as the beginning of a national organization, to the stern facts that confront us to-day, is a great fall. The recent split by itself need not have been regretted if behind it there were the signs of greater progress and activity. But it has displayed, not development by antagonism, but a lack of all cohesion, a complete absence of discipline, and a total failure to comprehend the duty that rests on all of us. He says that we have realized how swiftly the bureaucracy scents danger and resorts to violence, but we have not realized the supreme need of sinking all differences at such a time and standing together. On the other hand, he observes, Indians have proved their own enemies, and the ideal that they had so long cherished is farther from their reach than ever.

SWARAJYA, 2nd May 1908.

Moderates and Extremists.

8. The following is a translation of an article that appeared in the *Swarajya* (Allahabad), of the 2nd May :—

"Surat witnessed a split in the Congress camp last year. After the split the Nationalist party wanted to patch up a compromise with the Moderates. But soon after they realized that the Moderates, who had become completely demoralized after centuries of foreign rule, and in whom there was not left a bit of that faith in Providence and in themselves, that is so essential both for the individual and the nation, could not be reconciled to a party that relied upon its own strength and resources and which made it its policy that nothing of importance could be achieved without self-sacrifice. The split therefore became inevitable. It was precipitated by the false notion which had seized the minds of the Moderates that the Extremists owed their existence to them, and that without their protecting influence they would be crushed in no time.

But where was this protecting influence when so many of the Nationalist workers were so hurriedly thrown into jails? Where was this protecting influence when the idol of the country, Lala Lajpat Rai, was sent away to Mandalay? Has the Nationalist party been crushed down by the withdrawal of this protecting influence? But there is none more blind than those who will not see. It is therefore useless to argue with those—whose strength lies in petitions and memorials. Serious workers! do not care for them; go on with your work. Do not be afraid of difficulties and dangers. They will simply make you more determined and resolute. And through your determination and resolution God will work out His will."

OUDH AKHBAR, 9th May 1908.

Moderates and Extremists.

9. Referring to the split in the Congress camp, the *Oudh Akhbar* (Lucknow), of the 9th May, says that the Extremists ask the Moderates to give up their policy of begging, because this policy had neither been successful in the past nor will it be successful in the future. If this request is agreeable to the Moderates, a compromise will once more secure the solidarity of the Congress.

But if this much-desired compromise is not effected, the Extremists will have a Congress of their own: and then party spirit and party quarrel will become the order of the day. Already the organs of the different parties have begun to indulge in mutual recrimination, and it seems as if the parties care more for personalities than for principles. In principles, too, there is a good deal of difference. The Moderates say they are adopting the lines of least resistence, while the Extremists hold that it is never expedient to avoid the struggle. The former places its hope in the ultimate sense of British justice, while the latter declares its belief in self-help and self-reliance.

If the faith of the Extremists in their own self is genuine, why do they go about holding meetings, thanking Governors, and giving evidence before Commissioners? Their actions show that they believe one thing and do another. Whatever their faith may be, their actions are on the lines of the Moderates. Where, then, lies the difference? In view of these facts the editor asks both

parties to reconcile and to sink their differences in the common cause of the country.

The Moderate Convention.

10. Commenting on the Moderate Convention that held its sittings at Allahabad during Easter, the *Mohini* (Kanauj), of the 28th April (received on the 4th May), considers that the absence of Central Provinces delegates from the deliberations of the Convention and the small number of those from Madras indicate that Moderates have lost almost all their ground in those Provinces, and that in Bengal, too, their influence has declined, as was evidenced by the preponderance of Extremists in the Pubna Conference. MOHINI, 28th April 1908.

The editor expresses the opinion that the Convention made the future of the Congress dark, and that the Congress revived on the lines laid by the Convention, will do no good to the country.

He wonders how it can revive and develop indegenous arts and industries without having recourse to the *swadeshi* and boycott movement and to propagating education on national lines, and notes that the Convention seems to exist only to devise means for the destruction of the growing spirit of nationalism and self-reliance in the country.

Swaraj.

11. Under the heading "Can *Swaraj* be Established in the Land?" the *Awaza-i-Khalq* (Benares), of the 1st May, publishes an article, of which the following is a translation :— AWAZA-I-KHALQ, 1st May 1908.

"A section of the Indian people is going mad after *Swaraj*. But do they ever pause to consider their own condition? First set your own house in order and then aspire for *Swaraj*. Frequent are the complaints about 'official tyranny' and bureaucratic oppression, but do the complainants ever realize the treatment they receive from their own wealthy countrymen? Thousands of the people are dying of famine and yet their purse remains as tightly closed as ever.

'Shake the hearts and then you will be able to shake the world' says a certain Greek philosopher. If this be true, then ye aspirants for *Swaraj* and sons of *Rishis* and great men! go out into the world, shake the hearts of these wealthy Indian autocrats. Pour into their ears the tales of the various sufferings and woes of your land. Let them hear the cries and wailings of hungry humanity. Let them realize the agonies of your silent widows. Do all this and then the justice-loving British Government is sure to entertain your claims for *Swaraj*."

Agitation and Anarchy.

12. The editor of the *Indian People* (Allahabad), in the issue of the 7th May, refers to the wisdom of the decision arrived at by the Convention Committee at Allahabad, and remarks that though we do not acquit the Government of all blame, because repression necessarily leads to violence, yet the anarchist propaganda is directly due to the dangerous and inflammatory doctrines of a band of men who have become impatient of constitutional agitation. He calls those who have brought about this state of things the enemies of their own people and country, and in view of the gravity of the situation, asks all to unite in helping the Government to root anarchism and political murder out of the country. INDIAN PEOPLE, 7th May 1908.

The Government of the Eastern Bengal.

13. The *Tohfa-i-Hind* (Bijnor), of the 4th May, says that in spite of the change of Governors, Eastern Bengal has known no peace since the partition of Bengal. TOHFA-I-HIND, 4th May 1908.

The editor hopes that under the new officiating Lieutenant Governor all the memories of the past will be forgotten and that peace and security will be established once more in the land.

Government measures and the people.

14. Under the heading "The Perversity of Ignorance," the editor of the *Indian People* (Allahabad), in the issue of the 7th May, makes the following observations :— INDIAN PEOPLE, 7th May 1908.

"When Bengal was partitioned, every possible form of protest was adopted but without effect. The Government would not listen, and the Ministry would not interfere. The Government knew the people thoroughly well. They would hold meetings, pass resolutions, and become quiet again.

But the agitation never subsided. It became dangerous in some quarters. Inflammatory speeches were made; newspapers preached violence and disorder. The Government, in the plentitude of its strength, took prompt measures. The

offending newspapers were prosecuted and punished; preachers of sedition were arrested and convicted. Public meetings were forbidden. An ordinance prohibiting meetings was followed by a law dealing with seditious meetings. Disciplinary measures were taken against school and college boys, and the Government congratulated itself that all trouble was at an end. Far-seeing and wise people, who wished well to the Government, and who understood their own people, repeatedly warned the Government that repressive measures would fail and that violence of language would translate itself into action. But no heed was ever paid either to advice or warning. It was forgotten that no race in the world permanently retains the same character. All the signs of an awakening in Asia were ignored. But other people understood the signs. They realized the strong spiritual element in the Bengali character. The Bengali is not merely intellectual. Would it ever have been believed that Bengalis would become Russian Nihilists? And yet the impossible has happened.

So long as India was free from those dangerous ideas, European Anarchism seemed impossible here, but now that it has appeared, it is likely to stay and to spread, for it exercises a strange fascination for young minds. The intense ignorance of the authorities as to the rapid and startling changes that are coming over the minds of the people was never more apparent than now."

ADVOCATE, 7th May 1908.

The Muzzaffarpur incident.

15. The *Advocate* (Lucknow), of the 7th May, expresses its indignation at the dastardly outrage committed at Muzzaffarpur, sympathises with Mr. P. Kennedy, and condemns the growth of this highly dangerous feeling, that implies a great disturbance of the public peace and is destined to lead to disastrous consequences if ingrained in even the smallest section of the community. The editor gives credit to the Bengal Police for the discovery of the dens for bomb manufacture and for the arrest of conspirators, thereby saving many lives from destruction and misery.

He hopes that Government at this time of excitement will act coolly and see that no strong measures are taken in a hurry. He concludes by saying that: "on the contrary we trust that even in this excitement those responsible for the government of the country will ponder whether the time has not come to make a searching enquiry into the causes of the present unrest which has led certain hair-brained youths to attempt the lives of Englishmen with utter indifference as to their own fate, an unrest which has led men, apparently of some education, to adopt a course which is foreign to eastern traditions and sentiments."

ANAND, 30th April 1908.

Mr. Asquith.

16. Mr. Asquith, says the *Anand* (Lucknow), of the 30th April, is reported to be a very high-minded statesman, and India can hope to receive some justice at his hands, provided he survives infection from Mr. Morley.

CITIZEN, 30th April 1908.

Letters of an American to the Indian people.

17. The *Citizen* (Allahabad), of the 30th April, publishes a letter from Myron H. Phelps, of the New York Bar, in which he shows by the aid of statistics that Great Britain is declining economically. He thinks that this is due to the gradual exhaustion of coal and iron in the country. He concludes with the following quotation from Professor Jevons:—

"When navigation and the construction of a fleet is a pure question of coal mining and iron metallurgy, *it is hard to see how we (?) can insure that invincibility on the seas* which is essential to the safety of an insular nation dependent upon commerce for its bread."

OUDH PUNCH, 30th April 1908.

Letter from Jesus Christ to Sardar Ajit Singh.

18. The *Oudh Punch* (Lucknow), of the 30th April, publishes a letter, of which the following is a literal translation :—

"LETTER FROM JESUS CHRIST TO SARDAR AJIT SINGH."

I am at a loss to find a title for you. The Sikhs have refused to recognize you as a Sikh. The title of *Swami* has also been denied to you.

Your own assumed title, "Bhagoo *Halwai*", was a temporary one which you arrogated to yourself through policy or necessity at the time of your disappearance. But that, too, was suitable only for the time before you were taken into custody by the Superintendent of Police. What remains then now? The title of Masiah, whose coronet was put upon your head! But you possess none of the qualities of the Masiah!

You cannot bring the dead to life!
You can perform no miracles!
You can produce no trays of heavenly food!
You cannot cure a leper! You cannot impart strength to the infirm!
You appear to be sickly yourself and cannot cure those that are ill!
What else then?
Should you be called a national martyr?
But you have nothing of the glory of martyrdom about you.
Your nation is not oppressed, your ruler is not despotic, nor does there appear any necessity for martyrdom.

Consequently, I call you by the name of Ajit Singh only; and leave it optional for you to apply any title you think best suited to yourself.

I am an isolated person, and my place of residence is so high that I know nothing of your world below; neither have I time to know anything, nor do I care to do so.

What little I know is from the angels who come back from their duties in the nether or material world and talk about India here above.

I heard something like this that a certain man lives at Qadiyan and calls himself Masiah; although no Masiah has been sent from here, nor will any be sent, nor does there appear to be any necessity for sending one. But it is ascertained now that he is a self-styled (*lit.* self-grown) Masiah who, instead of bringing the dead to life, foretells the death of his opponents, and it appears that the world of Qadiyan is confined within the Panjab.

Now it is rumoured that you have been a Masiah among the Hindus of the Panjab. But I do not know what peculiar miracle you work. It is, perhaps, agitation, absconding or concealment. (Is it not?)

But for myself, I never did such things. I never fled from the oppression of the Jews, neither did I ever call myself a Bhagoo *Halwai.*

I never feared death or calamity. My God protected me and took me under the wings of His mercy.

I never opposed the kings who ruled during my time, neither did I ever go against them.

They crowned me with thistles. They hanged me. But I bore it patiently. I should never have exhausted my patience, had you not grieved and annoyed a respectable member of my faith by insolently disparaging me, and calling me the son of a poor carpenter and comparing me to yourself in that you, too, were the son of a poor zamindar.

You compared me to yourself simply to grieve one individual among my followers.

Am I the son of a poor carpenter or the son of God (*lit.* The Holy Ghost)? You call yourself a zamindar; but every member of every creed in the world is a holy being and an object of respect to the zamindars, who can make kings, and even emperors.

What then makes you so insolent as to claim equality or comparison with me?

Hear me attentively when I declare that I have nothing to do with such nonsense. It concerns you and your King only. If you are right, your King will do justice to you, as he is just. If you are wrong, then know that Burma is not far off.

The glory that God has given to my follower, whose fame echoes in the four corners of the world, is owing to the fact that they are just and sympathetic to humanity; and I see no reason to interfere in what they do.

I am at a loss to know what object you have in view in making yourself a Masiah, or what need there is that requires a Masiah.

Is it because your King oppresses you? No.

Has he deprived you of your livelihood (bread)? No; never.

You are found in all departments of Government, in the military and in the civil. You are entirely free, so much so that you openly revile me and call me the son of a poor carpenter in the presence of my followers, and they simply laugh at it.

You wear a coronet and he (the King) remains silent. What has he (the King) not given you? If you consider, you will find that your race is better off than mine.

The followers of my brother Muhammad, who in reality have faith and the power of revelation similar to mine, get proportionately less than you.

What more do you want?

A national martyr is one who defends his nation against a despotic King. Brother! How does the King of my faith oppress you? Tell me plainly. Will you call him just only when he makes you the Viceroy of India in his place?

You have lately got seats in the India Council.

Why does not Pal deserve to be called a martyr, and why did I not sympathise with him? He refused to give evidence in Court. The natural consequence was that he should be imprisoned. What else could the court do?

Is it martyrdom? No. It was flat and gross disobedience.

Why are Bengalis martyrs? Is the partition of Bengal an oppression?

If you manage a small estate you find it necessary to transfer one person from one place to another and also to make changes and to annex one village to another.

My followers will rule over you for hundreds of years more and race after race of your people will pass by.

I get all this news here from the head office.

Remember that you will repent if the English Government leave you.

The more just and independent my followers are the more insolent you are. You blaspheme and abuse me uselessly. Know your own position and mine. I am Masiah, the Son of God. I am patient and can perform miracles. How can you match me?

I have no concern with you. I am here alone and know nothing. The matter lies between you and your rulers, and it is useless therefore to quarrel with me.

ABHYUDAYA, 1st May 1908.

19. The *Abhyudaya* (Allahabad), of the 1st May, contains a national anthem composed by one Damodar Sahai Singh of Chhapra in which it is urged that Indians, irrespective of artificial and natural difference should form a brotherhood with the worship of mother land India as its object, and that they should be ready to sacrifice themselves at her altar in her interests.

Indian brotherhood.

II.—Afghanistan and Trans-Frontier.

RIYAZ-I-FAIZ, 28th April 1908.

20. Referring to the raid on the frontier territories by the Mohmands, the *Riyaz-i-Faiz* (Pilibhit), of the 28th April, says all this trouble is due to the tolerant attitude of the Government towards the Afridis. If instead of granting subsidies, the Government had dealt with them a little more severely, and if it had not released the "captured culprits" no one would have heard of the Mohmands and their raids.

The Mohmands.

ANAND, 30th April 1908.

21. The Mohmands, says the *Anand* (Lucknow), of the 30th April, are unacquainted with the practice of having their grievances redressed by representations, and instead they use rifles and guns if the necessity arises. The writer considers that the reason why the Anglo-Indian Press has not this time found the educated classes of India at the bottom of the rising of the Mohmands is that it seems to be frightened out of its wits by Lala Lajpat Rai's libel suit against the *Englishman* and the *Civil and Military Gazette*.

The Mohmands.

NIZAM-UL-MULK, 30th April 1908.

22. The *Nizam-ul-Mulk* (Moradabad), of the 30th April, referring to the frequent inroads of the Frontier tribes into British territory, remarks that the Amir of Kabul is not responsible for their misbehaviour, but that they are robbers, free-booters and dacoits by nature, heredity and training, and that in future no mercy should be shown to them when subdued.

The Frontier tribes.

KANAUJ PUNCH, 1st May 1908.

23. Referring to the raid upon a village named Mirza Dher, the *Kanauj Punch* of the 1st May says that security and peace are impossible unless the whole of the Mohmand tribe is severely punished.

The Mohmands.

RASTGO, 1st May 1908.

24. Referring to the frontier affairs, the *Rástgo* (Allahabad), of the 1st May, asks why steps are not taken to completely prevent the recurrence of such raids upon frontier

Frontier inroads.

territories? Is it because Government wants engagements for its troops, or is it simply to squander away the hard-earned money of the famine-stricken people of India?

The Frontier Expedition.

25. The *Advocate* (Lucknow), of the 3rd May, contradicts the rumours set afloat by the English and Anglo-Indian journalists regarding the complicity of the Amir in inciting the tribesmen to make inroads into British territory, and remarks that the Amir has nothing to gain by such treacherous conduct, and that the most that can be said for him is that he has not been as yet able to establish a settled government in Afghanistan. The *Mullas* are, in the editor's opinion, responsible for these disturbances, and the Amir is unable to counteract their influence. Immediate steps should be taken to nip the activity of the tribesmen in the bud and Government should not plunge the country in a war with the Amir, when it is still in the throes of a terrible famine.

ADVOCATE, 3rd May 1908.

The Amir.

26. Referring to the relation of His Majesty the Amir of Kabul with the British Government in connection with tribal risings, the editor of the *Indian People* (Allahabad), in the issue of the 3rd May, remarks that as far as the Amir is concerned, the spin of the coin means a win both ways: 'heads I win, tails you lose,' and so why should he tempt fate and fortune by abandoning his golden neutrality. He says that the view that the Amir encourages the tribesmen may be unhesitatingly rejected, but that he would come to the help of the British Government by attacking the tribesmen in the rear, is equally absurd.

INDIAN PEOPLE, 3rd May 1908.

The Frontier trouble.

27. Referring to the frontier trouble, the editor of the *Indian People* (Allahabad), in the issue of the 3rd May, observes that the so-called punishment of the tribesmen, if it means that they are badly scared, is a myth. He says that the military authorities and Anglo-Indian papers were loud in their praise on the successful termination of the Zakka Khel expedition, but it is hardly over before another tribe is at the same game, rushing British posts and raiding British territory. These expeditions, the editor remarks, are no credit at all to the Government, as even the ignorant onlooker does not think much of the power that cannot chastise semi-savage hillmen effectively. Moreover, engagements with such tribes have a demoralizing effect on the troops, for they forget the real thing, as was seen in the Boer War, where the British troops almost hopelessly lost their prestige, because they had been so long accustomed to fight only inferior races.

In conclusion, he says, that when Maharaja Ranjit Singh ruled over the Panjab, tribal raids into Peshawar were never heard of, and the reason why the present Government has failed with the tribesmen is that two arguments, the first of steel and the second of gold, have been tried simultaneously, but not very effectively.

INDIAN PEOPLE, 3rd May 1908.

Tribal disturbances on the Frontier.

28. The *Citizen* (Allahabad), of the 3rd May, referring to the various surmises regarding the causes of the frequent disturbances on the frontier, remarks that *Mullas* are not responsible for such disturbances; the real cause being the heavy duty imposed by Government on the salt which the tribesmen and the Afghans import from British territory. The editor thinks that the Government, which can afford to grant them subsidies, can as well remit this burdensome tax and thus remove a constant source of friction.

CITIZEN, 3rd May 1908.

The Mohmands and the Amir.

29. The *Jadd-o-Jehad* (Shahabad), of the 4th May, says that the rumour that has got abroad to the effect that the Amir of Kabul is helping the Mohmands in their raids with men and money is absolutely groundless. The editor says that as long as the present friendly relations continue, the British Government has nothing to fear from the Amir of Kabul.

JADD-O-JEHAD, 4th May 1908.

The Frontier trouble.

30. Referring to the raids on the frontier, the *Tohfa-i-Hind* (Bijnor), of the 4th May, says that in view of the fact that the Afghan authorities never allowed Pathans in the past to take part in frontier wars, it is hoped that they will make an effort to prevent the influx of Pathans into British territory.

TOHFA-I-HIND, 4th May 1908.

HINDUSTANI, 6th May 1908.

31. The *Hindustani* (Lucknow), of the 6th May, reproduces the remarks of the *Advocate* (Lucknow), of the 3rd May, on the Frontier Expedition.

The Frontier Expedition.

OUDH AKHBAR, 6th May 1908.

32. The *Oudh Akhbar* (Lucknow), of the 6th May, contradicts the rumours started by the Anglo-Indian Press that the Amir is helping the Mohmands with men and money, and remarks that no sovereign could be held responsible for the doings of his uncontrolable subjects, and that the tribesmen are not supplied with arms by the Amir, but steal them from British cantonments. The editor concludes by saying that the Amir maintains his father's policy of friendship with the British and that it is very unjust to accuse him of treachery.

The Amir and the Mohmands.

MUSAFIR, 8th May 1908.

33. The *Musafir* (Agra), of the 8th May, referring to the disinclination of the British Government to occupy the Pathan country permanently, remarks that if this is the intention of the Government, it had better keep quiet at home, and punish people for sedition, as punitive expeditions cannot overawe these tribesmen.

The Frontier trouble.

III.—Native States.

KANAUJ PUNCH, 1st May 1908.

34. The *Kanauj Punch*, of the 1st May, expresses its satisfaction at the order prohibiting public speeches in the Travancore State, and says that such speeches were certain to cause a breach of the peace.

Freedom of speech in Travancore.

IV.—Administration.

(a).—Judicial and Revenue.

UNION GAZETTE, 28th April 1908.

35. The *Union Gazette* (Bareilly), of the 28th April, notes with satisfaction the release of Maulvi Liakat Husain on bail and remarks that this salutary change in the policy of Government will be welcomed by all.

Maulvi Liakat Husain.

HIND, 30th April 1908.

36. The *Hind* (Lucknow), of the 30th April, referring to the heavy sentence passed on an Indian employé of the Excise department in Jullundar for taking bribes, and the dismissal of Mr. G. E. Stephen, Extra-Assistant Commissioner of Gujranwala, for the same offence, remarks that this was very unjust and that both should have been punished equally. Such travesties of justice, in the opinion of the editor, are calculated to poison the minds of the people much more than the articles in the *Sandhya* and the *Yugantar*.

Europeans and Indians.

KANAUJ PUNCH, 1st May 1908.

37. Referring to the proposed separation of the judicial and executive functions, and to the experimental measures adopted in connection therewith in Bengal, the *Kanauj Punch*, of the 1st May, pays a high tribute to the Bengalis whose patient agitation has brought about this consummation.

Separation of the judicial and executive functions.

ABHYUDAYA, 1st May 1908.

38. Referring to the objection of the counsel for prosecution to the transfer, to Alipore, of the Dinajpur assault case in which Babu Durga Charan Sanyal of Bagra is alleged to have assaulted two Europeans, on the ground that it would not be advisable to have the case tried by a Bengali jury, the *Abhyudaya* (Allahabad), of the 1st May, remarks that no complaint has ever been heard of partiality or injustice on the part of Indian juries, but that it is well known what sort of justice European juries administer in cases in which Europeans are charged of murder or of causing grievous hurt to Indians.

The Dinajpur assault case.

(b).—Police.

HIND, 30th April 1908.

39. The *Hind* (Lucknow), of the 30th April, referring to the conviction of three policemen on the Bombay, Baroda and Central India Railway for theft from the railway cash safe, expresses its regret at the confidence reposed by the Government in men of such doubtful character, especially in giving credence to their reports regarding political offenders.

Conviction of police constables.

40. The *Hind* (Lucknow), of the 30th April, referring to the action of the police with regard to the mock *lathi* fights held in connection with the anniversary of the *Ausulian Samiti* at Manikganj, in Eastern Bengal, remarks that all manly games are more or less dangerous, and that if section 336 of the Indian Penal Code is interpreted literally, cricket, football, racing, motor driving, &c., will all have to be interdicted. The prestige of the Government is lowered by such actions of the police and the people cannot be inspired with feelings of loyalty in this way.

Police in Bengal.

HIND, 30th April 1908.

The editor expresses a hope that the Government will, in the interests of justice, transfer the officers responsible for this to some other place, in order to restore confidence among the people.

(c).—Finance and Taxation.

Nil.

(d).—Municipal and Cantonment Affairs.

41. The *Nizam-ul-Mulk* (Moradabad), of the 30th April, complains that the Lucknow Municipality intends to impose taxes on meat and wine, and remarks that if taxes go on increasing at this rate people will find it very hard to maintain their families.

The Lucknow Municipality.

NIZAM-UL-MULK, 30th April 1908.

42. The editor of the *Nasim-i-Agra*, of the 3rd May, asks the municipal authorities of Agra to look to the insufficient supply of water at Agra in the early morning.

Water-supply in Agra.

NASIM-I-AGRA, 3rd May 1908.

43. The *Bhárat Jiwan* (Benares), of the 4th May, complains of the shortage of the water-supply at Benares and remarks that as cleanliness cannot be properly observed without an adequate supply of water, the municipality should make necessary arrangements.

The Benares water-supply.

BHARAT JIWAN, 4th May 1908.

44. The *Hindustani* (Lucknow), of the 6th May, makes the following suggestions for the improvement of the condition of wells in Lucknow:—

Wells in Lucknow.

HINDUSTANI, 6th May 1908.

(1) Water should not be allowed to stand around the wells.
(2) Sheds should be erected over wells to prevent leaves from falling into them.
(3) High platforms should be erected around wells so that water from neighbouring places may not flow into them.
(4) People should not be allowed to bathe or wash their hands and feet on the platforms of wells.

Since well water is usually used by every class in Lucknow, the writer hopes that the municipal authorities will pay attention to the above suggestions.

45. The *Abhyudaya* (Allahabad), of the 1st May, contains a letter from a correspondent complaining that on the last fair day at Ajodhia thousands of pilgrims could not take a dip in the sacred Sarju on account of the imposition of one anna assessed by the Fyzabad Municipality on each pilgrim. He declares the imposition to be very irritating and highly oppressive to pilgrims, particularly owing to the prevailing famine, and requests that Government will lose no time in abolishing the tax, thereby winning the gratitude of the entire Hindu public. The editor says that he has received several letters to the same effect and that the tax has created great dissatisfaction among the people as being an interference by Government in their religious affairs. He expresses the hope that Government, realizing the gravity of the situation, will direct the abolition of the imposition and will make a grant from the Provincial Budget to the Fyzabad Municipality, if it is short of funds.

Tax on pilgrims to Ajodhia.

ABHYUDAYA, 1st May 1908.

46. The *Bháratbási* (Allahabad), of the 5th May, says that on the occasion of the fair in Ajodhia this year, thousands of pilgrims had to go back without bathing in the Sarju, or could not bathe where they wanted to owing to their inability, through stress of famine, to pay the tax of one anna imposed on every pilgrim by the municipality.

Tax on pilgrims to Ajodhia.

BHARATBASI, 5th May 1908.

The editor asks the Governor to look into the matter and expresses the hope that His Honour will lay pilgrims under a heavy obligation to him by ordering the abolition of this tax.

(e).—Education.

ADVOCATE, 30th April 1908.

Leaking out of Matriculation Examination papers.

47. The *Advocate* (Lucknow), of the 30th April, complains that Matriculation candidates were put to much trouble recently owing to the uncertainty of the date of their re-examination in History, the original paper in which had leaked out. The editor remarks: "What is all this due to? With all the care bestowed upon keeping the list of examiners secret, the question papers get out. It has evidently become a scandal. The entire system requires overhauling."

HIND, 30th April 1908.

Leaking out of Matriculation Examination papers.

48. The *Hind* (Lucknow), of the 30th April, referring to the leaking out of the Matriculation Examination papers, remarks that the Registrar and other officers responsible for this must be adequately punished, and that the second set of examination papers must be leniently marked.

ARYA MITRA, 1st May 1908.

Allahabad University examinations.

49. The *Arya Mitra* (Agra), of the 1st May, says that in addition to various other anomalies noticed in the Allahabad University examinations of this year, there were a number of misprints in several question papers. The editor asks that allowance be made for students in awarding marks, as they cannot be held responsible for the mistakes involved in answering such question papers.

ADVOCATE, 3rd May 1908.

The Matriculation Examination.

50. The *Advocate* (Lucknow), of the 3rd May, makes the following comments on the leaking out of the Matriculation Examination papers and the probable re-examination of the candidates:—

"To undergo examination for about a fortnight together—one paper a day is troublesome enough, and a strain on the nerves of young boys in this most unenviable weather; to be re-examined in one or two subjects means waste of labour in the original paper; now to live under the dread of a wholesale re-examination means a suspense that is well-nigh unbearable. And who is responsible for all this trouble? Surely the party who had the charge of the printing of the papers. It appears that almost all the papers had oozed out. A wholesale re-examination may any day be decided upon as the only way out of the difficulty. But having regard to the inconvenience to which hundreds of students will be put, this course cannot be easily recommended. We demand a public enquiry into the present scandal and we think it is high time a committee was appointed to consider the entire system of appointing examiners, printing the papers, and conducting the examination."

BHARATBASI, 5th May 1908.

The Matriculation Examination.

51. The *Bháratbási* (Allahabad), of the 5th May, says that the re-examination of the students for the Matriculation Examination, consequent upon the leaking out of question papers just after the first examination was over, has put the students to serious inconvenience, severe strain and unnecessary expense, for which they have made no arrangements.

The editor remarks that although the Vice-Chancellor and the Registrar of the University cannot be held responsible for the oozing out of question papers, yet they should have consulted the convenience of the examinees in re-examining them.

HINDUSTANI, 6th May 1908.

The Matriculation Examination.

52. The *Hindustani* (Lucknow), of the 6th May, reproduces the remarks of the *Advocate* (Lucknow), of the 3rd May, on the leaking out of Matriculation Examination papers.

CITIZEN, 7th May 1908.

The Allahabad University scandal.

53. The *Citizen* (Allahabad), of the 7th May, has the following:—

"So some of the Matriculation papers have oozed out again this year. If Dame Rumour is to be believed, all the papers were out on payment of a sum to the tune of Rs. 2,000 in certain quarters. The delinquents, so far as we are aware, are still at large. What a commentary on the efficient management by the University, which represents the talent, culture, wealth and power of these Provinces! We ask—Is there no remedy to check the yearly recurrence of this most scandalous affair? We hoped that last year's ignominious experience would teach the authorities to be on their guard in future, and that all the dirty linen of the University would be washed clean by the new brand *dhobi*-soap of Lord Curzon.

But that was not to be. Perhaps the leaking out of the questions has grown into a cherished tradition too sacred and too dear to be suppressed. We confess we fail to see how such an august assembly should be so much lacking in common sense as to devise no means to check it effectively. The postponement of the examination in different subjects from day to day and protracting it to about the whole of a mortal month spell not a little worry and anxiety to the juvenile boys, not to speak of the heavy expenditure, personal discomfort and the consequent risk of losing their health that they have to incur. The University should, in all conscience, make good at any rate the pecuniary loss the students suffer. Surely these innocent creatures, with of course the solitary exceptions, cannot be made to pay for the follies of their elders!"

Teachers' Training Colleges.

54. *Al-Hadi* (Simrauta, Rae Bareli), of the 1st May, notes with satisfaction the order sanctioning the establishment of two separate training colleges, one at Allahabad for graduates, and the other at Lucknow for under-graduates. — AL-HADI, 1st May 1908.

Education and the Government.

55. The *Kanauj Punch* of the 1st May, says that as compared to other Governments, the Government of this country spends very little on education. — KANAUJ PUNCH, 1st May 1908.

New Inspectors in the Educational department.

56. The *Advocate* (Lucknow), of the 3rd May, agreeing with the *Bengalee* (Calcutta), takes exception to the appointment of graduates of British Universities almost fresh from College to the posts of School Inspectors in Bengal and Burma, and remarks that without any knowledge of the temper and habits of the people the graduates so appointed are round corks in square holes. — ADVOCATE, 3rd May 1908.

Education in India.

57. The *Hindosthan* (Kalakankar), of the 4th May, has the following:— — HINDOSTHAN, 4th May 1908.

"A debate like that in the House of Commons on educational methods in India serves to show the increasing interest taken by the House in Indian affairs. No one denies that our educational methods have been responsible for a great deal of the unrest among Indian students. Stricter discipline alone will not remove this canker, but what is needed is some form of religious instruction for the different creeds and denominations, and we much doubt if this can ever be given in State schools; at any rate on a compulsory basis. Mr. Hobhouse, whose speech shows that he made a sincere effort to acquaint himself, while in India, with the educational needs of this country, pays a well-deserved tribute to Indian administrators when he says that no subject is closer to their hearts than education. There has, as we know, been a substantial increase in expenditure on education everywhere, of which these provinces furnish a marked example, but the point to be borne in mind is the need for increased attention to physical and moral training, if the problem of Indian education is to be adequately solved."

Musalman Education.

58. *Al-Bashir* (Etawah), of the 5th May, reports that at a meeting of the school section of the Muhammadan Educational Conference it was decided to establish model schools for the education of Musalman children in order to protect them from the baneful influence of the secular education imparted in ordinary schools, and that as a preliminary measure it was resolved to make a yearly grant of Rs. 500 to the Islamia High School at Etawah. — AL-BASHIR, 5th May 1908.

A Muhammadan on the *Gurukul* of the *Arya Samajists*.

59. The following is a translation of an article which appeared in the *Al-Hadi* (Simrauta, Rae Bareli), of the 1st May:— — AL-HADI, 1st May 1908.

"It is a well-known fact that *Arya Samajists* are the declared enemies of Muhammadans. It behoves the latter, therefore, to mark their movements and adopt defensive measures accordingly. But it is a matter of great regret that while the *Arya Samajists* are making every sort of preparation for the struggle, no such step is being taken by the Muhammadans. Take for instance the *Gurukul* of the *Samajists*. Is not this institution a living example of the *Aryan* solicitude for the moral, mental, and physical development of their children? But the activities of the Muhammadans are paralysed; they know not that within a few decades there will go out from this *Gurukul* bands of young men fired with the

enthusiasm of patriotism and determined to drive away the non-*Aryans* from their land.

Had they known all this, they would have adopted measures to counteract the influence of these *Aryas*. They would have established similar educational institutions and as advantageously situated as the *Gurukul*. Their men and women would have contributed to the funds as liberally as the *Arya* ladies and gentlemen did at Hardwar during the anniversary of the institution."

The editor, in giving prominence to the above, appeals to Muhammadans to take up the suggestions embodied in the article in all earnestness.

HINDOSTHAN, 3rd May 1908.

Establishment of a girls' *Gurukul* at Meerut.

60. The Hindi *Hindosthan* (Kalakankar), of the 3rd May, announces that a *Gurukul* has been established at Meerut through the efforts of the local *Arya Samajists* to educate girls free of all charges.

ALIGARH INSTITUTE GAZETTE, 6th May 1908.

Need for Boarding-houses in the Aligarh College.

61. The *Aligarh Institute Gazette*, of the 6th May, publishes an appeal asking well-to-do Musalmans to subscribe liberally towards the construction of Boarding-houses in the Aligarh College, as every year hundreds of Musalman students, hailing from all parts of India, have to be refused admission on the plea of want of room. The authorities of the College cannot raise it to the status of a University as long as its strength is less than a thousand, and this maximum can be reached only when there is ample accommodation for students. The editor exhorts rich Musalmans to follow the example of their co-religionists in Egypt and Russia, who are liberally endowing educational institutions.

MODREN REVIEW, May 1908.

Indian Students in America.

62. Saint Nihal Singh contributes an article to the *Modern Review* (Allahabad), for May, entitled "Indian Students in America" in which he points out the many hardships Indian students have to endure when they first land in America. Generally speaking, he says, Americans make no allowance for colour, and consider any one who is in the least dark, a Negro. Hence, at the very outset, Indians have the natural antipathy of Americans to their colour to contend with. This leads to Indians experiencing great difficulty in obtaining any kind of employment—a very serious thing for those who go to America with the idea of educating themselves and at the same time of being self-supporting. Then again, he points out, unless Indians who go to America with such intentions, are prepared to lay aside their caste prejudices and take any work that offers, they will find it practically impossible to attain their object. In conclusion he mentions a number of influential Americans in several of the large cities of America who take a deep interest in the welfare of Indians in America.

(f).—Agriculture and questions affecting the land.

CITIZEN, 30th April 1908.

Famine and prices.

63. The *Citizen* (Allahabad), of the 30th April, referring to the abnormal rise in the price of grain, requests the Government to interdict the export of grain, as this would relieve the people of a great deal of suffering and give them an incentive to adopt better methods of agriculture. The editor exhorts *swadeshi* preachers to dissuade rich zamindars and merchants from exporting grain to foreign countries and to urge them to form societies on the lines of the *Annarakhshini Sabha* of Bengal for storing grain in different centres in the country.

ADVOCATE, 3rd May 1908.

Famine Relief Works.

64. The editor of the *Advocate* (Lucknow), in the issue of the 3rd May, does not approve of the Government order regarding the closing of all relief centres by the 15th May. He says that under the provisions of the Famine Code as soon as these relief works are closed Government will feel itself relieved from the duty of supporting the dependants of men employed on relief works and the situation will naturally become more acute. In his opinion the best time for closing the relief works would be the beginning of July, and if the works are closed by the 15th May the distress will be great and there will be numerous cases of death from starvation. In the same issue the editor appeals to his countrymen, especially the student community who are now enjoying summer vacation, to come forward and offer themselves for this godly work of feeding and clothing the destitute famine-stricken people. He eulogises the excellent work that is being done by Lala Lajpat Rai and his young workers and by Babu Abinash Chandar Majumdar of Lahore.

65. The *Indian People* (Allahabad), of the 3rd May, publishes a note by Lala Lajpat Rai giving an account of his visit to these provinces in connection with the Famine Relief Fund. — INDIAN PEOPLE, 3rd May 1908. — Famine in the United Provinces.

66. Referring to the speech of Raja Peary Mohan Mukerji, in which he advocated the adoption of permanent settlements as a remedy for the ever-recurring famines, the *Tohfa-i-Hind* (Bijnor), of the 4th May, asks the landlords of the United Provinces to try to have this system enforced in those parts of these provinces where it does not obtain. — TOHFA-I-HIND, 4th May 1908. — Famine and permanent settlement.

67. The *Hindustani* (Lucknow), of the 6th May, reproduces the remarks of the *Advocate* (Lucknow), of the 3rd May, in connection with famine relief works in these provinces. — HINDUSTANI, 6th May 1908. — Famine Relief Works.

(g).—General.

68. The *Aligarh Institute Gazette*, of the 29th April, expresses its satisfaction at the conferring of the title of Nawab on Maulvi Mushtaq Husain, Secretary to the Trustees, Muhammadan Anglo-Oriental College, Aligarh. — ALIGARH INSTITUTE GAZETTE, 29th April 1908. — Conferring of the title of Nawab on Maulvi Mushtaq Husain.

69. The *Nizam-ul-Mulk* (Moradabad), of the 30th April, notes with satisfaction the conferring of the title of Nawab on Maulvi Mushtaq Husain, Secretary, Muhammadan Anglo-Oriental College, Aligarh. — NIZAM-UL-MULK, 30th April 1908. — Conferring of the title of Nawab on Maulvi Mushtaq Husain.

70. The *Jadd-o-Jehad* (Shahabad), of the 4th May, says that Muhammadans all over India will be glad to learn that His Excellency the Viceroy has been pleased to confer the title of Nawab on Maulvi Mushtaq Husain, Secretary of the Muhammadan Anglo-Oriental College, Aligarh. — JADD-O-JEHAD, 4th May 1908. — Conferring of the title of Nawab on Maulvi Mushtaq Husain.

71. *Al-Bashir* (Etawah), of the 5th May, referring to the conferring of the title of Nawab by His Excellency the Viceroy on Maulvi Mustaq Husain, remarks that this honour has not been conferred only on the Maulvi himself, but on the Aligarh College and on the whole Musalman community of India. The editor advises Musalmans in all parts of India to hold meetings and thank the Viceroy for his gracious act. — AL-BASHIR, 5th May 1908. — Conferring of the title of Nawab on Maulvi Mushtaq Husain.

72. The *Hind* (Lucknow), of the 30th April, referring to the stopping of the work of Temperance Volunteers and to the arrest of several educated men interested in the temperance cause, remarks that the Collector of Poona has acted in a very arbitrary manner, as temperance work is not interfered with in any civilized country. He expresses the hope that His Excellency the Governor of Bombay will settle the matter to the satisfaction of the parties concerned. — HIND, 30th April 1908. — Temperance crusade in Poona.

73. The *Abhyudaya* (Allahabad), of the 1st May, referring to the order of the District Magistrate of Poona prohibiting temperance agitation, remarks that it is the duty of every civilized Government to protect the rights of its subjects, but that no one has the right to claim to indulge in evil ways, and Government is quite justified in not granting such rights. People should have a right to do only such acts as tend to their improvement, and those officials who impede such progress should be punished, whereas those who facilitate it should be made the object of every praise. — ABHYUDAYA, 1st May 1908. — Temperance agitation in Poona.

74. The *Abhyudaya* (Allahabad), of the 1st May, says that Government will be well advised to cancel the order issued by the District Magistrate of Poona prohibiting all temperance agitation there, or else the people will think that Government only cares for its revenue, although it may be a source of corruption of the morals of the people. The editor further observes that it is the arbitrary orders of such self-willed officials as the District Magistrate of Poona that create unrest, even among persons who are not within the reach of *Sandhya* and *Yugantar*. — ABHYUDAYA, 1st May 1908. — Temperance agitation in Poona.

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BHARAT JIWAN, 4th May 1908.

Temperance Volunteers at Poona.

75. Referring to the order of the District Magistrate of Poona prohibiting the local Temperance Volunteers from persuading people not to drink, the *Bhárat Jiwan* (Benares), of the 4th May, considers that it is not unlikely that ere long obstacles will be put in the way of those also who preach against prostitution. The editor remarks that only those sources of livelihood should be allowed which are consistent with religion and morality, and that no consideration should be shown to persons who make a living by leading their customers into evil ways.

SUNDAR SHRINGAR, 30th April 1908.

Temperance Volunteers at Poona.

76. The *Sundar Shringar* (Muttra), of the 30th April (received on the 7th May), expresses surprise that while the English are passing the Licensing Bill for checking the obnoxious habit of drinking among their countrymen, the District Magistrate of Poona should leave no stone unturned in encouraging the consumption of liquors, as is evident from his prohibiting the local Temperance Volunteers from persuading people not to drink and from his arresting some of them who were exceptionally earnest in their work.

RAJPUT, 30th April 1908.

The *swadeshi* movement and the Kshattriyas.

77. The *Rajput* (Agra), of the 30th April, discussing the effect of the *swadeshi* movement upon Kshattriyas, remarks that although this movement is good in itself, yet it will deal a heavy blow to the prosperity of Kshattriyas, who are mostly engaged in agriculture, as factories that will come into existence under the *règime* of the *swadeshi* movement will absorb all labour hitherto employed upon land and will thus increase the cost of cultivation and restrict agricultural produce which has so far furnished the most valuable contribution to the national income of the country. The editor further remarks that the *swadeshi* movement will benefit the owners of factories and shopkeepers at the expense of the zamindar and the common cultivator.

KANAUJ PUNCH, 1st May 1908.

Foreign sugar *versus* country sugar.

78. Referring to the imposition of a heavy tax upon foreign sugar in Bikanir State, the *Kanauj Punch*, of the 1st May, says that the news will doubtless be welcome to the friends of the *swadeshi* movement. It then quotes the opinion of the *Hind* (Lucknow), which asks other native chiefs to follow the "sacred example" of the Maharaja of Bikanir.

BHARAT JIWAN, 4th May 1908.

Foreign sugar.

79. The *Bhárat Jiwan* (Benares), of the 4th May, reports that at a meeting held in Yakutganj (Farrukhabad), on the *Ramnaumi* day, the residents of the town, both Hindus and Muhammadans, took an oath not to use foreign sugar and confectioners pledged themselves never to use it in their preparations.

SUNDAR SHRINGAR, 23rd April 1908.

The High Court ruling on cow-killing.

80. Referring to the ruling of the High Court on the question of cow-killing, the *Sundar Shringar* (Muttra), of the 23rd April, calls it a "shock to the religion" and appeals to Hindus not to leave any stone unturned to protect cows from slaughter and to consider the matter a religious duty. All the ancient Hindu Kings held it a sacred duty to protect cows. The incarnation of god Krishna was given the name of Gopal (*lit.* the tenderer of cows) and the British Government is also called the protector of religions and its policy of tolerance has raised its prestige. The writer here indirectly prays that the Government will act up to the Queen's Proclamation setting forth that no religion will be interfered with, and exhorts the people to be prompt in forming associations and houses for the protection of cows. Rules should be framed to prevent the sale of cows to persons who slaughter them and those who break the rule should be excommunicated.

INDIAN PEOPLE, 30th April 1908.

"Asia Contra Mundum."

81. The *Indian People* (Allahabad), of the 30th April, while reviewing an article in the *Fortnightly Review*, headed "Asia Contra Mundum" by "Viator" and discussing the probable outcome of the struggle for existence between the sons of the East and West in different continents, writes as follows:—

"If therefore brown and yellow men are really to be excluded from the four continents either occupied or controlled by the white people, it is incumbent then on white enterprise to find out and show equally fair quarters of the globe where the Oriental exploiters may go without a sense of being followed by the

white 'pioneers,' and without the fear of being ultimately done out of the fruits of their labour as has been the case in Natal. Let the white races protect their interests by all means, but they must solve the question squarely and equitably lest 'economic grievance would provoke economic retaliation of a more and more systematic kind—the sentiment of *swadeshi* would spread to China with the fixed purpose of excluding the goods of the white peoples from all Asiatic markets,' and lest the conception and consciousness of Asia against the whole world gradually arouse all the Asiatic races to a colossal crusade."

Mrs. Annie Besant on the word "Native."

82. The *Awaza-i-Khalq* (Benares), of the 1st May, agrees with Mrs. Besant in holding that the word "Native" means something quite different from indigenous population. It dinnotes savagery and barbarism. All self-respecting Indians should, therefore, in the opinion of the editor and Mrs. Besant, resent the use of it. AWAZA-I-KHALQ, 1st May 1908.

It would cost nothing to them, says the editor, if Europeans and Anglo-Indians adopt a more sympathetic attitude towards Indians and thus remove every source of bitterness and irritation.

Mr. Bepin Chandra Pal on the Hindu-Muhammadan problem.

83. The *Kanauj Punch*, of the 1st May, reproduces that portion of Mr. Bepin Chandra Pal's speech in Madras which deals with the question of union between Hindus and Muhammadans as one of paramount importance in Indian politics. KANAUJ PUNCH, 1st May 1908.

Kidnapping of Hindu boys in Hyderabad (Sindh).

84. The *Arya Mitra* (Agra), of the 1st May, referring to the wholesale kidnapping of Hindu boys in Hyderabad by Muhammadans, says that if Government pays no attention to the representations of Hindus, they themselves should take proper steps to protect their community against the encroachments of Muhammadans. ARYA MITRA, 1st May 1908.

Europeans and Indians.

85. A correspondent of the *Bhárat Jiwan* (Benares), of the 4th May, cites an instance in which a European Magistrate is alleged to have made an Indian gentleman stand for three hours for the so-called fault that he asked the Magistrate, after he had sat in the court almost the whole day, when he was going to hear his case. The correspondent remarks that Europeans will be well advised to mend their attitude towards Indians, otherwise it will be a bad day for both Europeans and Indians if the latter come to return tit for tat. BHARAT JIWAN, 4th May 1908.

The British order for Japanese bayonets.

86. Referring to the British order for fifty thousand Japanese bayonets for the use of Gurkha Sepoys, the *Bharatbasi* (Allahabad), of the 5th May, remarks: "Shall there come a day when Indian bayonets will be sent for by foreigners as being the best specimens of their kind." BHARATBASI, 5th May 1908.

Kayasthas and Government service.

87. The *Hindustani* (Lucknow), of the 6th May, publishes an article upon this subject. The following is a translation of it:— HINDUSTANI, 6th May 1908.

"The Kayastha community has been looked upon by every Government in India as one of great importance for the successful administration of its affairs. This community also looked upon Government service as its chief source of livelihood. So much so, that it forsook its mother tongue, Hindi, after the advent of the Musalman kings and adopted Urdu in its place.

Hard-working, peaceful, devoted and loyal, the Kayasthas found favour everywhere they went. But only recently the British Government has thought it proper to withdraw its favours from this community. First they (the Kayasthas) were told that they were not a manly race, and that therefore they could not be admitted into military service. They, however, found consolation in the fact that other services were open to them. But soon after they realized that they were precluded from entering the Police department also. Since this department does not possess the confidence of the public, they also thought it better to avoid it. But now the recent announcement in the *Government Gazette* of the 14th April goes to show that the doors of the Government service as a whole are going to be closed upon them. The reason set forth is that the Kayasthas already predominate in the Government service. But, pray, what of that? They predominate because they are more capable than others. Do you want to recruit incapable men simply to secure representation of different castes? If

so, how can the efficiency of the service be maintained? There is no inherent defect in the Kayasthas, we think. Are they disloyal? If so, can any one point to any act of disloyalty on their part? Are they dishonest? If so, let us have a specific proof of it. And besides, is not dishonesty rampant among the members of other castes?

Why then has this community come to be looked upon so unfavourably by the Government? We must not be understood to be asking concessions. We raise this question simply because we want fair treatment; and Government also ought to be anxious to see that justice is done us all alike."

ALIGARH INSTITUTE GAZETTE, 6th May 1908.

Musalmans and banking.

88. The *Aligarh Institute Gazette*, of the 6th May, referring to the establishment of an "Oriental Bank" by the Musalmans of St. Petersburg advises the Musalmans of India, like Sir Adamjee Peerbhoy and others, to follow their example, and thus increase the material resources of their co-religionists.

V.—Legislation.

Nil.

VI.—Railway.

CITIZEN, 30th April 1908.

Railways.

89. The *Citizen* (Allahabad), of the 30th April. complains that J. E. Robertson, the Acting District Traffic Superintendent of Cawnpore, is very partial to Musalmans and is trying to fill all vacancies with men of this creed, although some of them have proved incompetent.

ADVOCATE, 3rd May 1908.

Doubling of railway lines.

90. Referring to the proposal to double the line between Lucknow and Shahjahanpur, which has often been discussed, the *Advocate* (Lucknow), of the 3rd May, expresses satisfaction at the decision that the first nine miles—Lucknow to Kakori—is to have a double track for the present. In this connection the editor suggests, for the consideration of the Railway Board, that both for the convenience of traffic and with a view to the future development of Lucknow, the proposed alignment be changed, and that a fresh line be laid passing through Agha-Mir-ki-Deohri, Pulkasia, Daulatganj, and joining the present line either at Alamnagar or Kakori Station. Further on he asks the Municipality to have a Freeganj, on the lines of the Agra Municipality, in the interest of trade, and fixes Aishbagh for it, as there can be no better centre for both narrow and broad gauge lines.

HINDUSTANI, 6th May 1908.

Doubling of railway lines.

91. The *Hindustani* (Lucknow), of the 6th May, reproduces the remarks of the *Advocate* (Lucknow), of the 3rd May, on the doubling of the railway lines from Lucknow to Shahjahanpur.

MUSAFIR, 8th May 1908.

Railway assaults.

92. The *Musafir* (Agra), of the 8th May, referring to an assault on ladies in a female compartment of the Panjab Mail, remarks that such incidents are becoming very common and that immediate steps should be taken to prevent the occurrence of such incidents.

VII.—Post Office.

KANAUJ PUNCH, 1st May 1908.

The Signallers' strike.

93. Referring to the inconvenience to which the public have been put to owing to the strike of the Signallers in Calcutta and Burma, the *Kanauj Punch*, of the 1st May, says that prompt measures should be adopted to secure smooth and peaceful working in the future.

VIII.—Native Societies and Religious and Social matters.

HINDUSTAN REVIEW, April 1908.

The need for an All-India Social Hague.

94. Mr. S. Z. Ali of His Highness the Nizam's educational service, contributes an article entitled "The need for an All-India Social Hague" to the *Hindustan Review* (Allahabad), for April. He begins by pointing out that up to the present the different social conferences that have been held in various parts of India have been much too local and too denominational in character to assume a pan-Indian phase. Even the All-India National Conference is not representative, as most of the

delegates are Hindus. That there is an urgent need for an All-India Social Conference, the writer thinks no one can possibly deny. Such a conference would try to bridge the social gulfs between the various communities, put an end to inter-racial feeling and party strife, root out social evils, and inaugurate a healthy system of social reform congenial to the growth of a community of interest. The writer then sketches the lines on which this conference should be formed. It should be fully representative, all classes and communities being proportionally represented. The president should be a man universally loved and respected, and specially chosen for his disinterestedness. A paid secretary should be appointed, whose duty it would be to prepare the annual report, draw up lists of questions to be discussed, and do all the correspondence. This All-India Social Conference would hold its annual meeting at Easter so as not to clash with the Christmas session of the National Conference.

Provincial and district conferences would be started and amalgamated with the All-India Conference, where, on the return of delegates, all matters that came up for discussion at the meeting of the All-India Conference would be laid before the members. In this way the writer thinks the various communities of India could be led to lay aside their personal and racial differences and could be brought to strive for the general advancement of India.

"The Future of Dress in India."

HINDUSTAN REVIEW, April 1908.

95. An article entitled "The Future of Dress in India", is contributed to the *Hindustan Review* (Allahabad), for April, by Mr. T. S. Rama Shastri, in which he discusses the various kinds of dress in use in India at the present day and speculates as to the possibility of a common form of dress being adopted by Indians of all classes and creeds at some future date.

Liberty to females.

NAIYAR-I-AZAM, 1st May 1908.

96. Referring to the granting of liberty to females, the *Naiyar-i-Azam* (Moradabad), of the 1st May, says that in a country that is still uncivilized and ruled by foreigners, and where the respect and dignity of the Musalmans is the same as those of other subject races, it is quite out of season to talk of granting liberty to females. The consequences of granting such liberty, says the editor, cannot but be ruinous to the best interests of the Musalmans.

The Parasnath Hill.

ANAND, 30th April 1908.

97. The *Anand* (Lucknow), of the 30th April, says that Government has not acted in a statesmanlike manner in injuring the religious susceptibilities of the peaceful Jain community by sanctioning the erection of bungalows for Europeans on their sacred hill. The editor remarks that the Jains seem to be very much excited at the decision and are preparing to achieve their end by having recourse to law courts and to the boycott of foreign goods.

Decline of the Hindus.

MUSAFIR, 8th May 1908.

98. The *Musafir* (Agra), of the 8th May, referring to the gradual numerical decline of the Hindus, remarks that it is due to the following causes :—

(1) Corruption of the Vedic religion and the non-admission of converts into the fold of Hinduism.
(2) The prohibition of widow marriage.
(3) The rigour of the caste system, by which many young men and women remain unmarried, and by which the power of procreation is weakened owing to consanguinity of blood.
(4) Early marriages and unequal matches, which to a great extent affect the health of both the parties.
(5) The use of intoxicants among the lower classes, and *bhang* and opium among the higher.
(6) The over-bearing and contemptous attitude of the higher towards the lower castes by which entire communities have been led to accept Christianity.
(7) Dedication of girls to temples, as in the Deccan and Garhwal, and the adoption of asceticism by a large number of men.
(8) The low average of births among educated Hindus owing to the adoption of western modes of life.

The editor advises educated Hindus to take immediate steps to arrest this decline.

IX.—Miscellaneous.

SUNDAR SHRINGAR, 23rd April 1908.

Cremation of a Hindu in America.

99. Referring to the cremation of a Hindu merchant of New York, named Ballabh Hira, the *Sundar Shringar* (Muttra), of the 23rd April, remarks that the cremation ceremony was watched with great curiosity by the Americans and was attended by all the Hindu and non-Hindu Indians at New York, who rent the sky with shouts of *Bande Matram*. The writer concludes with the lines "when will this union (of Indians) in foreign lands (*lit.* exile) enhance the glory of India?"

HIND, 30th April 1908.

Kabulis in the United Provinces.

100. A correspondent of the *Hind* (Lucknow), of the 30th April, complains that the Kabulis are putting the poor people of these provinces to great trouble. They sell cloths on credit at exhorbitant rates and advance money, taking interest at the rate of two annas per rupee per mensem. To recover these loans they do not have recourse to law, but generally have recourse to dunning by abusing and beating their debtors. The correspondent requests the Government to legislate on this matter at an early date.

HIND, 30th April 1908.

Lord Curzon fined.

101. The *Hind* (Lucknow), of the 30th April, referring to the fine of 30*s.* imposed on Lord Curzon for driving his motor car beyond the speed limit, remarks that it is a terrible retribution that Lord Curzon, who had the audacity to call all Indians untruthful, has now been convicted on the evidence of an ordinary constable, his statement that he was innocent being disbelieved.

Naini Tal :
The 9th May 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.

Camp Branch, Government Press, United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(*a*).—*Foreign.*

1. Referring to the encroachments of European Powers on Turkey, the *Sipáhi* (Cawnpore), for April (received on the 12th May), remarks that the recent developments in the international relations between European Powers and Turkey do not seem to augur a lengthy existence for the flag of Islam in Europe, but that the swallowing up of Turkey by Christian states will imply the alienation of the entire Musalman community from Christians, which is sure to disturb the peace of the world for some time. The editor further remarks that at present race-feeling has become very much accentuated and does not seem to augur well for the peace of the world.

Europe and Turkey.

SIPAHI, April 1908.

2. The *Shahna-i-Hind* (Meerut), of the 8th May, compares the strength of Turkey and Japan, and remarks that while Japan is abhorred even by China, Turkey retains the affections of all the Musalmans of the world, and thus its material strength is considerably increased. Turkey has been slowly developing its naval strength and will give a good account of its prowess if it has to fight with a first class Power. In conclusion, the editor advocates a triple alliance between England, Germany, and Turkey.

Turkey.

SHAHNA-I-HIND, 8th May 1908.

3. *Al-Bashir* (Etawah), of the 12th May, referring to an insinuation made by the *Hindustan* (Lahore), that England is no well-wisher of Musalmans, as has been seen by her treatment of Turkey, and that she does not like the idea of strengthening the Musalmans of India, advises the Government to prevent its Musalman subjects from being taken in by the deceitful advice of such papers, to leave the Christians of Macedonia to their fate, and to cultivate friendly relations with Turkey.

England and Turkey.

AL-BASHIR, 12th May 1908.

4. The *Sundar Shringar* (Muttra), of the 7th May, considers the repeal of the Arms Act in Chandernagore a measure making for a closer union between the rulers and the ruled, and remarks that where public opinion receives due weight, the possibility of discontent making any head is reduced to a minimum and that the growth of the feeling of loyalty is impossible where public opinion is repressed as a form of sedition.

Repeal of the Arms Act in Chandernagore.

SUNDAR SHRINGAR, 7th May 1908.

5. The *Hind* (Lucknow), of the 7th May, referring to the repealing of the Arms Act in Chandernagore at the request of the people, advises the British Government to deal with the people in the same prudent and conciliatory manner.

Repeal of the Arms Act in Chandernagore.

HIND, 7th May 1908.

6. The *Sipáhi* (Cawnpore), for April (received on the 12th May), referring to the reorganization of the army in Persia, remarks that it seems that Persia, too, has awakened and has come to know that she has really got between the Lion (England) and the Bear (Russia).

The awakening of Persia.

SIPAHI, April 1908.

7. The *Sipáhi* (Cawnpore), for April (received on the 12th May), says that the progress that the Siamese are making in every department of life appears to be an eyesore to Europeans, and that Siam politics not unfrequently puzzle European statesmen. The editor remarks that as the awakening of Asiatic countries is not to the advantage of Europeans, it is no wonder that they should watch with anxiety the progress of the new spirit in Asia.

Siam.

SIPAHI, April 1908.

(*b*).—*Home.*

8. Referring to the Muzaffarpur outrage and the bomb disclosures in Calcutta, the *Rahbar* (Moradabad), of the 7th May, says that all this is due to the bitterness created by the partition of Bengal.

Will the Government, the editor asks, even now recognize its mistake and annul the partition of Bengal?

The Muzaffarpur outrage and the bomb disclosures.

RAHBAR, 7th May 1908.

RASTGO, 8th May 1908.

9. The *Rástgo* (Allahabad), of the 8th May, referring to the Muzaffarpur outrage, remarks that the act will be condemned by all humane persons, and that the culprit has implicated the whole country in his guilt. The editor hopes that Khudi Ram Bose and his accomplices will be adequately punished. He however believes that Khudi Ram is a mere tool, and trusts that the whole conspiracy will be unearthed. The resentment of the English and Anglo-Indian press is not unjustifiable, but the Government should not be misled by it.

The Muzaffarpur outrage.

ABHYUDAYA, 8th May 1908.

10. The *Abhyudaya* (Allahabad), of the 8th May, contains the following on the Muzaffarpur outrage and the Calcutta conspiracy :—

The Muzaffarpur outrage and the Calcutta conspiracy.

"The Muzaffarpur outrage and the Calcutta conspiracy have astonished the whole country, from one end to the other. The *Aryan* race (Hindus) is afflicted at the murder of any person, no matter who he may be. Our grief is past description at the murder of two innocent ladies—ladies who were the nearest and dearest of a friend of ours. Everybody will be extremely afflicted at such a calamity overtaking Mr. Kennedy, who is very much respected and loved by all Hindus for his sympathy with India. We offer him our heartfelt sympathy in his bereavement. The disclosure of the conspiracy at Calcutta has made the situation all the more horrible, deplorable and difficult. The anarchists are not only the enemies of Government but also of the Moderates, who are the advocates of constitutional agitation for the salvation of the country. The work of the latter will be very much hindered by this act of the anarchists."

The editor next points out that bomb outrages and unconstitutional agitation will not work out the salvation of the country, but that for this consummation, the cultivation of righteousness, self-sacrifice and moral courage, and the spread of education are necessary.

He remarks that the use of bombs is an exotic from the West, which does not become the Hindus in India, and that it is much to be regretted that Indians only imitate the weak points of the people of the West and not their good sterling qualities. In conclusion, he urges the Government to keep cool and to proceed most cautiously in dealing with this delicate situation, otherwise unreasonable panic is sure to lead to deplorable consequences.

AL-BASHIR, 12th May 1908.

11. *Al-Bashir* (Etawah), of the 12th May, referring to the Muzaffarpur outrage and the Calcutta sensation, remarks that these are not due to the partition of Bengal but to the agitation (against the Government) that has been incessantly carried on for the last thirty years. The establishment of athletic clubs, the throwing of stones at the Viceroy's motor car, and the blowing up of Sir A. Fraser's train were attributed to the youth of the culprits, but now the culmination has come. The editor, however, reserves his judgment for a future occasion when the papers that have been unearthed by the police will be published. He is glad to note that the Musalmans have sedulously declared themselves opposed to sedition, otherwise the Hindu press would have placed the whole blame on them, as was done during the Mutiny, although they were innocent.

The Muzaffarpur outrage and the Calcutta sensation.

BHARATBASI, 12th May 1908.

12. The *Bháratbási* (Allahabad), of the 12th May, makes the following comments upon the Muzaffarpur outrage :—

The Muzaffarpur outrage.

"Murder is in itself shocking—murder of innocent persons is still more shocking—but murder of innocent *girls*, belonging to a family well known for the kind disposition of its members, is literally astounding. There is no wretch, therefore, who will not feel sorry—even the murderers themselves did when they realized their mistake—at the distress which has overtaken Mr. Kennedy at Muzaffarpur.

The Government should at this occasion be very careful of the steps it takes. It should not accept the prejudiced opinions of the Anglo-Indian papers without reservation. Harsh government drives the people to desperation and compels them to use brute force.

The Muzaffarpur outrage is the practical example of this. Our Christian Government, therefore, should use Christian methods for removing discontent from the land.

The Lahore and the Etawah incidents have disclosed strange doings on the part of the police. The sensational nature of the news that we receive from Calcutta these days leads one to doubt if the whole of the police version is true. We would ask the Government to keep cool at this juncture. Punish the offenders, or in your mercy excuse them; but pray do not be led away wholly by the sensational discoveries of the police and by the mad and malicious writings of Anglo-Indians in the press. These men think that bombs exist everywhere in Calcutta—in tanks, in private houses, in gardens and in newspaper offices.

In view of the confessions of the prisoners, Government ought now to consider the question of releasing those coolies who are undergoing imprisonment for the alleged offence of attempting to wreck the train of the Lieutenant-Governor of Bengal."

Referring to the article in the *Patrika* (Calcutta), in which the writer ascribes the bomb outrages to the orders of whipping passed in the case of young boys of noble families by Mr. Kingsford, the *Bhiratbasi* further says that slight remedial measures would have converted these young boys into good citizens; but harsh and barbarous punishments have made them anarchists. The same policy, if continued, may lead to still more disastrous results. Will the Government consider all this and adopt the most prudent policy?

13. A correspondent of the *Fitna* (Gorakhpur), of the 13th May, says: "The centre of administration has been changed into a centre of war." — FITNA, 13th May 1908.

The Muzaffarpur bomb outrage.

Did we not tell the English not to establish their capital at Calcutta? But as they wanted to fix their centre of Government at "a place where every one lives a life of peace", they thought Calcutta of the Bengalis—of those Bengalis who never even killed a mosquito, and who used to fly at the mention of the word killing—the most suitable place for the seat of the administration of this vast country of India. But now, tell us O! ye Englishmen. Have you seen what phosphorous found in fish is capable of doing? Those very Bengalis who never killed an ant are now killing human beings.

We would have been glad if the Bengalis had killed base-born Indians and allowed existence only to those of the pure blood. But, O God! They are killing Englishmen—even attempting the Lieutenant-Governor's life. Truly their enthusiasm and strength were under a severe restraint, and now the reaction has been equally violent.

For the details we would refer you to the *Mashriq* (Gorakhpur), but here we can say only this that these Bengalis are not less than Gog and Magog. The Commissioner of Police says that their influence has spread throughout the country.

"Brave Bengalis—what can we say of you and your mothers who gave you birth and of your fathers who gave you your education."

But surely it is no bravery to kill those who are staying among you as your guests. These Englishmen serve you, and if a servant spoils your work surely his proper punishment is not death. Beware lest they grow exasperated. Give up these unmanly attacks—"agitate—demand your rights and acquire knowledge like them." Do all this and they themselves will yield.

But if you use bombs, and they use maxim guns in return, your *dhoties* and *saries* will be seen fluttering in the air."

14. The *Bhárat Jiwan* (Benares), of the 14th May, expresses its regret at the Muzaffarpur outrage and remarks that such nefarious practices of anarchists will retard the true progress of India for which Indian leaders, Moderates and Extremists alike, have been steadily working for years past. — BHARAT JIWAN, 14th May 1908.

The Muzaffarpur outrage.

The editor traces the origin of what he calls this heinous practice of bomb-throwing to the want of religious instruction in the curriculum of Indian schools and colleges where purely secular education infuses the poison of materialism into the minds of Indian youths and brings them into contact with European history, where they find a surfeit of bomb-throwing and revolutions which turns their pliant and flexible minds into evil ways. The missionaries, he notes, had no little share in diverting their minds in this direction,

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inasmuch as they in their schools daily impressed upon the minds of the young the value of liberty, with the result that young men are now possessed with an inordinate craving for it and use means for its attainment, regardless of whether they are foul or fair. He suggests that to counteract this evil influence, which has led Indian youths so far astray, it is absolutely necessary that religious instruction on orthodox Hindu lines should be imparted in every school, and that this would be beneficial to rulers and ruled alike.

MUSAFIR, 15th May 1908.

The Muzaffarpur outrage.

15. The *Musafir* (Agra), of the 15th May, observes that the repressive policy of the Government has at last brought about the day when bombs have begun to be thrown upon Englishmen in India. The first bomb was intended for one who has surpassed the Magistrates of the whole world, in incarcerating editors, in ordering young boys of noble families to be whipped, and in oppressing national workers.

The editor then gives the details of the dastardly outrage upon the ladies at Muzaffarpur and remarks that it is needless to say that this incident has caused great sensation in official circles—and no wonder that it is so—for since the advent of the British, this is the first offence of its kind committed in India. He further says that he would not discuss who is responsible for this outrage, but he holds that if Indians, especially Hindus, have deviated from the true path of their religion, which says in no ambiguous terms that—

"*Ahinsa parmo dharmah.*"

(Abstinence from killing is a great virtue) then surely destruction and annihilation await them in the near future.

OUDH AKHBAR, 15th May 1908.

The Muzzaffarpur outrage.

16. The *Oudh Akhbar* (Lucknow), of the 15th May, referring to the Muzaffarpur bomb outrage, remarks that in the past the native Governments of India were in the main despotic and the people had little craving for freedom. But since the advent of the British in the country, the regard which the people had for autocratic Governments has disappeared and they are gradually moving towards democracy and nationalism. The English, who have themselves struggled hard to attain their freedom, have hitherto ungrudgingly granted constitutions to subject races. The civilization of Europe is exerting a tremendous influence on India for good and for bad, and the appearance of anarchism in the country is one of the features of the imported civilization. It should not, however, be thought that the people of this country welcome anarchism as an auspicious thing. The responsibility for the outrage lies with its perpetrators only and not with the whole Bengali nation. The outrage is very dastardly and its victims deserve sympathy. The ill-feeling that it has caused (among Anglo-Indians?) is justifiable. But the contention of the Anglo-Indian press that this is due to the seditious opinions of Indian political leaders is quite false. As a matter of justice, only those persons should be punished who have perpetrated the crime, as is done in Europe where secret societies are springing up like mushrooms and where the blame for their crimes is not laid at the door of the whole nation.

In a subsequent article the editor writes that the outrage has been very horrible and that its authors must be adequately punished. The manufacture of bombs in India is altogether a new thing, and there are many ideas now prevalent in the country which were regarded with horror in the past. This revolution is due to modern education. There was a time when it was criminal to give expression to those sentiments that are now openly held by Indian politicians. The British Government does not view with resentment the higher aspirations of the people and is in fact encouraging them by conferring upon them the boon of education. So it behoves the people to remain loyal to such a Government. But there are always some turbulent and ungrateful persons who cannot realize how indebted they are to such a liberal Government. But no attention should be paid to the doings of these persons just as the Moghul Government did not trouble itself when its treasuries were looted. The manufacture (?) of bombs at Muzaffarpur has been especially unfortunate, as the political agitation of the Bengalis has been already supposed to be seditious. In England this outrage will excite little criticism, as these matters are of frequent occurrence there. Besides this is due to the imitation of European methods, and it would not be

wrong to say that when industries flourish in India, the manufacture of bombs, &c., would not be deemed a matter of great moment. These bombs would not necessarily be used against the Government, but the aspirations of the people would become higher, and no means would be spared by them in demanding their rights. It is true that the Bengalis constitute the most conspicuous race in India and that they have been favoured with a greater share of Government patronage than others. They have learnt lessons of patriotism from Europe and think themselves to be the saviours of the whole country. This claim of theirs may be exaggerated, but it cannot be denied that they are the originators of the *swadeshi* and Nationalist movements. They were at one time branded as cowards, but by their learning and vivacity they have become bold and fearless. This outrage is the work of a few hot-headed youths, but the majority of the people think that rights should be demanded by constitutional and loyal means only, and this policy is endorsed by Government also.

Unrest in Calcutta.

17. Referring to the alleged indiscriminate arrest of persons in Calcutta in connection with the bomb discoveries, the *Swarajya* (Allahabad), of the 9th May, says that on mere suspicion the police arrest gentlemen and send them to the lock-up with much ignominity. Adverting to the search by police of Arabinda Babu's room, the same paper remarks that the police rough handled and intimidated a girl who was going to wake up the Babu from his sleep.

SWARAJYA, 9th May 1908.

The present situation in Calcutta.

18. The *Indian People* (Allahabad), of the 10th May, strongly condemns the agitation set on foot by the Anglo-Indian press urging the Government to use extraordinary measures and to introduce fresh repressive measures to meet the present situation. The editor does not deny that the malignant writings of a section of the Indian press and the inflammatory speeches of some speakers have brought anarchy into India, but he thinks that these writings and speeches are attributable to the autocratic rule of the bureaucracy. The real and original responsibility for the anarchist propaganda, he says, lies with Lord Curzon. By his partition of Bengal, the Extremists sprang up, and extremism developed into anarchism. He says that leniency should not be shown to the anarchists, but he impresses upon Government the fact that that brute force cannot crush anarchism, but endows it with virility, and that Government will never be able to root it out entirely. The appearance of anarchism in the country is a source of danger both to the Government and the people, so it must be crushed, but "Government should not yield to the fierce advice of the Anglo-Indian press. The law must take its course and the conspiracy must be exposed as far as possible. Undue severity will recoil upon itself and give a fresh impetus to the terrorist organization."

INDIAN PEOPLE, 10th May 1908.

The Calcutta sensation.

19. Under the heading "An Eye-opener", the *Citizen* (Allahabad), of 10th May, has the following in connection with the Calcutta sensation :—

CITIZEN, 10th May 1908.

"To say that we have been astounded at the mad freak of certain schoolboys of Bengal, who, actuated by a false sentiment of patriotism and in an exuberance of bravado, not merely attempted to take the lives of others but freely risked their own lives, would be the very exaggeration of rhetorical restraint. That there has been method in the madness of the boys, no sane man would deny, but let not the authorities, too, fail to acknowledge that it is their own Russianized method of carrying on things for the last four years or five that partially brought on the madness. Goaded to desperation, the educated and responsible sections of the Indian community took to the preaching of *swadeshism* and boycott. The Risley circular having denied to our schoolboys even the inexpensive and innocuous luxury of airing their lungs, it is no wonder that a few of the silliest among them received their inspiration from English translations of French romances and doctrines of foreign fanatics, which they could but ill-digest, and unmindful of what might eventually result, at once developed into full-fledged liberators of the land. Poor, deluded young men, they could little understand that what was but mock heroism on their part meant a sad and serious deathblow to the cause of the country. Already have our disinterested friends, the Anglo-Indian journalists, raised the terrific cry of the empire being in danger, and unless the authorities do at this juncture keep their heads cool, there is much fear of

their future policy being considerably influenced by the alarm sounded by our contemporaries. As for ourselves, we do not hesitate to boldly declare that coercion has always been found to be at the best a mistaken policy, and it is conciliation that alone is the sovereign remedy. We trust the startling revelations made by the Manicktola prisoners will prove an eye-opener to all parties."

MASHRIQ, 12th May 1908.

The Tuticorin riots and the Calcutta sensation.

20. The *Mashriq* (Gorakhpur), of the 12th May, referring to the Tuticorin riots and the Calcutta sensation, remarks that up to this time the agitation carried on by the Congress was on constitutional and perfectly justifiable lines, and that Government, too, did not think the movement to be in any way hostile to its permanency. But the recent turn which events have taken clearly shows that some young and imprudent individuals have got beyond the control of their leaders, and have laid the flattering unction to their souls that they can subvert the British Government by bombshells and other anarchist methods. This, the editor thinks, is due simply to their youth and the misconstruction they have put on the words of their leaders. If such things continue, Government will at last be exasperated, and will adopt coercive measures by which the progress of India will be considerably retarded. The Government should at this juncture act with moderation and tact, and it behoves the leaders of both the Moderate and Extremist parties to curb the misdirected enthusiasm of their young and imprudent followers and bring them to a sense of their duty to Government and loyalty to the authorities constituted by law.

ADVOCATE, 10th May 1908.

The Anglo-Indian press on the Calcutta sensation.

21. Referring to the angry denunciations and the extremely ungenerous generalizations of the Anglo-Indian press on the Muzaffarpur outrage and on the horrifying disclosures made at Calcutta, the editor of the *Advocate* (Lucknow), in the issue of the 10th May, observes that the use of violent language will not help the solution of the problem that has disturbed Europeans as much as Indians. He says that the anarchist is no friend of anybody, be he Indian or European, and the advent of such a person to India cannot but bring the greatest disaster on the country.

He then criticises the remarks of the *Pioneer* and asks if is it not criminal folly on the part of the Allahabad journal to throw venom on respectable and well-disposed persons. It is only exciting the lower feelings of Europeans against Indians by telling them that from the imperial legislator down to the vernacular newspaper publisher everybody is bent upon exciting popular hatred against Government. He hopes that the Government of India will be in no way misled by these counsels and concludes by saying that "It is easy to take away the right of public meeting, to muzzle the press, and to adopt other drastic measures, but will such a course deter desperate men from their misdeeds, till such time as the cause of unrest on which they feed is removed? We know deep discontent and unrest exist in Bengal. Have any steps been taken to remove unrest? Meet the anarchists with condign punishment, but at the same time remove the cause of discontent so that some other spark may not ignite it. Do not treat public opinion with contempt, do not be suspicious of the motives of the candid friend, do not consider all Indians from the highest to the lowest incapable of giving an honest opinion on administrative problems, do not believe that a wrong if not righted through *zid* increases official prestige. These are a few of the many ways that the soil of India, which has ever been uncongenial to anarchists, can be kept so. The situation requires calm consideration. Repression in the past has failed; reconciliation will alone succeed. This is the weapon that, accompanied by justice and fairness helped British statesmen of earlier days in founding the Empire. This is the weapon that must be used for the preservation of peace. Against one anarchist we have a million for the maintenance of the British Raj. In spite of their groanings which are mainly due to economic causes, people are not willing to exchange this Government for any other. Statesmanship requires that the existing unrest should be removed and that men with diseased imagination should not be allowed to poison the popular mind. It is the duty of every peace-loving citizen to help the State in preventing the spread of this poison. But this is possible only when the work of doing so is made possible by stopping the insinuations in which the Anglo-Indian press is in the habit of indulging."

22. The *Hindustani* (Lucknow), of the 13th May, reproduces the remarks of the *Advocate* (Lucknow), of the 10th May, on the Calcutta sensation.

HINDUSTANI, 13th May 1908.

The Calcutta sensation.

23. The editor of the *Indian People* (Allahabad), in the issue of the 14th May, adversely criticises the view of the situation put forward by the Anglo-Indian press, especially the *Pioneer*, and remarks that it is as clear as words can signify that the average Anglo-Indian mind makes no distinction between Moderate and Extremist, and between constitutional and unconstitutional agitation. Mr. Gokhale is to the Anglo-Indian just as bad as Mr. Pal—the idea being that any kind of political agitation is necessarily the precursor of violence and crime. He says, this is the first time that it is seriously maintained that criticism naturally and logically leads to anarchism and quotes the indignant protest put in by the *Statesman* (Calcutta). The Anglo-Indian press, the editor further observes, consider that the people of this country have nothing to do beyond making protestations of loyalty. It wants the country to be kept in a state of perpetual helplessness; but how differently things would have turned out had the Anglo-Indian press and community realized that if the "cry for the moon" was impossible, a state of utter quiescence was equally impossible. The heedlessness that confounds men and movements is as reprehensible as the maliciousness that prompts it. To treat an entire community as suspects without sufficient cause may seem easy to an irresponsible journalist, but a responsible Government ought to realize that such a course is not wise.

INDIAN PEOPLE, 14th May 1908.

The Anglo-Indian press on the situation.

24. The *Anand* (Lucknow), of the 7th May, referring to the anarchist movement in Calcutta, remarks that it is not of indigenous growth but an exotic from the West. The editor, however, urges that condign punishment should be meted out to all those connected with it so as to nip the evil in the bud.

He suggests that Government should proceed very coolly in the matter and should not lose its balance of mind over it, remembering that there are black sheep in every flock.

ANAND, 7th May 1908.

The Anarchist movement in Calcutta.

25. The *Hind* (Lucknow), of the 7th May, referring to the rumours that are current in the English and American press about the growing ill-feeling between the English and Indians, and the preparations of the latter for revolt, remarks that they are all false and are being circulated with the intention of discrediting the legitimate aspirations of the people of India.

HIND, 7th May 1908.

Rebellion in India.

26. The *Indian People* (Allahabad), of the 10th May, in various notes on the anarchist disclosures in Calcutta, remarks as follows:—

INDIAN PEOPLE, 10th May 1908.

Anarchism in Calcutta.

The appearance of anarchism in India is said to be due to the imitative instinct of its people, and the influence of European anarchism is manifest from the seizure of European revolutionary literature in Calcutta and from the fact that one of the accused systematically studied the manufacture of explosives in France. But this explanation is hardly sufficient. Bombs may have been known in India, but the more deadly machines of European anarchists were unheard of. The ordinary Indian mind, even the ordinary Indian criminal, abhors a deed of a violent and diabolical character. It is difficult to find out how the calm and placid Hindu who, under ordinary circumstances, looks on the shedding of blood with horror could be brought to a state of mind when he is capable of commiting murder in cold blood. The editor is disposed to think that this is due to the disregard shown by the Government to the excited feelings of the people in the matter of the partition of Bengal. The Government regarded the grievances of the people as sentimental, but such grievances drive people to madness and crime. "Why does the European anarchist commit murder, except for some sentimental wrong? What could be more tragic than the assassination of the Empress of Austria? Her murderer owed her no grudge; she was no tyrant, but because she was a Queen and a Royal personage her life was forfeited. In India anarchism is aimed not at a policy, but at its instruments."

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Among the persons arrested, there must be, undoubtedly, many innocent persons, and it is equally probable that many guilty ones are still at large. Among those arrested are boys of very tender age, and who, according to their statements, were going through a preparatory course of study and were not initiated into the mysteries of the society. The recruiting for the society was vigorous but cautious, and it is suspected that there are members outside Bengal. "It would, however, be possible that what has happened in Bengal may happen anywhere else, provided cause is given for intense popular excitement."

The editor expresses "painful astonishment" at the arrest of Mr. Arabinda Ghose on charges identical with those brought against others. His gifts, his culture, and his career all forbid the presumption that he would cast in his lot with such dangerous criminals. The fact that his brother was the leader of the anarchists does not in any way implicate him. "But the fact cannot be overlooked that Mr. Arabinda Ghose is not a person, but a party, not an individual, but a cause, and as he emerges from the trial, so will the party stand or fall."

Referring to the charges preferred against the prisoners, the editor remarks that they are as formidable as the bombs they were engaged in manufacturing. This array of sections would make the anarchists vain, and they would be proud to think that they have made a bid for national freedom, and that they have done what no criminal has as yet dared to do. He thinks that this is hardly the way to exterminate the "brood of anarchists."

The editor gives due credit to the police in capturing the murderers of Mrs. and Miss Kennedy, and unearthing the anarchists' conspiracy in Calcutta, but says that the same police concocted evidence to show that some starving coolies had tried to blow up the Lieutenant-Governor's train. He requests the Bengal Government to release these coolies at once.

Referring to the disclaimer issued by the Nationalist party repudiating the action of the anarchists, he remarks that a section of the party goes beyond the propaganda of terrorism. Many of the conspirators have confessed that they drew their inspiration from the Extremist press. "The new political movement of absolute *swaraj* may not be directly responsible for the anarchist propaganda, but it does contain in its ranks frenzied enthusiasts who have drifted into anarchism."

Adverting to the search made by the police in the houses of Babu Subodh Chandra Mallik and several other gentlemen in Benares, who were suspected of being concerned in the Calcutta conspiracy, the editor remarks that such searches, although they are useful, should be conducted with such secrecy and circumspection as to avoid every search being likened to a police raid.

ALIGARH INSTITUTE GAZETTE, 13th May 1908.

Anarchism in India.

27. Haji Musa Khan Sahib, Honorary Joint Secretary, All-India Moslem League, writes as follows to the *Aligarh Institute Gazette* of the 13th May :—

"The sympathies of all men of sense and feeling will be ungrudgingly given to the two innocent ladies who fell victims to the nefarious cowardice of Khudi Ram Bose on the night of the 30th April. It is due to the blind faculty of imitation and to the undigested secular education, that the people of India, who were afraid of molesting even little animals, have entered upon this diabolical career of crime. The enquiries that have been made into the outrage have brought to light the existence of secret societies in Bengal. All peace-loving persons have heard the news with awe, and will welcome the day when these societies will be stamped out from the country.

It is a matter of satisfaction that the Government is earnestly trying to unearth this diabolical plot, and that the Calcutta police has been successful in its attempts in this direction. The Government should not rest till it has rooted out anarchism from the country. The Musalmans of Bengal should render all the assistance in their power to the authorities.

The progress of anarchism in Europe has been due to the spread of materialism amongst the masses and to the total indifference to religion. If anarchism takes root in India, we shall have to wait at least a century before we make any further political progress.

It is highly gratifying that the Musalmans have kept themselves sedulously aloof from this movement, and that they are still unflinching in their loyalty. The holy Koran teaches us to be loyal to the Government under which we are living, and prevents us from creating disturbances in the country in which we

live. The Musalmans have always shown, by their conduct in all countries, that they love peace and would sacrifice themselves to defend the Government under which they live.

All Musalmans should help the Government in suppressing the Bengali anarchists. May God help it in this."

28. The *Aligarh Institute Gazette*, of the 13th May, publishes a letter from Maulvi Syed Ahmed of Delhi, who gives some sound advice to the Bengali agitators and the frontier *Mullahs*.

ALIGARH INSTITUTE GAZETTE, 13th May 1908.

External and internal agitation in India.

He appeals to the good sense of the Bengalis and asks them if they can meet the might and prowess of Great Britain by killing a few scores of men by bombshells. They are not ignorant like the *Mullahs* and know full well what the resources of the Government are in the time of war. The military power of Great Britain is immense: to say nothing of its naval power. How can they expect to subvert such a mighty power. If the Government partitioned Bengal as an administrative measure, what did they lose. It is useless to kick against the pricks. If it wants to do so it can deprive them of the responsible posts they hold, confiscate all the zamindaris they possess, and reduce them to a nation of clerks. The success of Japan, and the indulgence shown to the Transvaal has intoxicated them, but they are grievously mistaken in this; a single threat of the Government would silence them. In the end he advises them to be loyal to the Government.

Addressing the *Mullahs*, he tells them that they have misunderstood the real meaning of *jehad*, and that India is not *Dar-ul-harb* (a country where Musalmans are not allowed full religious liberty). The British Government has relaxed the rigour of Islamic laws. Had it acted according to those laws, all the frontier tribesmen would have had their hands cut off for robbery and theft, and many of them would have been whipped and stoned to death. They must realize that they are extremely insignificant compared to the Government.

29. The *Hind* (Lucknow), of the 7th May, referring to—

HIND, 7th May 1908.

Government and the people.

(1) the proposed enhancement of taxes in the Lahore Municipality;
(2) the oppression that is being wrought in the Umballa Cantonment by Captain R. S. Scott, the Assistant Magistrate; and
(3) an order recently circulated by the authorities of the Nowshera Cantonment that any man living in the Sudder Bazaar and found guilty of keeping his house dirty, would have his face blackened and would be made to ride through the Sudder Bazaar seated on a donkey,

remarks that it is by such imprudent actions that European officials are making the British Government unpopular in India. If the perpetrators of such gross iniquities and the framers of such laws as the one enforced in Nowshera are adequately punished, sedition would be rooted out in India, and the confidence of the people in British justice would be restored.

30. The *Brahman Sarvaswa* (Etawah), for October (received on the 13th May), says that the highest duty of Government lies in its paying early attention to removing the grievances of Indians and that this is the best policy that it can adopt for its own advantage. The editor further observes that had Government shown parental affection towards Indians, they would have shed their blood in its defence and it would not have had any cause of apprehending disloyalty on their part.

BRAHMAN SARVASWA, October 1907.

Government and the people.

31. The *Musáfir* (Agra), of the 15th May, says that for a long time a political match between Lord Minto and the Indians has been going on:—

MUSAFIR, 15th May 1908.

Government and the people.

"Lord Minto, who went in first, had the 'bat' of oppression and repression in his hand, and the Indian bowler had to oppose him with the ball of '*swadeshi* and boycott'. For a time the match went on and at last Lord Minto was bowled out. He should not now stand in the field with bat in hand. The sooner he leaves it to other capable men the better for him.

Deviating from this figurative language, the editor advises his 'kind rulers' to give up their policy of repression, for no Government has ever

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been able to create love and loyalty in the heart of a subject nation by force. He would let 'bygones be bygones' and would advise his rulers to begin their rule wisely and justly once again. This would drive away all unrest from India.

SWARAJYA, 9th May 1908.

Treatment of the suspects in Calcutta.

32. Referring to the handcuffing of suspects in Calcutta in connection with the bomb discoveries, the *Swarajya* (Allahabad), of the 9th May, remarks that they were as cruelly handcuffed as if they "had been caught on the battlefield while fighting for their nation and for their country."

INDIAN PEOPLE, 14th May 1908.

The character of the conspiracy.

33. Under the heading "The Character of the Conspiracy", the editor of the *Indian People* (Allahabad), in the issue of the 14th May, says that "Every form of outrage was contemplated with the full knowledge that the innocent would have to be sacrificed with those considered guilty by the Society. Each attempt was carried on with great deliberation and everything was calculated and deliberately and fully planned. It was not a momentary madness or frenzy that moved them, but it was revolutionary relentless, in the clearest sense of the word.

The leader now admits that they did not expect to gain independence by political murders but only to teach people to dare and die. What daring is shown by throwing a bomb at night at some one and then running away in the dark? If such an outrage is attempted in broad daylight, as the European anarchist does, it would be some proof of daring, though it would not affect the dastardly character of the act. The conspirators have brought indelible disgrace on the Hindu character by perpetrating and contemplatinga crime never heard of in this country. They have done incalculable injury to the cause of national progress and they have brought darkness and despair on the land."

INDIAN PEOPLE, 14th May 1908.

House search.

34. The *Indian People* (Allahabad), of the 14th May, writes as follows regarding house search in connection with the anarchist conspiracy:—

"Everything that can be done to expose thoroughly the anarchist conspiracy will have the cordial assent of all right-thinking men and supporters of law and order. So far, however, it has not transpired that the conspiracy is very widespread and extensive, and the ordinary law should be suspended to meet the emergency. Besides the confessions of the principal prisoners, the police have come upon a mass of correspondence which has already implicated others and is likely to implicate more. Searching houses for correspondence or incriminating evidence, arms or explosives, must necessarily form part of the enquiry. As long as the search is based on reasonable suspicion, it is quite proper, even if nothing incriminating is found. But when a man, who has nothing against him, and against whom there is no reasonable suspicion, has his house searched perhaps with the foreknowledge that nothing suspicious will be found, it becomes a serious matter. Reckless house-searching is as unwise as reckless arrests, for it puts an indignity upon men who have done nothing to deserve it and turns their hearts to bitterness. Let the most vigorous search be made by all means but let it be made in the proper direction."

SWARAJYA, 9th May 1908.

The future of the Nationalist party.

35. Under the heading "The Future of the Nationalist party" the *Swarajya* (Allahabad), of the 9th May, reproduces a translation of the article from the *Bande Matram* (Calcutta), and makes some comments of which a literal translation is given below:—

"Brave men! Arise. You have taken in your hands a very gigantic task. Do not care for those men (Moderates) who are afraid to join you in the accomplishment of this task. Stick to your work. When you will thus persevere in your task and when on the advent of every calamity and misfortune, you will come out successful from the ordeal, then the very (force of your) truth will dispel the fear of these cowardly and timid persons (Moderates). And just as iron is attracted by a magnet, so in the same way those who are afraid to join you (*lit.* those that put hands on their ears when joining you) will of their own accord draw nearer and nearer to you. The only thing essential (for the occasion) is that you should not show your back at the time of trial. The blows the enemy aim at you, you should manfully bear on your chest, and should

always continue to utter the words "*Bande Matram.*" Prove it in practise that whatever the brave say they also put into practice."

"Lions! Arise. Gird up your loins very tightly, be ready to serve the purpose of gravel and stone for the foundation of the national edifice. Establish district associations in every city (even) after undergoing every sort of hardship and calamity and then create national *panchayats*, not only in every tahsil and town, but also in every village."

"Brethren! This work will be accomplished only through exertion, and without accomplishing this task it is impossible for us to continue to exist. Arise! and treading down the opposing forces scatter yourself into villages, and with the skies echoing in response to the cries of *Bande Matram* and 'victory to the motherland' unfurl the banner of *Swaraj* everywhere in the land. The task is no doubt difficult. But arise! Providence will help you, for this is the sacred mission that you have to carry out."

Warning to Moderates.

36. Referring to the warning conveyed through the medium of the *Englishman* to Moderates and Loyalists in general, to cease preaching their cowardly doctrines, the *Indian People* (Allahabad), of the 14th May, remarks that the Moderates, too, are now threatened with bombs unless they give up all activity. The editor says that to him it sounds like a distinct challenge and a clear call to duty. He says that the Moderates must openly and finally disclaim all connection with the new party and do all that lies in their power to save the country from the new and great danger that threatens to overwhelm it.

INDIAN PEOPLE, 14th May 1908.

Bombs in India.

37. The *Rástgo* (Allahabad), of the 8th May, writes as follows under the heading "Bombs in India":—

RASTGO, 8th May 1908.

"When we used to learn from *Feringhee* newspapers that bomb-throwing was a matter of frequent occurrence in Europe, we used to wonder what it was and why it was resorted to. However, now with the other evils from which India is suffering, there have appeared in it, fortunately or unfortunately, bomb-manufacturers and bomb-throwers who are known in Europe as anarchists or nihilists.

When free trade is being championed everywhere, it is not to be wondered at that the European anarchists and nihilists have opened an agency for the sale of their commodities in India, thinking that India is as dissatisfied with its rulers on account of oppression as they are, and especially as the people of Russia are, where bomb-throwing is a matter of daily occurrence.

Has the (long-threatened) Russian advance, of which the *Feringhees* were so much afraid, really manifested itself? There is no doubt about the fact that every one sympathises with the relatives of the victims. But this fact is also evident that the men who have risked their own lives and to whom the killing of other people is a matter of little moment, must be true, staunch and unswerving patriots. However deluded they may be in our opinion and that of our readers, it is evident that according to their own rights and principles, there is nothing that such true and dauntless men who have no regard for their lives, cannot accomplish.

The bomb discoveries.

38. The *Riyáz-ul-Akhbar* (Lucknow), of the 12th May, referring to the bomb discoveries in Calcutta, writes as follows:—

RIYAZ-UL-AKHBAR, 12th May 1908.

"The discovery of dynamite, bombs and other explosives in Calcutta is very inopportune and has created a panic. Europeans are feeling much grieved, but this is a time when they should control their tempers. With the exception of mischievous people, the whole country has been shocked, and we believe that not only has our progress been (rudely) stopped (by this), but it has been considerably retarded, and in the future we shall have to grope in darkness."

British rule in India.

39. The *Sipáhi* (Cawnpore), for April (received on the 12th May), says that unlike the period of Hindu and Muhammadan rule, all communities of India have received equal treatment at the hands of the British Government, and that British rule in India has been worthy of praise in every respect, save that it has dealt a heavy blow to the martial spirit of the people. The editor urges that the army in India is only sufficient to protect the people against internal disorder, but that it cannot resist

SIPAHI, April 1908.

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a powerful enemy from without. If India remains so weak even under British rule, he says he cannot help remarking that the very atmosphere of India is such that whoever came to this country weakened its power and left it a prey to others.

MODERN REVIEW, May 1908.

The British Government of India compared to Whiteants.

40. The editor of the *Modern Review* (Allahabad), in the editorial notes for May, says :—

"The following from the pen of an Anglo-Indian may be found interesting :—

'Some native sage has compared the Europeans in India to *dimaks* or whiteants, which from dark, or scarcely visible beginnings, pursue their determined objects insidiously and silently, destroying green forest trees, and in their excavated trunks building edifices, communicating by numerous galleries with the hardened clay pyramids, far and near, that denote where formerly flourished the far-spreading cedars. Attacking every thing, devouring every thing, they undermine and sap and desolate. The simile is not a very flattering one, though it is not in some measure without its aptitude either. * * * After all, however, there can be no question that in our early connection with India, there was much, from the contemplation of which the moralist will shrink and the Christian protest against, with abhorrence.'—[*The Calcutta Review, volume VII* (1847), *p.* 226.]

Has there been much *real* improvement since ?"

MODERN REVIEW, May 1908.

"If Russia ruled India."

41. An editorial article entitled "If Russia ruled India," appears in the *Modern Review* (Allahabad), for May. The language all through is very strong, and a very unfavourable comparison is drawn between English and Russian methods. The editor begins by pointing out that the English are rendered narrow-minded by their insularity and consequently take a prejudiced view of the Russian character. In their pride and self-sufficiency, they find nothing worth imitating in foreigners, and in Russians least of all, as they fear that Russia may some day wrest India from them. The editor then goes on to remark that Russia and India possess much in common. The customs of both countries are very much alike, so that a closer relation between the countries would lead to an interchange of thoughts and ideas. Again, Russia being an agricultural country would not make the same demand on India for food stuffs as England does. England being a commercial and manufacturing country, can only prosper at the expense of Indian industries and trade. The natural consequence, the editor says, has been the industrial ruin of India and dire poverty, ruin and distress. The British, too, being a maritime nation, have found it to their interest to discourage all mercantile enterprise on the part of Indians. Russia, on the contrary, would have enlarged the harbours of the country and fostered all maritime enterprise. Again, under the Russian *régime*, India would be granted those political rights she is now denied, and there would be a revival of the village community and the joint family systems—institutions completely destroyed by British rule. The article then concludes as follows: "And now as to the terrors of Russian rule. We have been told again and again by Anglo-Indians that there is no freedom of speech, no liberty of the press in Russia. But have we not been gagged, too? Have not Indian orators, editors, and printers been deported without trial, or sent to jail for publishing the truth and doing what Anglo-Indian editors do with impunity every day? In the Central Provinces and in East Bengal, have not printing presses belonging to newspapers been unlawfully confiscated or destroyed by the police? If there is a difference between Russia and India in these respects, it is a difference, not in kind, but in degree. Moreover, as to the free expression of thought in writing or speech, we find that Count Tolstoy has written and published the most revolutionary things in politics, economics, sociology and religion; and yet he is a free man in Russia. Is it conceivable that any man in India writing such things can remain in India outside a jail, even under the present radical ministry?

It is said that there is no personal safety in Russia for the politically suspect and no liberty of the subject. Is there very much more of that commodity in India? Let East Bengal reply, let Calcutta reply, let Tuticorin reply, let the Peshawar border reply. Substitute the punitive police, the military

police, the Gurkhas, those members of the Calcutta and Mymensingh police force who behaved like ruffians, and the low-class Musalman ruffians at Jamalpur and elsewhere in East Bengal,—substitute all these, we say, for the Cossacks in the Russian Army, and if you find a difference at all, it will be one in degree but not in kind.

Students are said to be the objects of special persecution on the part of the Russian Government. Our students also are subjected to much persecution (whipping and imprisonment included) and constant espionage. The difference, we say again, is one in degree but not in kind.

Further, we are curious to know whether the barbarous Russian Government has disarmed and emasculated all its Asiatic subjects, as the most supremely enlightened British Government has done its Indian subjects. As far as we know, it has not.

We should also like to know the names of the Indians whom the British Government has appointed Governors of provinces and Generals in the Army, as the Russian Government has appointed a few at least of its Asiatic subjects.

But we think it were time we cut short this unprofitable speculation. Of course we have not fallen in love with Russian rule, just as we have not fallen in love with British rule,—in spite of its love-compelling sedition laws and regulation *lathies*, bayonets and maxim guns."

42. The *Advocate* (Lucknow), of the 14th May, while reviewing a paper on "Some lessons from History on the Problems of Indian Administration", contributed by Mr. C. W. Whish to the *Imperial and Asiatic Quarterly Review*, endorses the three points raised by him— ADVOCATE, 14th May 1908.

History on Indian problems.

(1) the admission of Indians to the privileges of British citizens;
(2) the value of municipalities as affecting the growth of nations;
(3) the appreciation of British genius by the British ruler,

and remarks:—

"The difficulty of the situation is so serious that the writer suggests compromise as the only course, a word which, though it has an ugly sound, is considered by many to be almost synonymous with statesmanship. The word has been given a new definition—ability to see things from opposite points of view. It means something more than mere sympathy: a keen insight into the fact that certain concomitants of British civilization which seem desirable and indispensable to the British may be absolutely abhorrent to the Indian mind. It is high time both the rulers and the ruled here learnt to practise the great principle of successful life: Put yourself in his place."

43. The editor of the *Modern Review* (Allahabad), for May, referring to the work of the Convention Committee, remarks that a public body striving for freedom by methods that are not secret runs the risk of being suppressed ere long. Freedom, he says, either absolute or of the colonial kind, will not and cannot be given by England. It has to be taken, almost equal strength and effort being required in either case. The bureaucrat is the friend of neither the Extremists nor the Moderates. He wishes only to destroy. Indians should, therefore, not place themselves, or any section of their countrymen, at the mercy of the alien exploiters. In conclusion, the editor expresses his regret that the Convention Committee defined the constitution of the Congress absolutely. The next Congress, he thinks, cannot be called a National Congress, but rather a sectional one. MODERN REVIEW, May 1908.

The Convention Committee.

44. The editor of the *Zamana* (Cawnpore), in its issue for April, notes with satisfaction the re-constitution of the Moslem League, and although he does not agree with its principles, yet he is disposed to think that when the Moslems are once in the thick of political controversy, they will not be able to recede from their position. He thinks that the League would prosper under the direction of Mr. Amir Ali and Major Bilgrami. ZAMANA, April 1903.

The Moslem League.

45. The *Zamana* (Cawnpore), for April, referring to the great stress laid by the non-official Members of the Viceroy's Council in their speeches during the Budget debate, on the pressing need of thorough reform and overhauling in various departments, remarks that it ZAMANA, April 1908.

The need of reforms.

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is owing to listlessness and apathy on the part of the Government that discontent and disaffection are spreading among the employés of various departments, whose salaries have not been increased with the great rise in prices, and as a result, strikes have become frequent. The Government has been for a year parading its intention of introducing various reforms, but although these reforms have been thoroughly discussed by the public and the press, yet it has not as yet intimated whether it is going to adopt these reforms or not. The editor thinks that the separation of the judicial and executive functions should have been experimented upon in all provinces, and an invidious distinction should not have been made in favour of Bengal.

HINDOSTHAN, 8th May 1908.

An Advisory Council of Taluqdars and other landed proprietors.

46. Referring to the speech of the Hon'ble Raja Muhammad Ali Muhammad, Khan Bahadur, on the United Provinces Budget debate, the *Hindosthan* (Kalakankar), of the 8th May, makes the following observations:—

"We think that the proposal of the Hon'ble Raja Muhammad Ali Muhammad, Khan Bahadur, to appoint an Advisory Council of the Taluqdars and other landed proprietors is a very reasonable one, because with all the good intentions of the Government, there is yet great room for improvement in the department of Court of Wards, and what could be a greater lack of principle than to exclude the party for which the Court of Wards is established? There may arise difficulties about its constitution, but we are quite prepared to accept election or Government selection. In making this suggestion, the Raja says he does not make any complaint against the present method of the Court of Wards administration. But, nevertheless, he thinks that a council composed of a few well chosen Taluqdars and landholders of Agra would be able to give advice regarding the administrative needs of estates, which may be found of value and would possibly prevent serious errors arising from ignorance of Indian methods and customs. If the Raja does not make complaints, then we do, and declare that the present Court of Wards system is objectionable and that there is great room for improvement which should be effected without delay. It is a great honour for a ruler to be ready to assist his subjects. But it is also most desirable that such a ruler's rule should be so spotless that nobody can find fault with it.

The encouragement given for sinking wells is very good, but not at the cost of making canals, by censuring which improvement, he, the Hon'ble Raja, shows the old unwise selfishness of the Taluqdars by which they opposed the Government in making a canal through Oudh. But as we have said before, we repeat it again, that the distribution of *takavi* should be made through the Registrar of Co-operative Credit Societies."

SWARAJYA, 9th May 1908.

Military officers.

47. Referring to the oppression wrought by Captain Scott of the Umballa Cantonment, the *Swarajya* (Allahabad), of the 9th May, remarks:—

"The administration of civil officers is after all based on law and common sense. But we feel sorry at the condition of those poor persons who have to pass their life under the administration of military officers. Every military officer is in himself an independent ruler. His will is law; and his animal passion is his wisdom. He is mighty in every respect. He strikes but does not allow (one) to weep. This is why the poor people are so afraid of even the dogs of the Cantonment Magistrates—not to speak of the Magistrates themselves. But poor people! What can they do? They have neither the way to escape, nor the courage to stop oppression."

MODERN REVIEW, May 1908.

The pay of the sepoy.

48. An editorial article entitled "The Pay of the Sepoy" appears in the *Modern Review* (Allahabad), for May, in which the editor points out that in spite of the increased cost of living during the last fifty years, no substantial increase has been made in the pay of the sepoy. The Indian Army, he notes, attracts men of the best families in the country, and is, accordingly, far different from continental armies in which only those of ruined fortune and bankrupt reputation enlist. This being so, the editor thinks sepoys ought to get a suitable wage, especially as the wage-rates of all members of the professional and artizan classes have more than doubled themselves during the last twenty years.

CENTRAL HINDU COLLEGE MAGAZINE, May 1908.

Unrest in schools and colleges.

49. Mrs. Annie Besant contributes an article on the "Unrest in Schools and Colleges" to the *Central Hindu College Magazine* (Benares), for May in which she strongly condemns the participation of students in politics. She ascribes the disaffection and restlessness among the students to the baneful influence of Messrs. Tilak and Arabinda Ghose who, though they are fervid patriots, are openly anti-English. They do not want any help or co-operation from the English, even in working educational institutions. Their policy, she says, is destructive and not constructive. They have no constructive programme and are using the boys as mere counters in their game. If they do not want their young countrymen to study in institutions under the control of the Government, they must first lay the foundation of their own institutions. She appeals to young men to have regard for their fathers who stint themselves to pay for their sons' education. In conclusion she impresses upon them that even in England, disciplinary measures are more strictly enforced and that they should not chafe under such well-meant restraints.

SWARAJYA, 9th May 1908.

The Swarajya and the authorities.

50. The *Swarajya* (Allahabad), of the 9th May, publishes an article headed "A Bird's Chirrup" to which is appended another headed "Narayana's reply" of which a literal translation follows :—

"Narayana (editor of the *Swarajya*) was doing his work in the office of the *Swarajya*. Around him some birds were gaily chirruping. They had no fear or anxiety on account of plague, famine, sedition or section 153A. They flew wherever they liked and picked up grains everywhere. Narayana, too, when he got tired of work, amused himself by looking at their playful antics, and sometimes envied them, for they were free and were masters of their own nests, and had not fallen in the clutches of any European *(vilayati)* eagle."

In the meanwhile one of the birds came and sat near Narayana, and he heard what the bird said :—

"Beware! The enemies' eyes are on you, your fearless articles in the *Swarajya* have more effect on their chests (hearts?) than bombshells. The fearless criticism of the *Swarajya* has the effect of arrows on their hearts. So, as they have become unable to oppose these arrows and muskets, they are now after the *Swarajya* (want to prosecute it?) acting on the principle, if there are no bamboos, there would be no flutes (made of bamboo) to play upon. It is possible that Narayana may not be sent to jail, when the *Swarajya* is prosecuted for sedition, but his hands may be cut off (he may be prevented from carrying on his work) by making him give security for good behaviour, and he may be threatened that if his spark-emitting (*lit.*) pen led to a conflagration, he would be held responsible for it. Take care. Beware."

NARAYANA'S REPLY.

Hearing these words of his sympathiser, Narayana smiled and said: My friend, 'We would stop only when we have shaken (as by an earthquake) the earth and when we have lifted the world on our shoulders (*lit.* head). Anybody may gag our mouth (*lit.* throat) a thousand times, but we would not keep quiet.'

As long as Narayana is alive, his pen and tongue will not be prevented from doing their work. He will do his work wherever he is, on the earth or on the sky, in jail or in the lock-up. If he would not be able to get pen, inkstand, paper and ink, he would write out his thoughts on the ground and wipe them off; if there would be no one to hear his voice, he would make the four walls of his narrow and dark cell listen to his mental anguish and would make the morning breeze his messenger. He believes that in the world, anything done is never wasted or lost. As to the security for good behaviour 'He whose accounts are clear, has no fear of the checking (of his accounts).'

Anyone who is of bad character would have to give security and would be afraid of it. Narayana knows his character very well and so he is not at all afraid. But if patriotism, the well-wishing of the nation and the desire for the prosperity of the country are regarded as crimes (*bad chalni*) then

'We do not want honour or reputation, although it is a matter of disgrace with wise persons.'

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And as to the responsibility for sowing the seed of disaffection and revolt (*fitna wa fasád*)

'I am disposed to laugh at Man. He commits evil deeds, and blames Satan for it.'

Is there any human being, who according to (the dictates of) wisdom and religion can hold Narayana responsible for disaffection and revolts (*fitna wa fasád*). The truth is this, the same tyrannical, oppressive, imperious and un-God-fearing officers are responsible for the fierce criticism (*sharar fisháni*, emission of sparks *lit.*) of Narayana's pen, owing to whose (officer's) unforeseeing policy and want of prudence, discontent is spreading everywhere. So Narayana cannot in any way be held responsible for his evil deeds. Go and tell anyone who wants to punish Narayana for performing his duty righteously that

"You may oppress us, you may tyrannise over us, you may never look at us with the glance of love.

By your own God, you should not abate your zeal in prosecuting him (do not do anything less for him. *lit.*)."

MODERN REVIEW, May 1908.

British rule in India,

51. Discussing the Budget debate, the editor of the *Modern Review* (Allahabad), for May, remarks that most of the non-official members of the Council showed, by their speeches, their fitness for self-government. No national need, no national grievance was lost sight of. But their courage, their devotion, their industry, their intellectual acumen, were of no avail—could be of no avail. Indians pay and the foreigner spends—and spends mainly and primarily in furtherance of his own aims and ambitions. Generally speaking, the editor points out, cheap and abundant food, sanitation of rural areas, general and industrial education, are the urgent needs of the hour. But the bureaucracy spends on the army and the police, and on their own comforts much more than the nation wants. A large European army is maintained for overawing the people, and the police have been strengthened for the work of espionage and repression. Railways are said to be intended as a means of prevention of famine, but famine continues to stalk through the land. The real reason, the editor remarks, why railways receive so much attention in India is because they are chiefly intended for the benefit of the British iron industry, for the British exploitation of India, and for strategic purposes. Again the Indian nation lives in villages, and village sanitation is utterly neglected. The sanitation of towns is better, chiefly because Europeans dwell mostly in towns. As for education, there is no civilized country on earth where the degree of illiteracy is so great as in India, and Government is still engaged in devising means for not introducing free primary education. Are Indians to allow their money to be squandered without protest, the editor asks. Certainly not. But protest or no protest, the result is practically the same. Indians must band themselves together and strive to awaken the national consciousness of their countrymen. Those that have the welfare of the country at heart must battle with famine, pestilence, and even death. India, generally, must be trained up till she is able to take her rightful place amongst the nations of the world. Great was the selfishness that made Indians slaves, greater far must be the self-sacrifice by which they will become free.

II.—Afghanistan and Trans-Frontier.

SHAHNA-I-HIND, 8th May 1908.

The frontier trouble.

52. The *Shahna-i-Hind* (Meerut), of the 8th May, referring to the constant trouble on the frontier, remarks that it is due to the liberality of the British Government, as it gave the Sardars of the Zakka Khels money after punishing them. The editor is of opinion that these men should be severely punished whenever they make incursions into British territory and that no indulgence whatever should be shown to them.

RIYAZ-UL-AKHBAR, 12th May 1908.

The frontier trouble.

53. The *Riyáz-ul-Akhbar* (Lucknow), of the 12th May, referring to the trouble on the frontier, remarks that the Amir must feel some sort of resentment at not being consulted when the Anglo-Russian Convention was ratified, and may perhaps feel insulted by such casual treatment. So, the editor thinks, it is not to be wondered at that he did not look askance at the depredations committed by his subjects in British territory even if he did actually connived at them. He thinks that it

would be much better to strengthen the frontier defences than to send expeditions into the Afridi country.

The Frontier imbroglio.

ADVOCATE, 10th May 1908.

54. Under the heading "the Frontier Imbroglio," the editor of the *Advocate* (Lucknow), in the issue of the 10th May, remarks that anarchism at home and war on the frontier have all of a sudden developed a peculiar situation in India. The former is only an exotic with the shortest possible span of life, but the latter is long-standing and has expanded both ways, spread far and wide and taken deep root. He says that experience has shown that if the misdeeds of the tribesmen are not properly brought home to them, it will give them an impression of weakness on the part of the Government. The recognition of Habibullah Khan as an independent ruler, his visit to India and the sojourn of Sardar Nasrullah Khan in England marked distinct advances towards the establishment of a more cordial relationship between the British Government and the Amir, but the Mohmand rising, he observes, has been the unmaking of everything, and if rumours about private parties of Afghans crossing their border in order to join the Mohmands be true, then there is no doubt about the prevelance of an anti-British feeling in Afghanistan, especially in eastern territories, fanned by *Mullahs*. The presence of large bodies of Afghans in the *lashkars* and the indifference and inactivity of the Amir at this juncture, must necessarily lead to the inevitable result of an advance up to the Durand line with the prospect of continual guerilla warfare.

Afghanistan.

MASHRIQ, 12th May 1908.

55. The *Mashriq* (Gorakhpur), of the 12th May, referring to the insinuation made by the *Pioneer* and other English papers that the Amir is in league with the Sufi Mullah and other malcontents, remarks that he has inherited the prudence and tact of his father, and would not deliberately let go the friendship of the British, from whom he gets many advantages, and has nothing to gain from opposing them. He may have found it difficult to restrain his people from following the *Mullahs*, as the King's voice is far less powerful than that of the priest in a country where religion is supreme.

The Mohmands.

HINDOSTHAN, 12th May 1908.

56. In the editorial notes of the *Hindosthan* (Kalakankar), for May 12th, the following appears in connection with the Mohmands:—

"Anyway, if the Mohmands and their allies appeal for peace, we will strongly advise our Government not to grant their request at a cheap rate. A patched-up peace is worse than open hostilities, however expensive. If they mean war, let them have it with a vengeance, and let exemplary punishment be inflicted upon them so that it may take some time before they think of disturbing the peace of the frontier again. We are sure the Government have by this time realized the mistake of a weak policy and trust they will not repeat it."

The Frontier trouble and the Amir of Kabul.

HINDUSTANI, 13th May 1908.

57. Referring to the opinion of the English papers, both conservative and liberal, regarding the Amir's part in the Mohmand raids, the *Hindustani* (Lucknow), of the 13th May, remarks:—

"There is a good deal of talk in the English papers these days regarding the Amir's attitude towards the British Government. All these papers are agreed that if the Amir is not directly responsible for the raids on the frontier, it is at any rate certain that he has connived at the actions of the Afghans. Be this as it may, one thing is tolerably certain, e.g. that the relation between the British Government and the Amir is somewhat strained. The reason probably is that the Amir was not consulted in the matter of the Anglo-Russian Convention. Both England and Russia, so might the Amir think, have combined to secure for themselves commercial facilities in Afghanistan without even consulting the ruler thereof.

It is proper, therefore, to remove this probable misunderstanding from the mind of the Amir, for if it is allowed to continue, Afghanistan will ever remain a source of anxiety to the British Government."

The frontier trouble.

OUDH AKHBAR, 14th May 1908.

58. The *Oudh Akhbar* (Lucknow), of the 14th May, referring to the insinuations made by English papers that the Amir is responsible for the recent troubles on the frontier,

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remarks that these insinuations are quite false, and the foolish action of the tribesmen is suicidal, as they will very soon be crushed by the British Government.

HINDOSTHAN, 14th May 1908.

The Mohmand Expedition.

59. The *Hindosthan* (Kalakankar), of the 14th May, has the following:—

"Now that the cloud of uncertainty that shrouded the Amir's attitude towards the frontier rising has disappeared, it will be a brief business to bring the difficulty to a speedy and satisfactory conclusion. General Willcocks' troops will make short work of the Mohmand refractories, and we earnestly hope will teach them a lesson which they will not easily forget. We need not say that the Government of India will insist upon an adequate reparation to be made by the Mohmands before they order the troops back. The mistake of a hasty withdrawal from the Zakka Khel territory must be too fresh in the mind of the Indian Government to allow them to content themselves with verbal assurances of good conduct in future on the part of the Mohmands. If the Government had inflicted severe punishment on the Zakka Khels before they withdrew the troops in the recent expedition against them, we are sure the present trouble would never have arisen, and we trust our Government will profit by their past mistakes this time."

OUDH AKHBAR, 16th May 1908.

The Amir and the frontier raids.

60. Political policies of these days, says the *Oudh Akhbar* (Lucknow), of the 16th May, are undergoing rapid changes every day. The Amir received a hearty welcome from the British Government last year, and yet scarcely a year has elapsed before the relations between the two Powers are not what they ought to be. The editor says we are not prepared to admit that this bitterness of feeling is due to the fact that the Amir is helping the Mohmands with men and money. It would be quite premature to hold him responsible for this fanatical outburst of the frontier tribes. The news that reaches us emanates from those mischief-makers who do not like to see the present amicable relations continuing between the British Government and the Amir.

But the fact that the Amir is not quite pleased with the terms of the Anglo-Russian Convention is equally indisputable—and this, the mischief-makers might say, is the motive that actuates the Amir in conniving at the Mohmand raids. But a supposition like this is quite unwarranted. The real cause of the frontier disturbances is that the preachings of the *Mullahs* have so exasperated their subjects that the Amir and Sardar Nasrullah Khan have lost their hold upon them. But the Anglo-Indian papers, on the ground that some Afghan soldiers were found among the dead, do not hesitate to conclude the complicity of the Amir in the affair. All this cannot but embitter the existing relations, and the Government, therefore, ought to put an end to such ravings of the Anglo-Indian press.

It is a well-known fact that religion is a great factor in the life of the Afghan: hence it is that secular authority has often to bow before religious powers. In order to establish his supremacy, the late Amir, Abdur Rahman, had to use violent methods of suppressing these 'learned men'. But as a strong Government is naturally and usually followed by a weak one, the present Amir has found it impossible to continue the same policy. To misunderstand this and to always advocate a Jingo policy is the height of folly at the present occasion. Happily the present Government is not so weak as the Government of Lord Lytton and it can well afford to allow the Anglo-Indian press to indulge freely in their inflammatory writings.

III.—Native States.

MODERN REVIEW, May 1908.

British influence in the Native States.

61. The following appears in the editorial notes of the *Modern Review* (Allahabad), for May:—

"The British Government has disarmed and emasculated its own subjects. They are also worse fed than the inhabitants of the Native States. Now the Arms Act has been feeling its way in Travancore, to extend its operations to other states gradually, perhaps. Last year Kashmir interdicted political agitation. Now Travancore and Mysore have followed suit. How the goddess Pax Britannica is spreading her wings over the Native States!"

IV.—Administration.

(a).—Judicial and Revenue.

Professional witnesses.

62. The *Nasim-i-Agra*, of the 11th May, says that there exists a class of persons with whom it has become a profession to give false evidence in the law courts in any and every case. If Government wants to discourage this practice, it should, he says, direct the courts to enter the names of the witnesses appearing before them in a general register. This would put a moral restraint upon this class of persons, and would also give facility to the authorities in singling out members of this professional class.

NASIM-I-AGRA, 11th May 1908.

Efficiency of European jury.

63. The editor of the *Citizen* (Allahabad), in the issue of the 14th May, refers to the account of a recent trial in Rangoon, in which the accused, William Johnstone, charged with the murder of one Jerome Jacobs, was acquitted on a verdict of "not guilty" returned by a European jury without fully hearing the evidence, and without taking the Judge's exposition of the law on the point and remarks that this is a striking instance of the inability of European juries to return proper verdicts in cases of trial of European offenders. He further says that it is a matter of common repute that it is almost impossible to get a European jury to return a verdict of guilty, should the accused happen to be a European and the aggrieved a coloured man. This belief it is the duty of every European in the country to refute. Time was when the people in the country absolutely believed in the even-handed justice of British courts, and upon this belief to a very great extent was founded and rests the Empire of Britain in India. Repeated miscarriages of justice, in cases in which the accused were Britons, have, in truth, visibly shaken the confidence of the public in the impartiality of British courts of justice, the far-reaching effects of which, it is dangerous to ignore. When people find that it is difficult, nay, impossible, to get justice against an European, it is simply natural for them to abjure the courts and obtain what reparation they could otherwise secure for their wrongs.

CITIZEN, 14th May 1908.

Munsifs.

64. The *Indian People* (Allahabad), of the 14th May, publishes a letter from a correspondent who, while suggesting the advisability of making the Subordinate Judicial Service more attractive than it is now, remarks that in the case of those approved candidates who have officiated as Munsifs and who are about to exceed the age limit, it would be advisable to exempt them from the age limit rules, and in the case of those approved candidates who have not been appointed to permanent posts because their juniors were about to attain the age limit, he thinks that they should be appointed in the next higher grade, for they had to wait so long for no fault of their own but simply to give a chance to their older juniors who would have been otherwise disqualified.

INDIAN PEOPLE, 14th May 1908.

Excise.

65. The *Naiyar-i-Azam* (Moradabad), of the 12th May, referring to the proposed Licensing Bill for regulating the sale of liquor in England, suggests the advisability of similar legislation in India, as it would be a boon to the country in its present condition.

NAIYAR-I-AZAM, 12th May 1908.

(b).—Police.

Punitive police.

66. The editor of the *Modern Review* (Allahabad), for May, makes the following observations on the punitive police in his editorial notes :—

MODERN REVIEW, May 1908.

"The Bengal papers are full of facts and figures to prove that punitive police have been imposed in many villages in East Bengal simply to crush the *swadeshi* movement. For the maintenance of the punitive police, Hindus have been generally taxed and Musalmans have either not been taxed at all or only nominally taxed. Again, *swadeshi* Hindus have been very heavily taxed, whereas anti-*swadeshists* have been nominally taxed. Of course 'Lord' Morley cannot believe this. Why should he? He is not paid to do so. And he is not a Pharisee!

We have already pointed out in our note on 'the British *jazia*' in the March number that this punitive police tax will eventually lead to passive resistance on the part of the people. But the time is not yet come. Let the cup of tyranny be full to the brim. Passive resistance bears fruit very soon where

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there is the practicability of active resistance. But even in the circumstances in which we are placed, passive resistance will lead us to victory—only let there be the will to resist in every bosom."

(c)—Finance and Taxation—Nil.

(d)—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 7th May 1908.

The Agra municipality.

67. The *Nasim-i-Agra*, of the 7th May, referring to the embezzlement of some water-rate money by bill-collectors in the Agra municipality, remarks that it is due to the neglect of the accountant and other officials of the municipality who do not check the accounts every month. The editor further writes that some people say that this confusion is due to the age of the Secretary-Engineer who cannot supervise the work efficiently, and as a result the whole work devolves on the Assistant Secretary and other overworked officials.

(e)—Education.

HIND, 7th May 1908.

A head master and a student.

68. The *Hind* (Lucknow), of the 7th May, complains that the Head Master of the Aligarh District School caned some students of his school who attended Lala Lajpat Rai's lectures and recently kicked an *Arya Samajist* student who was performing the religious ceremony called *Agnihotra*.

KAYASTHA HITKARI, 8th May 1908.

The Allahabad Kayastha Pathshala.

69. The *Kayastha Hitkári* (Agra), of the 8th May, makes the following suggestion in connection with the improvement of the Kayastha Pathshala at Allahabad:—

(1) That students of all caste and creed, including Muhammadans, should be admitted to the institution.

(2) That the Pathshala authorities should not treat public opinion with contempt when it is decidedly in favour of certain reforms; but should try to meet the arguments of the public by issuing pamphlets in justification of their conduct, for this would remove all mutual misunderstanding.

(3) That an appeal on behalf of the institution for subscriptions from the public should be issued from time to time under the signature of the President.

(4) That the annual reports should be circulated among the whole of the Kayastha community instead of among the members only.

(5) That the names of donors and subscribers to the funds of the institution should be published in some organ of the Kayastha community.

HINDOSTHAN, 13th May 1908.

The Entrance Examination of the Allahabad University.

70. The following is from the editorial notes of the *Hindosthan* (Kalakankar), of the 13th May :—

"The Entrance Examination of the Allahabad University extended this year to about three weeks. The reason for this was that most of the papers leaked out, and questions set in examination papers could be procured at Rs. 2 each beforehand. Such a scandal deserves thorough enquiry and the culprits, when caught, should be severely punished. The printing of these papers was, it is said, entrusted to the *Pioneer* press, and if it is found that the papers leaked out through the agency of the printers or compositors there, it does very little credit to the supervision in the premier press in India. In fact it would be no injustice if the press were refused payment or remuneration. The extra inconvenience and expense to which the mofussil candidates were put also requires consideration."

ADVOCATE, 14th May 1908.

The Matriculation Examination.

71. Correspondents writing to the *Advocate* (Lucknow), of the 14th May, on the Matriculation Examination scandal, suggest that there should be no re-examination, as it would entail a great hardship upon the students, and that in future examinations should be held in colleges only, so that the chance of the leaking out of the papers may be eliminated.

MODERN REVIEW, May 1908.

School inspection.

72. The following is from the editorial notes of the *Modern Review* (Allahabad), for May :—

"The Hon'ble Babu Jogendra Chandra Ghosh pointed out the other day in the Bengal Council Chamber that for Primary Education, out of a total expenditure of nine lakhs, Rs. 2,01,800 were meant for inspection. Evidently the

Government cares less for providing intellectual food than for the *(political)* quality of the food supplied. Perhaps the official logical division of the genus Inspector is somewhat as follows: *(a)* Police Inspector, *(b)* School Inspector. Police inspectors to deal with adult and actual criminals, and school inspectors to deal with young and possible criminals."

(f)—Agriculture and questions affecting the land.

73. The Hindi *Hindosthan* (Kalakankar), of the 9th May, suggests the desirability of wells being dug in Behar on a large scale in order to make the cultivator as far as possible independent of the uncertainty of periodical rains in his agricultural operations, and as being a cheaper and more suitable form of irrigation than canal irrigation.

HINDOSTHAN, 9th May 1908.

Wells in Behar.

74. The *Bhárat Sudashá Pravartak* (Farrukhabad), for April (received on the 13th May), considers that famine in India is not so much due to the scarcity of grain as to the scarcity of money, which is a natural consequence of heavy taxation by Government. The editor suggests the reduction of taxation, the restriction of the export of grain and the improvement of the productive capacity of land as means for preventing famine in India.

BHARAT SUDASHA PRAVARTAK, 13th May 1908.

The Famine.

75. The *Zamana* (Cawnpore), for April, complains that Government is doing nothing to make the frequent occurrences of famines impossible. Relief works are of a very temporary character and have no permanent effect. The poverty of the people is daily increasing, but the officials are still harping upon their prosperity. The country is being drained of grain in enormous quantities, but no steps are taken to interdict its export. The apathy of officials towards the people is due to their ignorance of the real condition of the people. The non-official members of the Viceroy's Council made many proposals for the relief of the poverty-stricken masses and for the development of industries and arts, but they were all rejected as impracticable. Large grants have been made for the construction of railways, and the military expenditure has not beenreduced.

ZAMANA, April 1908.

The Famine.

76. The following is from the editorial notes of the *Modern Review* (Allahabad), for May:—

MODERN REVIEW, May 1908.

Famine in the United Provinces.

"It is a sad commentary on the public spirit of the United Provinces, that non-official famine relief work should have had to be commenced there by men of other provinces. We are pleased to find, however, that Oudh has awaked, and we hope Agra will soon follow. Lala Lajpat Rai and Babu Abinash Chandra Majumdar have been doing the work of relieving the famine-stricken in right earnest. In this blessed work they are being helped by bands of enthusiastic volunteers. Babu Abinash Chandra had hitherto been working in Allahabad; he has lately opened a fresh centre of relief at Bahraich, whence he has been sending to the papers painful descriptions of the condition of the people. Says he:—

'Wages given to labourers are not sufficient even to keep *them* in healthy condition, not to speak of their family and children. The paternal Government considers it its duty to keep men safe from the clutches of death. But if I were given the choice, I would have probably preferred an immediate relief to a prolonged life of starvation and ultimate end by dysentery and diarrhœa. The Famine Code is a standing disgrace to the British idea of charity. If you are generous and charitable, save the starving fully or leave them to their fate to struggle and die. Why tantalize them with a hope of life which you are unable to grant?'

Babu Abinash Chandra being engaged in the self-imposed work of famine relief at great self-sacrifice and under trying circumstances, has been driven by the painful scenes he daily witnesses, to indulge in this bit of frank criticism. But *we* have no right to read what he writes unless we help him in his work. His address is Lawrenceganj, Allahabad."

77. Referring to the rumour regarding the closing of the famine relief works and the opening of small civil works instead from the 15th May, the *Rahbar* (Moradabad), of the 7th May, remarks that famine relief works are a great boon to the

RAHBAR, 7th May 1908.

The Famine.

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famine-stricken cultivators of the United Provinces. Their closing, therefore, will mean a good deal of hardship to the workers who are still crowding into them in large numbers.

RAHBAR, 7th May 1908.

Famine and its causes.

78. A correspondent writing in the *Rahbar* (Moradabad), of the 7th May, says that it is now an established fact that famine is due to the constant decrease in the number of cattle in India. The superficial observer holds the flesh-eating population, e.g. the Muhammadans, responsible for this decrease. In the opinion of the writer, Hindus are more to blame in this connection than Muhammadans; for they being in the majority consume the greatest part of the articles made by the leather of slaughtered animals. The editor, therefore, urges upon Hindus and upon their leaders especially, the necessity of giving up the use of leather goods and of substituting the use of canvas ones instead.

MASHRIQ, 12th May 1908.

The Famine.

79. The *Mashriq* (Gorakhpur), of the 12th May, referring to the intention of the Government to close all famine works from the 15th May, suggests the advisability of continuing these works till the *kharif* crops are ready. The editor moreover complains that tahsildars have already begun to press people for land revenue and for the repayment of *takavi* advances.

HINDUSTANI, 13th May 1908.

The Famine.

80. A correspondent of the *Hindustani* (Lucknow), of the 13th May, while discussing the measures adopted by the Nepal Government to ward off famine, remarks that in Nepal there are canals from which cultivators can take water for irrigation without paying anything, that in all villages there is a grain dépôt maintained by the Darbar, from which grain is distributed to the people during famines and that the export of grain is at once stopped when the state is threatened with famine. He requests the British Government to adopt similar measures.

CITIZEN, 14th May 1908.

Famine Relief.

81. The *Citizen* (Allahabad), of the 14th May, publishes the following:—

"We give a prominent place to a letter from Lala Lajpat Rai, in the hope that it may successfully appeal to some of our readers and induce them to give him the required help in his philanthropic mission.

SIR,—I regret that for want of volunteers my famine relief work is not proceeding as it should. The young men who had been so far carrying on this work, have returned to their duties and their places have not yet been filled in by others. It will be a great pity if the funds supplied to me by the benevolent people of other provinces remain unexpended for want of a proper agency to distribute the same. I have already sent two young men to Oudh, two more are going in a day or two; some half a dozen or more are already there, but the number is too inadequate to cope with the demand for help. It is a matter of extreme regret that the sympathy displayed by other provinces towards their famine-stricken brethren in the United Provinces should have failed to evoke an adequate response in the educated men of the United Provinces. So far the work has been principally done by the Panjabis. I appeal to the young men of the United Provinces to come to my help and carry on the work of relief so well started by their Panjabi brethren. To the Panjabis also I beg to make the same appeal. It will not add to their credit if the trust reposed in one of them, by the good people of other provinces, fails to be properly discharged for want of good and reliable workers.

Yours &c.,
LAJPAT RAI."

(g)—General.

SARASWATI, May 1908.

Plague.

82. Dr. Mahendu Lal Garga contributes an article to the *Saraswati* (Allahabad) for May, in which he urges that educated classes should take steps to remove the superstitious idea prevalent among the masses that Government has spread plague in the country in order to reduce its population which has grown out of all proportion to the means of subsistence.

83. An article entitled "Some Industries of Eastern Bengal and Assam", is contributed to the *Modern Review* (Allahabad), for May, by Mr. Daxshina Ranjan Ghosh, in which a good deal of information is given regarding the actual industries, and various suggestions are made regarding the possible industries of Eastern Bengal and Assam.

"Some Industries of Eastern Bengal and Assam."

MODERN REVIEW, May 1908.

84. Dr. A. K. Coomarswamy contributes an article to the *Modern Review* (Allahabad), for May, entitled "Art of the East and of the West", in which he points out that it is impossible to understand Indian art unless one is acquainted with the traditions of which it is the direct expression. The Eastern and Western ideas of art, he says, are totally different. The robust muscularity of a Greek statue is repugnant to the lover of the repose and refinement of the limbs of Orientals. The same is the case with features and colour. But the real division lies deeper still. The absence of all mystery, the altogether limited ideal of art and satisfaction at the expression of physical beauty render the Western conception of art far inferior to the Eastern. The Western artist, the writer remarks in conclusion, sees nature with his eyes and judges of art by intellectual standards, whereas the Indian seeks truth in his inner consciousness and judges of its expression by metaphysical standards.

"Art of the East and of the West."

MODERN REVIEW, May 1908.

85. The *Cawnpore Gazette*, of the 8th May, referring to the enthusiastic welcome accorded by the people of Bombay to Mr. Chaggan Lal, editor of the *Swaraj* (Bombay), on his release from prison, remarks that before he was prosecuted for sedition and imprisoned, he was an unknown man, but he has now become exceedingly popular with the people, instead of being disgraced in any way.

Government and Journalists.

CAWNPORE GAZETTE, 8th May 1908.

86. The *Ánand* (Lucknow), of the 7th May, advises its contemporaries to give up indulging in violent language, which is simply intended to increase their sale, lest they should be regarded as advocating to the manufacture of bombs, as certain papers are said to have done as alleged by Khudiram Bose, who is accused in the Muzaffarpur bomb outrage.

The Vernacular Press.

ANAND, 7th May 1908.

87. The *Ánand* (Lucknow), of the 7th May, condemns the suggestion of Mr. Mitra regarding the control of the Vernacular press in India, and remarks that Mr. Mitra is a disgrace to the Bengali community.

Mr. Mitra.

ANAND, 7th May 1908.

88. The *Árya Mitra* (Agra), of the 8th May, applauds the women of Bengal for their efforts in encouraging the *swadeshi* movement and says that their interest in the movement is due to most of them being educated and enlightened. The editor exhorts the women of these provinces to take a lesson from their sisters of Bengal and to take an interest in the regeneration of the country.

Bengal women and the *swadeshi* movement.

ARYA MITRA, 8th May 1908.

89. The *Abhyudaya* (Allahabad), of the 8th May, says that since Government thinks Khalilullah alone responsible for the Etawah conspiracy, he cannot be an ordinary man and his arrest will lead to important disclosures. The editor urges that as the Criminal Investigation Department of these provinces has not so far been able to effect his arrest, it would be advisable to ask the aid of the Criminal Investigation Department of Bengal, which has shown exceptional skill in unearthing the Calcutta anarchist conspiracy.

The Etawah incident.

ABHYUDAYA, 8th May 1908.

90. The *Riyáz-ul-Akhbar* (Lucknow), of the 8th May, in an article on Hindus and Muhammadans says that Hindus have a capacity to adapt themselves to their environment. On the advent of Muhammadans in India, they took to Muhammadan modes of life, which they did not feel the least pang at renouncing in favour of the habits of the English, when the supremacy of the latter was established in India. This power of adaptability, however, did not come in the way of—rather made possible—their living peacefully with Muhammadans, though it is alone responsible for the disappearance of that domestic simplicity and pious rusticity which were once the characteristic features of Indian life.

Hindus and Muhammadans, a plea for their reunion.

RIYAZ-UL-AKHBAR, 8th May 1908.

But of late signs of coming discord and strife have been visible, and the system of English education, which was expected to create national consciousness in the Indian mind, has served only to foster a peculiar hatred for all that is of Indian origin. The result is that strange developments have taken place. There is not that mutual love and affection between Hindus and Muhammadans that made life in ancient times quite enviable. Distrust, selfishness, and prejudice have combined to make those happy relations of former days quite impossible now.

But this state of affairs should not be allowed to continue any longer now. Every sincere leader, every well-wisher of India, and every one who is anxious to see his affairs administered by himself, should try to re-establish perfect union between these two great races of India.

In conclusion the writer, who is a Muhammadan, feels assured that Muhammadans who are 'worthy sons of worthy fathers' will surely co-operate with every movement of the Hindus, provided they are not objectionable and seditious.

SHAHNAI-I-HIND, 8th May 1908.

Europeans and Indians.

91. The *Shahnai-i-Hind* (Meerut), of the 8th May, referring to the question of social intercourse between Europeans and Indians, remarks that many misunderstandings would be removed if there were freer intercourse between the two communities, and that the people of India would welcome this most heartily. But, the editor says, there are many obstacles in the way. Many European officers want Indians to demean themselves by taking off their shoes when they come to see them and to flatter them by calling them *huzur*, &c., as ignorant and interested persons do. They do not like educated Indian gentlemen to meet with them on terms of equality. It is this over-bearing conduct of European officials that is making the Government unpopular.

ARYA MITRA, 8th May 1908.

Mr. Tilak.

92. The *Árya Mitra* (Agra), of the 8th May, says that of all Indian leaders Mr. Tilak is respected most by the public, the reason being that he has suffered more than any other leader in the cause of the country. The editor notes that it is alleged that in the calamity that overtook the Temperance Volunteers in Poona owing to their prohibiting people not to drink, Mr. Tilak rendered them the greatest help, in as much as he paid the fines imposed upon them by the District Magistrate from his own pocket.

ADVOCATE, 10th May 1908.

Temperance work in Poona.

93. The *Advocate* (Lucknow), of the 10th May, makes the following observations on the press note issued by the Bombay Government regarding the temperance crusade :—

"We are as much sorry for the practical failure of the crusade, the inevitable result of the proposed deputation not meeting the Governor, as for the mistake in fixing Mahableshwar as the 'trysting place.' Sir Sydenham Clarke would have been well advised to come down to Poona, the scene of magisterial vagaries and temperance activities. A discussion on the spot would have better justified any decision that could be arrived at."

RAHBAR, 7th May 1908.

Kayasthas in Government service.

94. The *Rahbar* (Moradabad), of the 7th May, says that in these days when Government wants to set one caste against the other it is no wonder that one hears of the Kayasthas—whose profession by the way has always been Government service—being precluded from entering it in order to secure "due representation" of other castes.

Had not "divide and rule" been its policy, the Government would have carried into effect the words of the Queen's Proclamation, and secured the confidence of all sections of the Indian people.

KAYASTHA HITKARI, 8th May 1908.

Kayasthas in Government service.

95. Referring to the order of the Government regarding the recruitment of Kayasthas for Government service a correspondent writes to the *Kayastha Hitkari* (Agra), of the 8th May, as follows :—

"In view of the fact that the Government has now publicly announced its intention to preclude the entering of Kayasthas into its service, it is now obligatory upon the leading men of the community to start technical schools for giving practical training to Kayastha children." The correspondent also suggests the desirability of building more rooms in connection with the Kayastha boarding house at Allahabad.

96. Referring to the recent order of Government regarding the admission of the Kayasthas into the Government service, the *Kayastha Hitkari* (Agra), of the 8th May, says that in case Government is not prepared to grant posts to Kayasthas they should now turn their attention to commerce and industry. They should establish national emporiums in every town and city, and submit a list of shops thus opened to the *Hitkari* office for the information and guidance of the community at large.

KAYASTHA HITKARI, 8th May 1908.

Kayasthas and their future occupation.

97. A correspondent writing to the *Advocate* (Lucknow), of the 10th May, says that "it is the literary ability and the capacity to serve Government well that have enabled the Kayasthas to hold their own against the non-office-seekers,—and it shall, indeed, bring about their ruin, if the officers having the patronages of appointments at their disposal, shut the doors of service against them and do themselves what the modern office-seekers failed to do on the score of ability and efficiency. To exclude the Kayasthas from Government service—the main source of livelihood—would be to keep them away from an honourable career and to create a new poor class—a state of affairs quite inconsistent with the liberal policy of the present Lieutenant Governor, Sir John Hewett, as adopted by him during the seasons of scarcity to save his people from starvation and keep their bodies and souls together. The excess (if any) of the number of Kayasthas in Government service should not be visited by punitive measures like exclusion and supersession. The number of Kayasthas in Government service has already been reduced and the number now remaining is simply inadequate considering their numbers and general education, and in proportion to the numbers and education of other communities. At all events they look to the United Provinces Government for protection."

ADVOCATE, 10th May 1908.

Kayasthas and Government service.

98. The Hindi *Hindosthan* (Kalakankar), of the 10th May, remarks that Indians would be better remunerated for the time and money spent on their education, if they were to take to business rather than to service in some office, and points out that trade in fruit within the country itself and the export of fruit to foreign countries would be a very paying business, if carried on scientific lines.

HINDOSTHAN, 10th May 1908.

Trade in fruit.

99. A correspondent writing to the *Bhárat Jiwan* (Benares), of the 11th May, exhorts the people to give up burning kerosine oil, as experience shows that it is conducive to the dissemination of plague germs.

BHARAT JIWAN, 11th May 1908.

Kerosine oil, a cause of plague.

100. The *Nasim-i-Agra*, of the 11th May, says that corruption in public offices is due to the low pay of subordinate officials. The existing rate of pay was fixed at a time when provisions were very cheap. But now that grain is selling at famine rates these officials are compelled to resort to dishonest methods for earning their livelihood. The editor therefore requests the Government to increase the pay of low-paid officials, if it wants to discourage bribe-taking in their ranks.

NASIM-I-AGRA, 11th May 1908.

Government servants and their pay.

101. The *Hind* (Lucknow), of the 7th May, reproduces from the *Yugantar* (Calcutta), an article in which the writer tries to show that Promissory Notes issued by the British Government are worthless and unredeemable. The editor, however, does not agree with the conclusions arrived at.

HIND, 7th May 1908.

Promissory notes.

102. The *Oudh Akhbar* (Lucknow), of the 12th May, referring to the scurrilous leaflet on Promissory Notes, which was circulated broadcast in Bombay theatres, remarks that such writing simply produces irritation and is not calculated to bridge over the gulf between the rulers and the ruled. The writer concludes by saying that Government would not feel annoyed if the people of India were to invest their money in *swadeshi* concerns.

OUDH AKHBAR, 12th May 1908.

Promissory notes.

103. The *Naiyar-i-Azam* (Moradabad), of the 12th May, referring to the existing relations between Hindus and Musalmans, remarks that India cannot make any progress as long as Hindus and Musalmans are not fused together into one national

NAIYAR-I-AZAM, 12th May 1908.

Hindus and Musalmans.

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unit. Religious scruples and susceptibilities should not be allowed to interfere in political unity.

OUDH AKHBAR, 13th May 1908.

Swadeshism and its opponents.

104. The gain of one party is the loss of another, and so it is no wonder, says the *Oudh Akhbar* (Lucknow), of the 13th May, that the *swadeshi* movement—the movement for the regeneration of India—has met with opposition at the hands of those who have the power to crush it down completely.

Indians are usually peace-loving. Their "unaggressive civilization" and "simple policy" made it possible for the foreigners to gain complete mastery over the Indian market. The result has been that the whole mercantile trade is now altogether into the hands of foreign races. But since necessity is the mother of invention, the poor Indians were compelled to adopt foreign methods for bettering their own condition. They came to realize that degeneration has crept into every department of their life. With this consciousness there arose simultaneously the idea of the *swadeshi* movement as the sovereign remedy for every defect in the "national organism." Now this *swadeshi* movement, as has been said in the beginning, has two aspects. Firstly, it will herald the beginning of a new era of prosperity for the Indians; and, secondly, it will mean loss (by the decline of their trade) to foreigners. Hence, these persons have begun their opposition to the movement in right earnest.

The editor then quotes the instance of a high Government official trying to discourage the *swadeshi* movement in Bengal and refers to the case reported in the *Indian Empire* (Calcutta), of the 20th April.

HINDOSTHAN, 14th May 1908.

The cotton industry of India.

105. The *Hindosthan* (Kalakankar), of the 14th May, says that "recent experiments in cotton have fully demonstrated the fact that Egyptian cotton can very easily be grown in Sindh, that the best Indian varieties can successfully be introduced where inferior sorts are generally sown, that those good varieties can still be improved by careful selection, and that all varieties can be kept from deterioration only if properly maintained by selection. The cotton industry of India would surely be transformed were it possible to bring these facts home to the cultivators. But how are these discoveries to be brought to the knowledge of the ryot, to be of any practical value to him, is a question that can very well be disposed of by the various agricultural departments."

ADVOCATE, 14th May 1908.

Sanitary reform.

106. The *Advocate* (Lucknow), of the 14th May, referring to the letter addressed by the Calcutta Trades Association to the Government on the subject of Sanitary Reform, and to the suggestion to employ European officers only in large towns, remarks that these suggestions are based entirely on self-interest. The editor cannot understand why European officers are to be employed "in a work in which the passions and prejudices of the people have to be fought against and won over to the side of reform." He thinks that *European training* may be insisted upon, but that there is no reason why the Association should lay so much stress on the employment of *European officers*.

OUDH AKHBAR, 14th May 1908.

European Engineers.

107. The *Oudh Akhbar* (Lucknow), of the 14th May, referring to the demand for forty European Engineers by the Panjab (?) Government, remarks that when competent Indian engineers can be had in the province there is no need for drafting such a large number from England, and that such indiscreet action should not be repeated.

V.—Legislation.

Nil.

VI.—Railway.

NASIM-I-AGRA, 7th May 1908.

Hardwar Railway Station.

108. The *Nasim-i-Agra*, of the 7th May, suggests the advisability of constructing a rest-house for *parda-nashin* Indian ladies at the Hardwar Railway Station, which is much frequented by pilgrims.

Railways.

109. The *Rohilkhand Gazette* (Bareilly), of the 8th May, makes the following suggestions for the consideration of the railway administration :— ROHILKHAND GAZETTE, 8th May 1908.

(1) Railway accidents can be, to some extent, prevented if the lines are doubled.

(2) The quarters for the Railway Police and other employés should be improved as they are very uncomfortable on some lines, especially on the Rohilkhand and Kumaun Railway.

(3) Ample accommodation should be provided for intermediate and third class passengers and extra carriages should be attached to trains if reserved accommodation has to be provided.

(4) Water should be supplied to passengers at all stations in the hot weather, as there are many people who cannot afford to pay for ice.

(5) *Zenana* waiting rooms are urgently required at the Moradabad and Bareilly Railway stations.

(6) The railways should, by means of criers, inform ignorant people of the concessions they make during holidays and fairs, as only educated people can read the printed notices.

The Fyzabad City Station.

110. The *Advocate* (Lucknow), of the 10th May, complains of the inconvenience caused to the public at the new city station at Fyzabad for want of a waterman, a raised platform, a waiting room, and on account of the non-stoppage of all the night and day trains, and the closing of foreign booking, and hopes that the railway authorities will not lose time in meeting the popular demand for station improvement. ADVOCATE, 10th May 1908.

The Ghaziabad collision.

111. Referring to the railway accident in Australia, which resulted in three hundred and sixty-eight killed and injured, the *Rahbar* (Moradabad), of the 7th May, says that it would be an offence to foretell the number of deaths due to the collision of trains near Ghaziabad; but an approximate idea of the number can be had by comparing the present accident with that in Australia. The editor, however, promises to publish the names of those persons of Moradabad, who were travelling by these trains, in the next issue. RAHBAR, 7th May 1908.

The Ghaziabad collision.

112. Referring to the serious railway collision near Ghaziabad, the *Mukhbir-i-Alam* (Moradabad), of the 8th May, says that the accident is due to some mistake in the transmission of the line clear message. Some signallers may consequently be sent to jail; but what consolation can the Government offer to such of the bereaved families as have none left to maintain them. MUKHBIR-I-ALAM, 8th May 1908.

The Oudh and Rohilkhand Railway accident.

113. The *Hindustani* (Lucknow), of the 13th May, referring to the recent accident on the Oudh and Rohilkhand Railway, remarks that an investigation only will not be sufficient, but an enquiry into the causes that lead to such accidents is essential and if accidents are found to be due to press of work, the subordinate officials of the railway should be relieved of their excessive duties. HINDUSTANI, 13th May 1908.

The railway accident near Ghaziabad.

114. Referring to the ghastly accident that occurred between Ghaziabad and Dasna, on the Oudh and Rohilkhand Railway, details of which are simply harrowing, the editor of the *Citizen* (Allahabad), in the issue of the 14th May, remarks :— CITIZEN, 14th May 1908.

"Whatever the cause, we hope the Government will hold a thorough, searching and independent inquiry into the accident. There is some screw loose somewhere, and the public will not be satisfied until the circumstances which resulted in such a horrible calamity are impartially investigated and adequate measures devised for the prevention of such dreadful accidents, in so far as they may be due to avoidable causes."

The Ghaziabad Railway collision.

115. The *Union Gazette* (Bareilly), of the 14th May, says that Indians are particularly unfortunate in these days. Some calamity or other is always present at their doors. They had hardly survived the plague and the famine, when another misfortune in the shape of railway accidents completely overwhelmed them. The memory of the Ludhiana incident was still fresh in their minds when the Ghaziabad collision UNION GAZETTE, 14th May 1908.

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came to fill the cup of their misery. Is it not the time, one might ask the railway authorities, to consider the question of doubling the railway lines all over the country?

ADVOCATE, 14th May 1908.

The Oudh and Rohilkhand Railway accident.

116. The *Advocate* (Lucknow), of the 14th May, referring to the recent accident on the Oudh and Rohilkhand Railway, remarks:—

"But this accident, heart-rending as it is, will pass away without moving the heart of the Railway administration to have better men on better salaries on the stations and to remove the root evil—that of overwork—to which all these accidents are due."

INDIAN PEOPLE, 14th May 1908.

Railway collisions.

117. The *Indian People* (Allahabad), of the 14th May, referring to the frequent collisions on Indian railways, remarks that up to this time the Indian public has been complaining only of the discomforts it has to suffer in railway travelling, but now it is confronted with a graver danger, i.e. the frequent mishaps on railways. The Government does not take any serious notice of it because Indian lives are thought to be a cheap commodity. The princely incomes derived by the railway administrations should be devoted to the better management of the lines. Station Masters in charge of roadside stations are very ignorant and overworked. Attempts should be made to attract better qualified men by offering them handsome salaries. Most of the Station Masters are unable to understand the circulars on "electric connections" and "insulators," &c.

VII.—Post Office.

RIYAZ-UL-AKHBAR, 8th May 1908.

Post-cards.

118. A correspondent writing to the *Riyáz-ul-Akhbar* (Lucknow), of the 8th May, says that much trouble and inconvenience is felt by the public in ascertaining why sometimes even sufficiently stamped service and private post cards are marked bearing. The writer suggests that the reason for marking them bearing should also be stated somewhere on the post cards, as this would make the postal authorities more cautious.

POSTAL MAGAZINE, April 1908.

House arrangement for inspecting officers of the Postal department.

119. A correspondent writing to the April number of the *Postal Magazine* (Agra), says that considering the difficulty and inconvenience to which the branch and sub-postmasters are put in providing accommodation for inspecting officers visiting their post offices, Government should either build suitable quarters for such inspecting officers or provide them with tents.

POSTAL MAGAZINE, April 1908.

Grievances of the Post Office staff.

120. A correspondent in the April number of the *Postal Magazine* (Agra), wants to draw the attention of the authorities to the following grievances:—

(a) Members of local post offices and of the Railway Mail Service complain that their work is very heavy and that the staff is insufficient.

(b) That though entitled to it, they do not get leave on occasions of extraordinary importance.

(c) That when on leave, they get their pay on joining the office. This entails great hardships upon them; for during the period they are on leave they do not get anything to meet their daily expenses.

(d) That they do not get holidays on the occasion of Hindu and Muhammadan festivals.

(e) That like Railway servants, who get free passes, they do not get travelling allowance when proceeding on leave.

(f) That messengers and village peons have to suffer a good deal of hardship in the winter and rainy seasons, because they are not provided with suitable clothes: what they get they have to pay for from their own pockets.

(g) That the system of granting commission on the sale of postage stamps was a great boon to post peons and to branch and sub-postmasters. It should either be renewed or their pay should be increased.

121. The *Riyáz-ul-Akhbar* (Lucknow), of the 12th May, referring to the proposal that is about to be submitted by the postal employés to the Government, makes the following suggestions :— **RIYAZ-UL-AKHBAR, 12th May 1908.**

Postal employes.

(1) Salaries should be increased, and grain and compensation allowances should be sanctioned for those stationed in the hills ;
(2) The posts should be graded with steps every five years.
(3) Some compensation is necessary for the abolition of the commission on the sale of postage stamps.
(4) Free quarters should be provided for those who work more than eight hours, or house allowance should be given instead.

122. The editor of the *Citizen* (Allahabad), in the issue of the 14th May, says that the solution of the difficulty in connection with the telegraph trouble has left the position of Indian employés very much as it was, and in spite of their loyalty during a period of exceptional difficulty, nothing has been done in recognition of their service. He says that we have never been able to understand why an invidious distinction should be made between European and Indian employés in the matter of house allowance and why the latter should be placed on what is called the Local Scale, when they have to do the same work as the former, who enjoy the advantages of the General Scale. **CITIZEN, 14th May 1908.**

The Telegraph department and Indian employes.

He hopes that Government and the Department will yet reconsider their decision and remove the legitimate grievances of Indian employés.

123. The *Riyáz-i-Faiz* (Pilibhit), of the 4th May, expresses its astonishment at the order of the Magistrate of Pilibhit forbidding the celebration of the anniversary of the Baisalpur *Arya Samaj*. It says that the present Magistrate was thoroughly trusted by all sections of the Pilibhit public and that there was no sign of unrest anywhere. But his present order has disturbed and exasperated a great law-abiding people. The celebration, says the editor, had to be abandoned and the guests had to go away, disappointment and sorrow rankling in their hearts. With reference to the above, the *Riyáz-i-Faiz* further publishes a letter from the District Magistrate to Babu Janki Prasad, Vice-President of the *Samaj*, stating that his order was quite misunderstood by his subordinates and that he had no intention to forbid the celebration of the anniversary. In that letter the Magistrate also states that the officers who were responsible for stopping the celebration of the anniversary have already been punished. The Magistrate, in concluding the letter, hopes that in view of this disclaimer every misunderstanding will be removed. **RIYAZ-I-FAIZ, 4th May 1908.**

Anniversary of the Baisalpur *Arya Samaj* and the Magistrate of Pilibhit.

Commenting upon this letter the editor praises the District Magistrate for his justice, high-mindedness, sympathy and tolerance. He feels proud at having such a Magistrate in his district. Some more officials of this stamp and the present estrangement between the people and the Government would cease to exist.

124. The *Hind* (Lucknow), of the 7th May, complains that in Lucknow there is a class of beggars called *Murchirias* who extort money from shopkeepers and others by pretending to wound their bodies by pointed instruments made of iron and by other disgusting means. The editor requests the Deputy Commissioner to prevent them from begging in this manner. **HIND, 7th May 1908.**

Beggars in Lucknow.

125. The *Jain Gazette* (Deoband), of the 8th May, contains an article urging as usual the boycott of foreign goods as a means of attracting the attention of the British public and of Government to the grievance of the Jain community in the matter of the Parasnath Hill so as to save it from the intended desecration by the construction of bungalows upon it. **JAIN GAZETTE, 8th May 1908.**

The Parasnath Hill.

126. The *Jain Gazette* (Deoband), of the 8th May, reproduces the address delivered by Mr. Gulab Chand, M.A., before the All-India Jain Young Men's Association at Surat in which he pointed out that the construction of bungalows for Europeans on the Parasnath Hill would interfere with the religion of the Jains, that it would be a source of constant friction between Jain pilgrims and the European inmates **JAIN GAZETTE, 8th May 1908.**

The Parasnath Hill.

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of those bungalows, and that when once bungalows were built there the entire hill would be covered with buildings sooner or later in spite of the assurance of the Lieutenant-Governor of Bengal to the contrary. He urged that by every means in their power, the Jains should acquaint the Government that its decision had dissatisfied their entire community, and that unless the proposed measure was abandoned they would not be reconciled. In conclusion he called upon the Jains to agitate and agitate till their King-Emperor took notice of their grievance and they got their end.

ADVOCATE, 10th May 1908.

The Parasnath Hill.

127. The *Advocate* (Lucknow), of the 10th May, says that the decision of the Government of India regarding the Parasnath controversy has disappointed the Jain community throughout India, and wounded their religious susceptibilities.

The editor says that there are many ranges of hills in Bengal where bungalows for Europeans can be made without wounding anybody's feelings, and he thinks that the whole hill should be leased in perpetuity to the Jains.

INDIAN PEOPLE, 14th May 1908.

Anomalies of civilization.

128. The *Indian People* (Allahabad), of the 14th May, publishes a précis of a paper headed "Anomalies of Civilization" contributed by Mr. Amir Ali to the April number of the *Nineteenth Century*.

IX.—Miscellaneous.

AL-BASHIR, 12th May 1908.

Pice.

129. A correspondent writing to *Al-Bashir* (Etawah), of the 12th May, complains that the money-changers generally give only 15½ annas worth of pice in exchange for a rupee, which is a great hardship on people in such hard times. The correspondent asks Government to make some special arrangements for this.

Naini Tal :
The 16*th May* 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.

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SELECTIONS

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I.—Politics.

(a).—Foreign.

1. The *Shahna-i-Hind* (Meerut), of the 16th May, advises England to leave off her policy of obstruction in Macedonia and to give Turkey a free hand to deal with her recalcitrant Christian subjects, as terms cannot be dictated by England to Turkey without the active support of other powers, and this support is never likely to be obtained.

SHAHNA-I-HIND, 16th May 1908.

Macedonia.

(b).—Home.

2. The *Rahbar* (Moradabad), of the 14th May, referring to the Muzaffarpur outrage and to the Calcutta disclosures, remarks :—

RAHBAR, 14th May 1908.

The Muzaffarpur bomb outrage.

(1) The police are so panic-stricken that while searching a certain house in Calcutta recently they took the trunk of a wooden elephant for a gun.

(2) The police are trying to obtain evidence against Arabinda Ghosh and it is very likely that he will get some months' imprisonment.

(3) Those of our Bengali friends, who are in any way connected with the suspects in Calcutta, have to suffer a good deal of hardship these days. The house of Babu Subodh Chandra Mullick in Benares was thoroughly searched, presumably because he had made a princely donation to the National University.

(4) The police have arrested Babu Kishori Mohan at Muzaffarpur. His brother went to the Telegraph Office to wire to some of his relatives, but the signaller on duty would not accept the message for "he required a Magistrate's permission to do so."

What can be more unjust, asks the editor, than this?

3. The *Shahna-i-Hind* (Meerut), of the 16th May, referring to the Muzaffarpur outrage, remarks that such things take place only where tyrants bear sway and the people are oppressed and deprived of their rights. It is rather strange to think, the editor says, that such a thing has taken place in India, a country under the benign rule of the British. It is a result of the Western education that has been imparted to the Bengalis. But they ought to have realized, he says, that they cannot destroy the British nation by murdering a few individuals. This could not be done even in the Mutiny, which was a revolution on a much larger scale. The Government should take severe measures in this connection and prevent the recurrence of outrages by a thorough investigation. But it should also make a thorough enquiry into the causes of the discontent that led to this outrage. It can be traced back to the partition of Bengal. The Bengalis have some substantial grievance, otherwise they would not have dared to defy the Government. If the Government undoes the partition, it will not in any way lower its dignity, but will be conferring a great boon on the people of the province. An autocratic Government only stands on ceremony, whereas a popular Government is always ready to rectify its mistakes. If the Government of India can do nothing in this respect, the Home Government must come to the rescue. Repression will only add fuel to the fire.

SHAHNA-I-HIND, 16th May 1908.

The Muzaffarpur outrage.

In a subsequent note the editor, speaking on behalf of the Musalmans, says that they condemn the rebellious attitude of the Bengalis, but think at the same time that Government must exercise great moderation and tact in dealing with the discontent in Bengal. Bengalis having received Western education are hankering after a Western form of government and Government should, therefore, respect their aspirations and remove their grievances, for if their feelings had been considered they would not have adopted such a dangerous and suicidal policy. Government should not rely solely on the information supplied by its officials, but should make independent enquiries. India is not an uncivilized country, and the wishes of its people must be taken into consideration. If Government acts with moderation, no one will say that it is afraid of the Bengalis.

4. The *Arya Mitra* (Agra), of the 16th May, says that the Muzaffarpur outrage has caused grief not only to the inhabitants of Muzaffarpur but to the entire country, as the murdering of innocent women is considered the greatest sin. The editor expresses surprise that the Bengalis, who are thought to be the most timid section of the

ARYA MITRA, 16th May 1908.

The Muzaffarpur outrage.

inhabitants of India, should dare take the lives of Europeans whom they formerly regarded as more than human, and remarks that it is the disregard of public opinion by the Government that is making possible what has hitherto been an utter impossibility.

OUDH AKHBAR, 20th May 1908.

The Muzaffarpur outrage.

5. The *Oudh Akhbar* (Lucknow), of the 20th May, referring to the Muzaffarpur outrage, remarks that although legitimate revenge is tolerated by some religions, yet it is always preferable to forgive one's enemies. It is said, the editor further remarks, that these outrages are the outcome of the partition, but this policy of terrorism will have little effect. It is possible to be revenged upon a single individual, be he a beggar or a king, but it is impossible to be revenged upon a class, and especially upon the British nation. It is useless to threaten them, only constitutional agitation can have any effect.

OUDH AKHBAR, 21st May 1908.

Reflections on bomb outrages.

6. The editor of the *Oudh Akhbar* (Lucknow), in the issue of the 21st May, says that in view of the fact that the British Government has conferred so many blessings upon Indians and has provided them with ample opportunities to advance the cause of the country, they should disassociate themselves from those who sympathize with attempts upon the lives of Englishmen.

Indians must always remember that the present national movement owes its existence to the English. Before the national consciousness became dominant in the Indian mind, European and Anglo-Indian papers used to say with pardonable pride that to them alone India was indebted for her renascence. It would have been proper and compatible with their pride if they had continued to recognize the aspirations of the people. But instead of this just recognition it is found that national selfishness has made an impartial consideration of Indian grievances quite impossible, and this is why every party is trying to vilify the other even at the sacrifice of all sense of decency and propriety. Instead of adopting remedial measures, Government has resorted to a repressive policy—a policy which though intended to serve as a deterrent has produced a spirit of retaliation. At such times the policy of forgive and forget would be most successful. The editor does not mean to say that offenders should go unpunished. They should be punished, but at the same time an effort should be made to investigate the causes which have made such crimes possible these days. No attention should be paid to the choleric writings of the Anglo-Indian press, for if what is advice is listened to, the situation will become worse, and mutual ill-feeling and bitterness will go on increasing.

HIND, 14th May 1908.

The Calcutta sensation.

7. The *Hind* (Lucknow), of the 14th May, referring to the bomb disclosures in Calcutta, remarks that the incident has produced a commotion throughout India. The editor says that it is a matter of regret that some inexperienced and irresponsible young men have rendered the whole political agitation fruitless by their indiscreet actions. No one has any sympathy with them and every one is willing to help the Government in suppressing the conspiracy. Indians have as much sympathy for Mr. Kennedy in his bereavement as Europeans. It is a matter of wonder that Mr. Aravinda Ghosh, a man of culture, is implicated in the outrage. This will be a good opportunity for the Anglo-Indian press to vilify Indian political leaders to their hearts' content, and such papers will have no scruple in declaring that Indian leaders have a hand in the matter. But the editor remarks in conclusion that officials, too, are to blame for this, as they have exasperated the Bengalis by such perverse action as the partition of Bengal and by the harsh sentences passed by Mr. Kingsford on Calcutta journalists, and in this way have driven the young men of India to seek refuge in anarchism.

NIZAM-UL-MULK, 16th May 1908.

The Calcutta sensation.

8. The *Nizam-ul-Mulk* (Moradabad), of the 16th May, referring to the bomb discoveries, remarks that it is a matter of great satisfaction that the conspirators have been run down before they could do any grave mischief. The dauntless confessions of the persons who have been arrested show that they would have proved very dangerous. The editor asks the Government to have thorough enquiries made into the matter and to proceed cautiously.

9. The *Riyaz-ul-Akhbar* (Lucknow), of the 16th May, reproduces an article from the *Hindustani* (Lucknow), on the Muzaffarpur outrage and the Calcutta discoveries. RIYAZ-UL-AKHBAR, 16th May 1908.

The Calcutta sensation.

10. *Al Bashir* (Etawah), of the 19th May, in various notes on the bomb discoveries in Calcutta, remarks :— AL BASHIR, 19th May 1908.

The Calcutta sensation.

(1) The moderate papers are of opinion that the Hindu religion condemns such outrages. But it is very wonderful that they should regard a revolution against the British Government as contrary to religion, when they think *Sivaji*, in spite of his treacherous conduct, cruelty, marauding habits, &c., the saviour of India and celebrate the anniversaries of his birth. They, moreover, say that the conspiracy has been hatched by some indiscreet youths and that no responsible leader is concerned in it, but when agitation on European lines has been deemed to be legitimate, how can the formation of Secret Societies on the same lines and the use of dynamite be condemned? Undoubtedly, whatever has happened is the outcome of the incessant efforts of the Indian National Congress during the past twenty-five years.

(2) Two Hindus, who have been arrested, were dressed as Musalmans. They wanted to give out that they were Musalmans and thereby implicate the Musalman community in their crimes. This is one of the tactics adopted by the Hindus (to vilify the Musalmans).

(3) The number of Musalman police officers engaged in the searches in Calcutta was very small, otherwise the whole Hindu press would have accused them of concocting cases against the persons arrested, as was done in the Panjab. No Hindu paper has criticized the action of the police, although they have arrested even Mr. Aravinda Ghosh, who is declared innocent both by the Moderates and the Extremists.

(4) The Hindu leaders are mainly responsible for this outbreak of anarchism. They inaugurated the volunteer movement; they established *akhárás* (athletic clubs); they taught the young men to picket and destroy foreign goods; they persuaded them to molest the harmless Musalmans of Eastern Bengal and they taught them to insult Europeans wherever they met them. These leaders, who call themselves the saviours of India, may not be directly concerned in the manufacture of bombs and may be sorry for what has occurred, but it cannot be denied that they have foolishly and imprudently set the young men on a wrong path. It is owing to this very reason, the editor says, that he has been a determined opponent of the Congress and thinks its existence in India to be a sort of divine punishment.

11. Referring to the Calcutta bomb discoveries, the *Rahbar* (Moradabad), of the 21st May, says that Englishmen in England and in India laugh at those infatuated youths who consider the use of bombs an important factor in the regeneration of their mother country. They should take a more serious view of the present situation, says the editor, lest this new method may turn out as detrimental to the British interests as the once ridiculed *swadeshi* movement. RAHBAR, 21st May 1908.

The Calcutta sensation.

In a subsequent note the same paper remarks that the police, in their zeal for unearthing bomb conspiracies, have quite forgotten their primary duty, e.g. protection of person and property from *budmashes* and thieves. In support of its allegation it cites the case of a young girl in Calcutta who was robbed of her earrings while going to the house of a relative.

12. The *Rohilkhand Gazette* (Bareilly), of the 16th May, appreciates the detective ability of the Calcutta Police and says that some of the persons arrested have made sincere confessions with a view to save others from trouble. These strange disclosures show that the persons engaged in the plot have no care for their lives, ROHILKHAND GAZETTE, 16th May 1908.

Bomb discoveries.

and are ready to sacrifice them for the supposed good of their country. The editor remarks that such actions on the part of the revolutionists are quite imprudent and injurious to the best interests of the country.

JADD-O-JEHAD, 18th May 1908.

13. The *Jadd-o-Jehad* (Shahabad), of the 18th May, referring to the discovery of bombs in Calcutta, remarks that Government should take drastic measures to crush the conspiracy. The editor says that the questions that naturally arise are: "Is the patience of the people at an end?" and "Have the rulers become tyrants?" But it is beyond his power to give answers to these questions. He says that the details of the manufacture of explosives should not have been given publicly. He endorses Mr. Romesh C. Dutt's views about the conspiracy.

Bombs in Calcutta.

ANAND, 15th May 1908.

14. The *Anand* (Lucknow), of the 15th May, says: "It is in consequence of Western civilization that nihilism has begun to count its votaries in India also, and so it is but natural that one should hear of bomb outrages and secret murders in Bengal. God forbid that the number of anarchists should multiply in this country as in European countries, as, if it does, people will find it too difficult to live at ease even in their very houses."

Anarchists in India.

RIYAZ-I-FAIZ, 20th May 1908.

15. Referring to the anarchist conspiracy in Calcutta, the *Riyaz-i-Fiaz* (Pilibhit), of the 20th May, says that in view of the fact that oppression begets mischief, it would be proper for the Government to adopt mild measures in eradicating the seeds of anarchism from the country.

The anarchist conspiracy.

INDIAN PEOPLE, 21st May 1908.

16. The editor of the *Indian People* (Allahabad), in the issue of the 21st May, remarks:—

Anarchists in Calcutta.

With reference to the ways of the terrorist, the lives of his countrymen are worth as little as those of the *Firanghees* he professes to hate, and consequently he is the common enemy of all. If the terrorist conspiracy had not been discovered (the pity is that it was not discovered earlier) the land would have run red with blood, and mostly with the blood of Indians, for the anarchist is the nation's enemy first and the Government's afterwards. The editor says that it is the bounden duty of all citizens to help the police in tracking the terrorists and in breaking up the conspiracy completely. The danger is not so great for Europeans as for the people of the country, for the anarchists are too young to distinguish between their victims, and their idea is to threaten every one and to terrorize all round.

Referring to the confessions of some of the accused arrested in connection with the anarchist conspiracy, the editor observes that most of them are expelled students, and that the measures taken to enforce discipline in schools and colleges and to prevent young boys from joining political movements, are to a great extent responsible for turning refractory school boys into anarchists.

OUDH AKHBAR, 23rd May 1908.

17. The *Oudh Akhbar* (Lucknow), of the 23rd May, publishes a letter from a correspondent who, while condemning the Calcutta conspiracy, remarks that the adoption by the Bengalis of the tactics of European anarchists has been very imprudent. A subject nation should always try to win over the ruling nation to its side, and its efforts for its own wellbeing should be constitutional. But the Bengalis have become much incensed by the partition of their province and have tried to excite the people of other provinces also. They ought to have tried to gain the confidence of the British, but they are proceeding on entirely wrong lines, and have forfeited whatever claim they had to the confidence of the British nation. Bengal does not set an example to other provinces, and its imprudent policy will be looked on in other provinces with little appreciation. They know well that they cannot destroy the British Empire by bomb shells, and European officers, too, are too strong-minded to be overawed by such threats. The British nation is itself strong enough and it has the willing allegiance of the loyal prince of India, and there is very little

The Calcutta conspiracy.

chance for any revolutionary body to subvert its power. The anarchists could have only blown up some buildings, resulting in the loss of life of their own countrymen. The Bengalis have proved it beyond doubt that they have little affection for the English, and when the enquiries into the origin of the conspiracy are complete, it will be seen how many rich and influential Bengalis had a hand in it. It is a notorious fact that most of the young men were misguided by the seditous speeches of Bepin Chandra Pal and other irresponsible agitators. The present attitude of the Bengalis is looked upon with disgust by the people of other parts of India, and as for the British rulers, they care very little for the hysteric outbursts of deluded Bengalis.

Fruitless searches.

18. The *Indian People* (Allahabad), of the 17th May, takes exception to the regular campaign of house-searching for infernal machines, explosives and arms by the Bengal Police, and observes that indiscriminate house-searches will exasperate people and merely help to swell the ranks of the terrorists. INDIAN PEOPLE, 17th May 1908.

Confessions of the anarchists.

19. From the voluntary confessions that have hitherto been made by the anarchists, the editor of the *Indian People* (Allahabad), in the issue of the 17th May, draws two inferences. He says that in the first place the prisoners have shown their utter fearlessness, neither death nor imprisonment has any terror for them, nor are they troubled with remorse. In the next place their object is to induce other young men to follow in their footsteps. INDIAN PEOPLE, 17th May 1908.

The Anglo-Indian press.

20. The *Citizen* (Allahabad), of the 17th May, publishes a letter sent by Mr. Nepal Chandra Rae, B.A., of Allahabad, to the *Pioneer* for publication, which for some reasons was not published in that paper. CITIZEN, 17th May 1908.

Mr. Rae quotes a paragraph from the *Pioneer* referring to the assassination of some persons in Mr. Stolpyne's Villa, that concludes as follows:—

"It becomes impossible for even the stoutest-hearted men to govern fairly or strongly when every moment of their lives is spent in terror of a revolting death and they grow into craven shirkers, and sustain themselves by a frenzy of retaliation which increases the conflagration they are striving to check. Such conditions cannot last."

Mr. Rae says that human nature is the same all the world over, and the conditions holding good in Russia are applicable to India also.

The British bureaucrats are as much responsible for the bomb outrages in India as the Russian autocrats are in their country. Repressive measures will prove as futile in this country as anywhere else and may perhaps increase the conflagration. He says that violence is naturally repulsive to the people of India, and that the tactics used by the anarchists are of entirely European origin.

For the growth of this dangerous feeling in the country, the Anglo-Indian press is as much responsible as the bureaucracy. He complains that contemptible scribblers have been allowed to vilify the Bengalis in the Anglo-Indian papers. This has exasperated many young men and they have thus entered upon their career of crime.

In the end, he appeals to the Anglo-Indian press and to the *Pioneer* especially to stick to its principle and to give sound and sober advice to the Government at this critical moment.

The Anglo-Indian press on the situation.

21. The editor of the *Hindosthan* (Kalakankar), referring to a remark of the *Pioneer* in connection with the Muzaffarpur tragedy, suggesting the adoption of Russian methods by the British Government, says, in the issue of the 17th May, that it is not at all advisable to adopt methods that have been quite ineffectual in their results in the land of their birth. He says that Russian methods, if adopted in India, cannot fail to alienate the sympathies of the most moderate among the Indians from the Government. HINDOSTHAN, 17th May 1908.

MASHRIQ, 19th May 1908.

22. The *Mashriq* (Gorakhpur), of the 19th May, notes with satisfaction that the British committee of the Moslem League has condemned the rash action of the anarchists. The editor, however, advises Government to act with moderation. Many English officers are apt to form wrong opinions of the loyalty of the educated classes who are always vilified in their presence by subordinate officials.

The Moslem League and the anarchists.

In a subsequent note he indignantly contradicts a rumour that some dynamite, &c., can also be discovered in these provinces.

ABHYUDAYA, 15th May 1908.

23. The editor of the *Abhyudaya* (Allahabad), in the issue of the 15th May, remarks that he has ever been opposed to the adoption of violent measures on the part of the rulers and the ruled alike as being suicidal to the best interests of order and peace, which are essential for the social, political, and economical development of India. He points out that the use of bombs and the adoption of violent methods are foreign to Indian soil and contrary to the habits and traditions of Indians, and so they can never take root in India, and even if they do they are sure to fall short of their object. He urges that truthfulness, mutual confidence, self-sacrifice and a feeling of brotherhood are the qualities which Indians should cultivate, and suggests that they should devote their energies to the spreading of education among their countrymen and to the development of the resources of the country before they can aspire to improve the condition of their mother land. He remarks that it will be a stain on the character of Indians as a nation if a large number of persons renounce their ancient and righteous practices and imitate Europeans in their diabolical practices in the matter of nihilism.

The present situation.

In conclusion he advises Government not to be misled by the advice of the Anglo-Indian press, as represented by the *Pioneer* and the *Englishman*, *etc.*, inasmuch as extraordinary measures of repression will in no way relieve the situation, but on the contrary will make it worse. The best advice in the matter, he thinks, has been given by Mr. R. C. Dutt, and Government will do well to follow it.

SUNDAR SHRINGAR, 15th May 1908.

24. The *Sundar Shringar* (Muttra), of the 15th May, expresses abhorence at the Muzaffarpur outrage and at the doings of the Calcutta anarchists. The editor thinks that this spirit of nihilism is the natural outcome of the secular education imparted in Indian schools and colleges without any religious instruction on orthodox Hindu lines. He advises Government to put down this growing evil, not by means of extraordinary measures of repression, as advocated by the Anglo-Indian press, as such action will only help to strengthen the cause of the anarchists, but by the adoption of a conciliatory policy, such as was followed by the late Queen Victoria after the Mutiny of 1857, which had the effect of winning the devotion of Indians for at least fifty years.

The present situation.

HINDOSTHAN, 17th May 1908.

25. The *Hindosthan* (Kalakankar), of the 17th May, has the following on the present situation :—

The present situation.

"Our own idea is that if Government had been properly repressive and in proper time, most of the current evils would have been averted. The repression of a certain kind of speaking and writing would have saved the country from a great deal of mischief. Government has been weak and remiss, not vigilant and severe. But granting all that is alleged against it, is it to be treated as an excuse for seditious conspiracies? We are pained and surprised to find grey-haired men exerting their ingenuity to condone the darkest of crimes, because, forsooth, the country is not self-governing. Does the political wisdom, which they have acquired, justify them in expecting that self-government will be accelerated by the methods that have been revealed? Do they mean to say that Government will now be frightened into a surrender? Or will think it expedient to buy up opposition with generosity? Has that been the case anywhere? Has it been so in England itself? Outrages have never resulted in concessions. The people must either follow methods strictly constitutional, or must force the hands of Government by declaring war and overcoming it. The latter method is out of the question."

The present situation.

26. The *Nasim-i-Agra*, of the 19th May, remarks :— NASIM-I-AGRA, 19th May 1908.

"Where interests clash, there is no mutual union. This is why the rule of foreigners always leads to complications in every country.

A difference between the rulers and the ruled is always baneful. It leads to mutual ill-will and insecurity of life and property, and disorganizes the system of government.

Unrest is detrimental to the interests of the country where it reigns. If unrest prevails it should be removed ; but who is to remove it ?

When a country is about to progress or to retrograde, strange sights are to be seen. Disorganized institutions get organized and vice versa. In such times the perception of right and wrong becomes difficult, and instead of union and order there is chaos everywhere. The condition of India fills us with horror these days. Are these the signs of a coming storm which will sweep away everything from the surface of the earth, or are these the signs of progress ? Plague, cholera, small-pox, and malaria lead to strange forebodings. O, Lord ! what will happen next ?"

The present situation.

27. A correspondent of the *Citizen* (Allahabad), of the 21st May, expresses his regret at the bomb outrage at Muzaffarpur and severely condemns the action of the young men who did it. No genuine Hindu, he thinks, can contemplate this state of things without "instinctive horror and pain." He is, however, glad to see that the number of these "misguided firebrands" and "soulless cranks" is very small. He cannot see how the regeneration of India, for which peace and order are necessary, can be effected by these means. He ascribes the whole thing to the baneful influence of "lurid anarchist literature from Europe." In conclusion he says that he is disposed to believe that the scheme was financed by some "monied wire-pullers" and thinks that the young men responsible for the outrage have received aid from France. He hopes that the authorities will not confine their enquiries to Bengal, but will extend them to foreign countries as well, which are the happy haunts of nihilism and anarchism. CITIZEN, 21st May 1908.

The future of India.

28. The *Swarajya* (Allahabad), of the 16th May, reproduces an article from the *Jhang Sial* (Jhang, Panjab), headed "We and Our Future". SWARAJYA, 16th May 1908.

India—Past and present.

29. The *Awaza-i-Khalq* (Benares), in its combined issue of the 8th and 16th May, while comparing the past and present conditions of India, remarks that it is a matter of regret that Indians are not appointed to high posts in the Civil Service and in the Army, when they are fit for such appointments. The editor exhorts the people of India, and especially of the United Provinces, to reform society and to interest themselves solely in the acquisition of knowledge. AWAZA-I-KHALQ, 8th and 16th May 1908.

Cause of sedition in India.

30. Referring to the article in the March number of the *Calcutta Review* for the year 1856, and also to the speeches of Sir Jasper Nicholson (?) and Captain Maken (?) before the Select Committee of the House of Commons in 1832, the *Rahbar* (Moradabad), of the 14th May, says that in order to make the Indian Army loyal, the pay of the soldiers should be increased. For the present, in spite of their acknowledged good services, their condition is even worse than that of an ordinary coolie who can earn 12 annas a day. RAHBAR, 14th May 1908.

Sedition in the country.

31. Commenting upon a telegram that appeared in the *Pioneer*, to the effect that political lecturers are spreading sedition in Madras, the *Rahbar* (Moradabad), of the 14th May, says that the statements that have been represented as seditious are :— RAHBAR, 14th May 1908.

"That Europeans are taking away gold and silver from the land and that people should remain prepared for self-government." The editor says that the former statement, if true (as it is), does not imply anything seditious, and the latter also he sees no reason to call seditious.

Seditious movements in India.

32. Referring to an article of the London correspondent of a Japanese paper dealing with the secret importation of firearms in India, the *Hindustani* (Lucknow), of the 20th May, says that it is possible that there are some seditious Indians in America, HINDUSTANI, 20th May 1908.

but that they or the Indians in India can subscribe for a lakh of rifles is beyond comprehension. It was rumoured last year that some officers of the detective department had gone from England to America, but it is not known if they went there in this connection or for some other purpose.

RAHBAR, 14th May 1908.

The Tinnevelly riots.

33. Referring to the Tinnevelly and Tuticorin riot cases, the *Rahbar* (Moradabad), of the 14th May, says that the result of the trial is a foregone conclusion, and that Government may adopt whatever proceedings it likes.

ADVOCATE, 17th May 1908.

The solution of the Transvaal question.

34. Under the heading "The Transvaal Solution—Its Lessons," the *Advocate* of the 17th May, makes the following observations :—

"The success of the agitation in the Transvaal has once more proved the fact that forces mightier than might are at work even in the political world and privileges may be wrested from rulers even without shedding one drop of blood, provided, of course, there is the one thing needful—unity and solidarity. How we lack this supreme and saving virtue. And hence our trouble."

RIYAZ-UL-AKHBAR, 16th May 1908.

India and Egypt.

35. The *Riyaz-ul-Akhbar* (Lucknow), of the 16th May, says that the majority of Indians want to progress but adopt foolish methods to do so. The Egyptians are also actuated by the same motive, but their measures are always prudent.

SWARAJYA, 16th May 1908.

"Nihilism in Europe and in India."

36. The *Swarajya* (Allahabad), of the 16th May, under the heading "Nihilism in Europe and in India", remarks :—

"Nihilism is of European origin and the climate of India is not adapted to its growth. The young men who were responsible for the Muzaffarpur outrage clearly showed by their subsequent behaviour that they were very sorry for what they had done, i.e. for killing two innocent women. They seemed to be convinced that their mission was under divine disfavour and so they boldly declared themselves ready to suffer capital punishment.

But European anarchists seldom display such weakness. They are at war with society and have little regard for human suffering. They feel a diabolical pleasure in shedding human blood. It was this blood thirstiness which led them to assassinate President McKinley and the late King of Italy. Their murderers, when arrested, declared that no man had a right to bear sway over his fellow-men, and therefore they killed such men (kings and rulers)."

Continuing, the editor says, that it is impossible that India should give birth to such men. One effect of contact with Western people is that Indians are slowly getting demoralized. The reason of this is that the sole characteristic of European civilization is selfishness, and the result is that to one rich and well-to-do man there are hundreds of paupers and beggars. The Hindus are firm believers in the doctrine of *Karma*, so they do not envy others who are more prosperous, and they hope that they will be happy and contented in their next life, if they live honestly in the present one. In Europe very few men are content with their lot and bitterly envy the fortunate few. This hatred leads to nihilism. But there is a higher class of nihilists, the members of which are not selfish. They are men of feeling and culture and cannot brook the harsh treatment meted out to their brethren, and cannot endure the piteous spectacle of the strong ill-treating the weak. They are perfect models of humanity and sympathy. But they have to adopt these infernal tactics (nihilism) for a time in order to save the oppressed from the tyranny of the wicked, and to gain these ends they become demons incarnate. They are driven into this dangerous position by their indignation at the sufferings of the people and by the contempt they feel for their oppressors. At last they become mad with passion and have no hesitation in stabbing their victims, and they do not think that they are themselves committing a grievous sin.

The editor further says that he cannot refrain from remarking that if European civilization and power had not made the people of this country a prey to so many evils, they would not have been so much infuriated and would not have become nihilists, and especially when they were themselves living in ease and comfort, they would not have jeopardized their lives. It is impossible that the nihilism of the baser class could ever take root in India, for the Hindus are

naturally averse to the shedding of blood, and such aversions cannot be easily conquered.

Up to the present, he says, he did not believe that the nihilism of the other class, too, could find favour with the people of India, but he has been sadly deceived. Repression always produces bitterness and exasperation, and in such a state a man is generally prone to err. So he advises the Government to rule justly and equitably. If this is done, he is sure that nihilism, which is getting a hold on the minds of young men, will naturally die out."

HINDUSTANI, 20th May 1908.

"History on Indian Problems."

37. The *Hindustani* (Lucknow), of the 20th May, reproduces the comments of the *Advocate* (Lucknow), of the 14th May, on the article entitled "Some Lessons from History on the Problems of Indian Administration" contributed by Mr. C. W. Whish to the *Imperial and Asiatic Quarterly Review.*

HINDOSTHAN, 17th May 1908.

The poverty of India.

38. Commenting upon the speech of the Hon'ble Pandit Madan Mohan Malaviya on the United Provinces Budget, the editor of the *Hindosthan* (Kalakankar), in the issue of the 17th May, says that "undoubtedly it is true that much of the poverty and distress of the bulk of the people is due to the fact that the State does not leave a fair portion of the fruits of his industry to the tiller of the soil, and the delusion that the cultivator is to retain eight annas in the rupee has been removed and the hopes that were placed on the suggested settlement have been shattered by Government's providing for the constant occurrences of drought and hail."

He then refers to the invidious distinction made by the Government between the treatment of revenue defaulters and judgment-debtors, and asks "is this not a right grievance, and, if it is, then does it not deserve our Government's kind consideration, which will minimise, nay, rather obliterate the vigour of drought and hail?"

NAIYAR-I-AZAM, 19th May 1908.

Indians and the present situation.

39. The *Naiyar-i-Azam* (Moradabad), of the 19th May, referring to the Muzaffarpur outrage and Calcutta discoveries, remarks:—

"The kite in the fable desired to get rid of the chord in order to attain a 'wondrous height,' but no sooner was the string broken than it found itself down upon the earth.

In the same way the desire for freedom is making Indians responsible for many a suicidal act. In the beginning we scarcely believed the rumour regarding the illicit importation of firearms in the country, but now the Muzaffarpur outrage and the Calcutta discoveries show the truth of the rumour. These incidents will be heard of with feelings of regret by every well-wisher of the country. Can a Government, over whose dominion the sun never sets, adopt a moderate policy through the fear of a handful of rebellious persons in the country? On the contrary these persons court their own destruction and ruin by such conduct. The nation that wants to trample the rights of its rulers will itself be trampled down.

A comparison of the present incident with the Etawah affair will show that the former is a practical step while the latter existed only in theory. Had the Etawah affair been thoroughly sifted, some secret would have been revealed. But if the present enthusiasm continues the day is not far distant when the conspiracies, which have been dismissed as existing only in deranged minds, will prove to be real. In any case the present situation is quite deplorable."

NAIYAR-I-AZAM, 19th May 1908.

Hindus and Muhammadans.

40. The *Naiyar-i-Azam* (Moradabad), of the 19th May, after referring to the internal quarrels and dessensions between Hindus and Muhammadans in this country, says that now that a desire to regenerate their mother country has become almost a passion with Indians these days, it is time to consider the question of reunion between Hindus and Muhammadans.

The difference of religion, in the opinion of the editor, can be no bar to union. He says that Indians should take a lesson from the Chinese, who, in spite of their religious differences are always ready to present a solid front to the enemy. The Muhammadans there have adopted the Budhist mode of life and are scarcely distinguishable from the inhabitants of the country. In India the case is

quite different. Though the "aims and objects" of every society are to promote healthy relations between different communities of India, yet in practice such aims are honoured more when antagonistic than when conciliatory.

For example, the Hindu leaders, who always pose as advocates of reconciliation, do not forget to refer to Mahmud Ghaznavi, and to Muhammad Ghore in their public speeches. What can such conduct do except to emphasize the existing bitterness? Can we not forget the past and proceed united in our common cause and determined to attain our object without allowing any sectarian feeling to come in our way?

RIYAZ-UL-AKHBAR, 16th May 1908.

How to punish offenders.

41. Referring to the advice of the newspapers that Government should not have resort to fresh legislation for suppressing anarchists because the arm of the law is long enough to reach every criminal, the *Riyaz-ul-Akhbar* (Lucknow), of the 16th May, says that fresh legislation would be really very unfortunate for the country. But it cannot be said that, after the Calcutta discoveries, everything of the kind has come to an end. The situation has not improved. Some of the violent organs have not modified their tone. Secret Societies are still at work. It is the duty of all good citizens, therefore, to co-operate with the police in finding out these agencies with a view to put a stop to their devilish work.

The editor remarks that it is very wonderful that the persons that have been arrested in Calcutta and Muzaffarpur are quite calm—even jubilant—and do not betray any anxiety regarding the fate which is in store for them.

NAIYAR-I-AZAM, 19th May 1908.

Yugantar and unrest.

42. Referring to the article on Promissory Notes that appeared in the *Yugantar* (Calcutta), and commenting on the statement that if one man was taken from every village in India there would be a regular army of eight lakhs of Indians, the *Naiyar-i-Azam* (Moradabad), of the 19th May, says that these are the writings that have created unrest in Bengal and imperilled the peace of the whole of India.

HINDOSTHAN, 19th May 1908.

Russian methods in India.

43. Continuing the remarks on the application of Russian methods to India, the editor of the *Hindosthan* (Kalakankar), in the issue of the 19th May, says that to place the whole Indian press under the hand of an arbitrary censorship or to subject it to reactionary laws would be both unjust and inadvisable. Moreover, the press, as a safety valve for the escape of superfluous gas in the shape of political ravings, will lose most of its usefulness, and the expression of political grievances through the channel of the press may be replaced by more dangerous institutions. Another reason, the editor says, why Russian methods should be put off is that the Government has still to try the policy of conciliation, for hitherto no regard whatsoever has been paid to public opinion in India. Our rulers are under the impression that it would be a confession of weakness if the influence of public opinion was acknowledged, and to illustrate this idea the editor refers to the speech of the Viceroy on the Government resolution regarding the reform proposals in which His Excellency said: "That the Government of India had of their own initiative, &c., &c.," when Indian public opinion had for years been agitating for similar concessions. In the present situation he suggests that Government should take every opportunity of acknowledging its amenability to the influence of public opinion, and should take measures to conciliate rather than coerce the people. Individual persons and newspapers inciting the people to violence and crime should be dealt with in the severest manner possible. He concludes by saying that "with the co-operation of Indian leaders and members of the aristocracy it would be easy to restore things to their normal condition, and when once so restored, a sympathetic policy of conciliation and the recognition of public opinion will secure order, peace and progress, and Russian methods will be needed neither to restore nor to maintain order."

AWAZA-I-KHALQ, 8th and 16th May 1908.

Sir A. P. MacDonnell.

44. The *Awaza-i-Khalq* (Benares), in its combined issue of the 8th and 16th May, publishes an article by a correspondent, who says that he has seen, in a state of trance, that Lord Minto has handed over the Government of India, on the plea of inability to cope with the difficulty of the present situation in India, to Sir A. P. MacDonnell; that Mr. D. C. Baillie has been appointed Lieutenant Governor of Bengal with Mr. Radice as his Chief Secretary.

45. Referring to the announcement that the Government here and in England, while fully alive to the danger of violent political crime, has no intention of withdrawing or deferring the proposed reforms, the editor of the *Indian People* (Allahabad), in the issue of the 17th May, says that it is satisfactory, as far as it goes, but it does not go far enough, and if the scheme tentatively put forward is ultimately sanctioned without any increase in popular representation, it will not be looked upon as a reform but as the reverse. He says that such reforms, without the assent of the people of the country, will not have the slightest effect on the country beyond creating widespread disappointment and discontent. The real reform to which the country looks forward is the recognition by the Government of what is due to public feeling and public opinion. He characterizes the aloofness of the system of Government as a bar to reform, and observes that no real influence can be exerted upon public measures either by the Council of Notables or by the expanded Legislative Councils.

INDIAN PEOPLE, 17th May 1908.

Reforms and anarchism.

II.—Afghanistan and Trans-Frontier.

46. The *Shahna-i-Hind* (Meerut), of the 16th May, referring to the disturbances on the frontier, advises the British Government not to doubt the good faith of the Amir, unless the rumours current have been proved to be true, and to refrain from pressing the Amir to accept the terms of the Anglo-Russian Convention, as it is mainly in the interests of Russia and will be of little use to either Afghanistan or England.

SHAHNA-I-HIND, 16th May 1908.

The Amir.

47. A correspondent of *Al Bashir* (Etawah), of the 19th May, contradicts the insinuation made by the Anglo-Indian press that the Amir supplies the frontier tribesmen with arms. He remarks that it is an open secret that they steal most of their weapons from British cantonments, and they probably steal some from Afghanistan too.

AL BASHIR, 19th May 1908.

The Frontier.

48. The *Oudh Akhbar* (Lucknow), of the 22nd May, referring to the constant disturbances on the frontier, remarks that the tribesmen have been always unruly and turbulent, even under Musalman Government. The British Government has always dealt leniently with them and so they have been led to think that they are too strong to be overcome and therefore the Government always adopts a conciliatory policy towards them.

OUDH AKHBAR, 22nd May 1908.

The Frontier.

The Government, when dealing with the frontier tribes, does not take into consideration the immense influence wielded by the *Mullahs* in Afghanistan and on the frontier. It is they who insite the border men to make depredations on British territory, and something must be done to bring them round and thus put an end to this endless warfare on the frontier.

III.—Native States.

Nil.

IV.—Administration.

(a).—Judicial and Revenue.

49. Commenting upon the very light sentence of a fine passed upon a certain European gentleman by a Magistrate in Madras for the alleged offence of beating a driver so severely that he subsequently died from the effects of the injuries received, the *Riyaz-i-Faiz* (Pilibhit), of the 20th May, asks how long will Magistrates continue to embitter the feelings of the public against the Government by such partial judgments? The matter deserves the serious attention of the Government.

RIYAZ-I-FAIZ, 20th May 1908.

A Madras sensation.

50. The *Indian People* (Allahabad), of the 21st May, strongly condemns the Whipping Act in India, and in arguing for the abolition of whipping as a punishment refers to Regulation II of 1834 and to the Indian Law Commissioners' report of 1837, which once graced the Indian Statute Book. The editor says that its exclusively punitive and degrading character as a punishment ought to find no place in the legal methods of civilized humanity.

INDIAN PEOPLE, 21st May 1908.

Whipping in India.

(*b*).—*Police.*

ABHYUDAYA, 15th May 1908.

The police and the blowing up of Sir Andrew Fraser's train.

51. The *Abhyudaya* (Allahabad), of the 15th May, says that now that an anarchist of the Calcutta conspiracy has confessed to his attempt to blow up Sir Andrew Fraser's train, it is advisable that Government should order a sifting inquiry into the matter and should not only release the *khalasis* who have been sentenced to rigorous imprisonment as the authors of the outrage, if they are proved to be innocent, but also compensate them for the trouble and hardship they have undergone, and that the police officers who brought those innocent men into trouble should be taught such a lesson as will impress upon their minds the fact that their duty is only to trace real culprits and get them properly punished and not to bring trouble upon helpless and innocent persons.

(*c*).—*Finance and Taxation.*

CITIZEN, 17th May 1908.

The English Budget.

52. The *Citizen* (Allahabad), of the 17th May, while comparing the English and Indian Budgets, remarks :—

"What a delightful, though from our point of view, melancholy, contrast does the English Budget present to our own! In three years they have reduced the National Debt by 40 to 50 millions. In the Budget for the current year they have provided for a reduction in the duty on sugar as well as in the marine insurance duty, while provision has also been made for an expenditure of £1,200,000 for payment of old age pensions. Contrast with this the position of our own Government. The English Government can afford the luxury of taking a decided step towards Socialism; our Government cannot spend adequately, or, indeed, more than a nominal sum, on such an urgent requirement as sanitary improvement. The conditions of the two peoples differ exactly in the same proportion as the financial positions of the two Governments. In England we have a people, the bulk of whom are well-to-do, if not prosperous. In India we have a population, a considerable portion of whom never know what it is to have a full meal from year's end to year's end. When we speak of the prevailing discontent, let none of us forget the part which the poverty of the bulk of the people, coupled with the failure of the Government to look to their most urgent needs, whether on account of its perennial want of pence or for other reasons, plays in bringing that state of things into existence."

ADVOCATE, 21st May 1908.

Conversion of Government paper.

53. Referring to the request of the Bombay Chamber of Commerce to the Government of India to convert the 3 per cent. promissory notes into 3½ per cent., the *Advocate* (Lucknow), of the 21st May, makes the following observations :—

"We hope that the Government will be in no hurry to oblige the investors in Madras and Bombay and that it will consider whether ½ per cent. extra interest will prove a burden to the Indian taxpayer or not."

(d).—Municipal and Cantonment Affairs.

RAHBAR, 14th May 1908.

Local self-government.

54. Municipalities are said to be the training schools for those that want to take part in the larger scheme of self-government. But, asks the *Rahbar* (Moradabad), of the 14th May, have Indians really any voice in the management of these bodies?

The imposition of taxes on persons leaving Lahore and the ridiculous order of the Naushehra Cantonment Magistrate clearly show that officers responsible for these acts do not hold themselves responsible to any one. These are the causes of unrest, and since they themselves are the authors of them, they go about in search of other causes, to which they can attribute the present unrest.

NASIM-I-AGRA, 15th May 1908.

The Agra Municipality.

55. The *Nasim-i-Agra*, of the 15th May, complains that—

(1) the Agra Municipality supplies water only for four and a half hours in the day instead of for nine hours;

(2) that the drains in the city are in a very dirty condition and will probably be the cause of an epidemic.

56. The *Rohilkhand Gazette* (Bareilly), of the 16th May, invites the attention of the municipal authorities of Moradabad to the wretched condition of the Katra Serai which is so much frequented by strangers coming to the city. The serai is in a very dilapidated condition and its surroundings are very unclean. If the authorities do not turn their attention to it, it is very probable that cholera and plague will break out and devastate the whole town.

ROHILKHAND GAZETTE, 16th May 1908.

The Moradabad Municipality.

57. The *Bhárat Jiwan* (Benares), of the 18th May, again complains of the insufficiency of the water supply of Benares.

BHARAT JIWAN, 18th May 1908.

Water supply at Benares.

58. The *Advocate* (Lucknow), of the 21st May, makes the following observations on the scheme for the improvement of the congested areas of Calcutta, sanctioned by the Secretary of State:—

ADVOCATE, 21st May 1908.

Calcutta improvement scheme.

"So long as one does not see the terms in which the ultimate responsibility of the Corporation is defined, one cannot say how far the liabilities of the proposed Trust should devolve on the former. The Corporation gave it out as its opinion that it ought not to be held liable should the scheme miscarry. This is indeed a legitimate demand. And when the control of the Trust will be in hands other than those of the Corporation, its responsibility for liabilities seems a procedure against both law and equity. The Government as the authority appointing the Trust and checking its accounts and controlling its operations should guarantee its liabilities. The primary right of checking and sanctioning every estimate being denied to the Corporation, it cannot be held responsible for the transactions of the Trust."

(e).—Education.

59. Referring to the rumour that Government wants to prevent Indians from entering the Educational department because they disseminate sedition among students, the *Rahbar* (Moradabad), of the 14th May, says that whatever may be the truth of the rumour, this at any rate is certain that the *Pioneer's* explanation of the prohibitory order is quite incorrect. The real reason is not the incapability of Indians as is said by the Allahabad journal. There may be some unknown considerations at work. "May God grant a sense of justice to our rulers".

RAHBAR, 14th May 1908.

Indians in the Educational department.

60. The *Rohilkhand Gazette* (Bareilly), of the 16th May, asks if the Model Girls School in Bareilly is a sectarian institution. If not, how can the absence of the Muhammadan element in it be accounted for? Will the District Magistrate and the Inspector of Schools kindly look to it?

ROHILKHAND GAZETTE, 16th May 1908.

The Model Girls School in Bareilly.

61. Reviewing the increasing difficulty in finding suitable vocational training for Indian youths and the want of adequate provision for such training in the present day schools, the editor of the *Indian People* (Allahabad), in the issue of the 17th May, remarks that culture is certainly a requisite factor in the development of good citizenship, but "industrialism" is no mean factor in the emancipation of the country from many evils. It is a hopeful sign that present day activities have drawn the attention of responsible persons to the fact that the general problem of industrial education in the country must be solved with special reference to such training of Indian youths as will enable them to be usefully employed after they leave school. After describing the state of affairs that has made this problem more serious for the middle class people, the editor observes:—

INDIAN PEOPLE, 17th May 1908.

Industrial education in schools.

"Nothing is clearer, therefore, than that the means hitherto employed for the education of our youths are inadequate. To save them from the existing situation and its dangers, if not for the social and thence the political emancipation of the country, our youths must be seriously taken in hand. They must be given useful and healthy occupations in life, so that they can really become 'economic units' which they at present are not and cannot become." It is to be deplored that in spite of the want of skilled and educated labour nothing has been done to meet this demand. The real need, the editor says, is the establishment of independent

and separate institutions side by side with public schools where youths may obtain commercial and vocational training. There is a grand opportunity, he points out, for any honest and enterprising man with some capital; for the undertaking is bound to be profitable and will relieve many poor parents and guardians of the necessity of sending their boys to Bombay, Poona or Calcutta.

CITIZEN, 21st May 1908.

Educational problems.

62. Lala Hardayal Mathur contributes a lengthy article to the *Citizen* (Allahabad), of the 21st May, on educational problems in which he says that the chief aim of education should be to awaken in the minds of children the sense of patriotism and *esprit de corps* by teaching them the traditions of their race. He says:—

"Education must therefore begin with the history of the race to which the boy belongs. The individuality of a nation consists in the mass of tradition and historical memories which should form the intellectual equipment of even the meanest and the most uncultured member of the social group. This historical tradition distinguishes one nation from another—it is the chief badge of nationality, the sign of freemasonry that gives admission to its sacred circle. All that the race has done is its treasures, the deeds it has wrought, the thoughts it has perfected, the emotions it has felt, the arts it has developed, the revolutions it has undergone, all this and much more the race preserves and transmits from generation to generation as an heirloom never to be cast aside. Thus the boy is made to feel that he is bound by indissoluble ties to those who have gone before him, that he has a part in all the experiences of his race and that he must merge his little life in the vaster and grander life of the nation. The awakening of patriotism through the teaching of national history is thus the *first requisite* of a sound educational system.

And this training resolves itself into several elements:—

(1) The teaching of historical tradition.
(2) The consequent formation of a certain type of character.
(3) The reproduction of the social environment of the nation in the life of the school, as the customs and manners of a people are the result of the process of historical growth it has passed through."

(f).—Agriculture and questions affecting the land.

HINDOSTHAN, 19th May 1908.

Co-operative Talukdari Estate Banks.

63. The *Hindosthan* (Kalakankar), of the 19th May, advocates the establishment of Co-operative Talukdari Estate Banks to be run by the opulent talukdars and bankers of the province in order to afford facility in the management of such encumbered estates as are not properly managed by their proprietors.

ADVOCATE, 21st May 1908.

Famine in Gonda and Bahraich.

64. Of all the famine-affected districts in Oudh, the editor of the *Advocate* (Lucknow), remarks in the issue of the 21st May, Gonda and Bahraich are the most affected, and to add to the hardship of the famine-stricken cholera has also broken out here and there. He says that it is a matter of pleasure that the Oudh Provincial Famine Committee has resolved to spend every pie that it can afford to mitigate the sufferings of the people in Gonda and Bahraich, and hopes that the Committee's example will be followed by private agencies. The question why of all places Bahraich should suffer most when these two districts have been the granaries of coarser grains in the late famine, the editor thinks, requires explanation, and to arrive at a satisfactory solution some steps should be taken to make an inquiry into the economic condition of these districts. He asks the talukdars of these districts and other landholders whether the time has not come when they should revise their system of collection of rent and abolish the middlemen between themselves and their tenants, as experience has shown that *mustagir* leaseholders of villages realize more than what they have to pay to the zamindars. They have no permanent interest in the village and it matters little to them if the tenant is ruined. They have all the power of the landholder for oppression without having any interest in the welfare of the people. In conclusion, he advises the leading talukdars of these two districts to put their heads together as to what measures of self-protection they should take to prevent the tenantry from being reduced to the condition of paupers.

65. One-fourth of the population of Bahraich district, says the *Rahbar* (Moradabad), of the 21st May, is on Famine Relief Works these days. Does not this show the extreme poverty to which we have been reduced under the aegis of the British Government? The wonder is that whatever little we feel disposed to do in order to remove the sufferings of the poor we do through the agency of the Government. Cannot Indians start independent relief missions? As long as Indians are not self-reliant there is very little hope of an improvement in the condition of the country.

RAHBAR, 21st May 1908.

Famine and the duty of Indians.

(g).—General.

66. The *Abhyudaya* (Allahabad), of the 15th May, contains a long article on the industrial development of India, in which the writer, after reviewing the annual report of the Director of the Geological Survey of India, urges the necessity of Indians taking to commerce and industries as being the sole means whereby the most crying need of the country, namely the improvement of its economical condition, can be achieved. The editor points out that for the attainment of this object, Indians should cultivate industry, technical skill, and a knowledge of the organization of labour and capital and not the knowledge of manufacturing bombs for the destruction of European officials.

ABHYUDAYA, 15th May 1908.

Industrial development of India.

67. A correspondent of the *Awaza-i-Khalq*, writing in its issue of the 8th and 16th May, remarks that the English in India appear in four capacities, i.e. as masters, financiers, traders (buyers of raw produce), and merchants (sellers of finished products), and that Indians figure as subjects, clients (debtors), cultivators, and buyers. In these four ways the English exploit the wealth and resources of India. India has to pay exorbitant salaries to English officials in India and in England and interest on British money invested in railways, &c. English traders take away almost all the grain produced in India, and do not pay for it in hard cash, but by exchanging the finished products of their own country. They have another advantage: they buy promissory notes issued by the Secretary of State for India in English currency, and then get them cashed in India, and pay off their liabilities to Indian traders, making a little profit by the transaction.

AWAZA-I-KHALQ, 8th and 16th May 1908.

Commercial relations of India and England.

68. Under the heading "A Plea for Activity", the editor of the *Indian People* (Allahabad), in the issue of the 17th May, notes that the prominent feature of industrial activity in these provinces seems to be that many questions are being mooted, and many schemes launched. The pros and cons of all these schemes are carefully weighed and the proposals are abandoned. He then refers to the "Pioneer Sugar Company" scheme and asks if the gentlemen responsible for the situation are not feeling that the reputation of the educated community is at stake? Any other industrial scheme under these circumstances, he says, will be taken up with very little sympathy by the public when the fate of the "Pioneer Sugar Company" scheme is generally known.

INDIAN PEOPLE, 17th May 1908.

Industrial activity in the United Provinces.

69. Mr. Keir Hardie, says the *Rahbar* (Moradabad), of the 21st May, holds very optimistic views regarding the future of Indian industries. In his opinion the time is not far distant when Lancashire and Yorkshire will pale into insignificance before the rising centres of Indian trade. But the sloth and indifference of Indian leaders, says the editor, does not make one very hopeful. Besides, the rise of Indian industries does not necessarily mean the death of English ones. The Britisher, if ousted from India, will surely find another field for his activities in some other part of the world.

In another note the editor remarks that our progress was much handicapped because of the fact that Indian leaders overlooked the real population of India, e.g. the masses. But, fortunately, the present revival has brought home to them the necessity of carrying the masses with them and, so, much practical work may be expected in the near future.

RAHBAR, 21st May 1908.

The future of Indian industries.

70. Indians, says the *Rahbar* (Moradabad), of the 14th May, should try to secure respect in their own country if they want to be treated with consideration in the land of

RAHBAR, 14th May 1908.

Treatment of Indians in their own country.

others. They complain of ill-treatment in the Transvaal, but are they not equally ill-treated in India? Take for instance the case of the Magistrate of Puri, who has made it punishable for Indians to walk along the beach road there. Can't we remove these restrictions? We can if we only will.

ARYA MITRA, 16th May 1908.

Europeans and Indians.

71. A correspondent writing to the *Arya Mitra* (Agra), of the 16th May, reports that one Babhut Nath of Goral was severely thrashed by a European military officer at Champawat (Kumaun) because he refused to carry his luggage to a certain place.

JEDD-O-JEHAD, 18th May 1908.

Europeans and Indians.

72. The *Jedd-o-Jehad* (Shahabad), of the 18th May, complains that Englishmen of the present generation do not treat Indians considerately, and call them liars, &c., without realising that they may resent such treatment. This he ascribes, to some exent, to the coarse flattery used by some Indians when speaking to Europeans. It even sometimes happens that while speaking to an Indian in the vernacular, they begin to abuse him in English, thinking that he does not understand English. Another cause of the ill-feeling among Indians is the scarcity of foodstuffs, which is due to unrestrained exports to foreign countries.

NASIM-I-AGRA, 15th May 1908.

The Vernacular Press.

73. The *Nasim-i-Agra*, of the 15th May, referring to some correspondence in the *Pioneer* about the restriction of the Vernacular Press, remarks that if officials honestly noted the advice given them by the press and tried to act upon it, there would be little discontent among the people. The editor hopes that the English will not let go their hold on the hearts of the people of India, and says that he is doubtful whether any fresh press legislation will be useful in allaying the widespread discontent.

CITIZEN, 17th May 1908.

The Vernacular Press.

74. The *Citizen* (Allahabad), of the 17th May, in discussing the proposal of Mr. S. M. Mitra (who is called a traitor) regarding the gagging of the Vernacular Press, makes the following remarks:—

"There is nothing original in the suggestion. It was tried and abandoned. It was tried by a Tory Viceroy and was abandoned by a Liberal Government. But though the suggestion is old and hackneyed, the fact that it is made by a native of India is bound to make an impression upon English public opinion. In times of excitement the popular mind is prone to accept foolish suggestions, having an air of plausibility and apparently made by competent authority. To restrain the Vernacular Press by measures outside the ordinary law of the land is really to sit on the safety-valve; and especially this is so in a time of unrest and excitement. Every available avenue of information ought to be wide open free from restraint of any kind, at a time when the Government ought to be in close touch with the deeper thoughts of the people. To suggest the gagging of the press at such a time is counsel of supreme unwisdom, and it could only have been made by one who does not understand what he is talking about or is distinctly inimical to the Government. The true remedy of the situation lies in an altogether different direction. Not repression, but conciliation should be the motto of the Government. Repression has been tried and it has failed. It is a melancholy fact that in the world-wide Empire of Britain, Nihilism should have found its imitators in India alone and among a people notoriously peaceful and law-abiding. The fact is a sad commentary upon the methods of British administration in India. It points to the urgent needs of substantial changes in the form of the government of the country. Why is it that an outrage, such as the one which has convulsed the country from one end to the other and has filled the public mind with horror, is unknown in any other part of the British Empire? Because in those parts the people are satisfied with their lot and enjoy the blessing of self-government. But here we have been told by the highest authority that self-government is not to be thought of, even within such time as the imagination of man can pierce through. This fatal doctrine, inconsistent with the laws of God and man, must be disavowed and definite steps should be taken towards giving the people an assured position in the government of their own country. Mr. Mitra's suggestion is mischievous and foolish. No one has

made him the spokesman of his countrymen. We repudiate his representative character."

Inflammatory writings.

75. The editor of the *Indian People* (Allahabad), in the issue of the 21st May, refers to the most objectionable paragraph that appeared recently in the *Asian* in connection with the Muzaffarpur bomb outrage and remarks that seditious writings in Indian newspapers have resulted not only in the multiplicity of prosecutions, but have also called forth a special circular letter from the Governor General in Council, whereas nothing has been done about Anglo-Indians who appeal to the worst passions of their readers. He says that Government will fail in its duty if it punishes the *Yugantar* and allows the *Asian* to go free.

INDIAN PEOPLE, 21st May 1908.

The *Swadeshi* movement.

76. The *Jain Gazette* (Deoband), of the 16th May, exhorts Jains to use and deal in *swadeshi* articles even though they may be coarser and dearer than those of foreign manufacture, so as to encourage indigenous manufactures and thereby resuscitate the material resources of India.

JAIN GAZETTE, 16th May 1908.

Promissory notes.

77. Referring to the notice that has been circulated among the people to the effect that they should not invest their money in Government Promissory Notes, the *Rahbar* (Moradabad), of the 14th May, says that this incident points to the unrest due to the imprudent policy of the rulers of this country.

RAHBAR, 14th May 1908.

Grievances of clerks in the office of Examiner of Accounts.

78. The *Citizen* (Allahabad), of the 17th May, publishes an article from a correspondent in which the writer brings to the notice of the Local Government the following grievances of the clerks in the office of the Examiner of Accounts, Public Works Department, Allahabad :—

CITIZEN, 17th May 1908.

(1) That Mr. Swetenham, since he has taken charge of his post, has filled six or seven permanent vacancies with men who are not trained accountants, who have not passed any high University examination, and who are, in the majority of cases, Europeans.

(2) That some trained and qualified men holding responsible posts have resigned owing to the highly objectionable behaviour of Mr. Swetenham.

(3) That he has appointed in his office, on salaries of Rs. 60 or Rs. 80, men who have been doing insignificant work on Rs. 20 in other provinces.

(4) That he has abolished the only clerical post of Rs. 200.

(5) That the older clerks are doing responsible work on small salaries while these new men, with large salaries, are doing only audit work which is very easy.

(6) That he has reduced the number of clerks, in spite of the protests of the gazetted officers in the department, and so the clerks have to work nine or ten hours every day.

(7) That he misinterprets article 71 of the Civil Service Regulations and says that the whole time of a public servant is at the disposal of the State.

(8) That he is day by day unnecessarily increasing the work of his office.

The *Sivaji* cult.

79. The *Sahifa* (Bijnor), of the 19th May, publishes a letter from a Musalman correspondent who condemns *Sivaji*, calls him a highwayman, rebel, and a traitor, and says that he has little claim to be called a national hero. It is downright ungratefulness, he says, to revive the memory of such a man when India is being governed by a just Government, and when the grievances of the people, if any, are more imaginary than real. He is of opinion that although *Sivaji* worship had its origin in the Mahratta country, yet it was given its present importance by the Bengalis who wanted to excite the feelings of the warlike Mahrattas. He severely criticizes the present untenable position of the Bengalis and holds them guilty of vilifying of Government by the kindness of which they have been appointed Collectors and Commissioners and have been given access even to the India Council. The disaffection among the Bengalis towards the Government has

SAHIFA, 19th May 1908.

culminated in the murder of Mrs. and Miss Kennedy. He tells them that it is rank folly on their part to defy a Government which succeeded in establishing itself in India at a time when it was harassed on the one side by the Mahrattas and on the other by the Pindaris, and suppressed the Sepoy Mutiny.

He concludes with an exhortation to the Musalmans to keep aloof from agitation and advises the Government to put down sedition with a strong hand.

RAHBAR, 14th May 1908.

Mr. Pal and a European gentleman.

80. Mr. Pal, says the *Rahbar* (Moradabad), of the 14th May, was travelling with some of his friends in a tramcar. There were some students also in the car. A European gentleman got into the car and asked a boy to vacate the seat for him. The boy refused to do so and the European gentleman removed him by force. The boys in the car felt much annoyed and appealed to Bepin Babu, and said if you were not here we would give the gentleman a severe thrashing. If we did so in your presence you would be held responsible for it."

On hearing this Bepin Babu went to the European and the following dialogue then ensued :—

Bepin Babu.—Sir, why did you disgrace that Bengali young man?

European.—Who are you to ask me such questions?

Bepin Babu.—Don't you know me: I am the (worthy) son of my mother . . . . . People call me Bepin Chandra Pal.

European.—(In a tremulous tone) what! Pal! The great renowned Patriot Pal! Excuse me. I will tell you the truth, Mr. Pal. After a hard day in office I felt so exhausted that I thought the air would do me good so came for a ride. Excuse me, I do not want to quarrel. I myself am going to leave the seat. I shall sit by you. When the European gentleman was comfortably accommodated, Mr. Pal said :—"It was well that I was here otherwise these boys would have injured you and they would have willingly consented to be royal guests in the Presidency jail."

This incident, the editor says, shows what great respect our rulers have for the brave patriot—Mr. Bepin Chandra Pal.

V.—Legislative.

ANAND, 16th May 1908.

The threatened press legislation.

81. The *Anand* (Lucknow), of the 16th May, reproduces a translation of the article in the *Advocate* (Lucknow), of the 17th instant, entitled "The Threatened Press Legislation."

ADVOCATE, 17th May 1908.

The threatened press legislation.

82. The *Advocate* (Lucknow), of the 17th May, says that after the bomb outrage at Muzaffarpur, Anglo-Indians and a section of Indians which is always ready to second every proposal of the Anglo-Indians, are loud in their cry for special legislation. The editor, while admitting that a section of the press has given offence to the Government, and that some papers exist only for violent writing and for exciting class hatred, asks if for the sake of a few is it just and proper that the liberty of the entire press should be taken away? He says that the existing law of the land is strong enough to deal with such papers, and that there seems no reason why the Government should have resort to exceptional measures that will rouse still more indignation and fan racial feeling.

Referring to the suggestion that every newspaper should be asked to furnish a substantial security, he remarks that if this is accepted, it will lead to the closing of almost ninety-five per cent. of the vernacular newspaper offices and will be deplorable from every point of view. On the other hand, the one great agency for popular education will be gone and the hands of the Government will be weakened by removing the means of ascertaining public opinion. He further observes that the Extremist press is cutting the ground from under its own feet and that the present policy is most dangerous and suicidal to their cause.

In conclusion he says that it should not be forgotten that any press legislation now sanctioned will come to stay and will undo the work of progress.

83. The *Hindustani* (Lucknow), of the 20th May, reproduces the remarks of the *Advocate* (Lucknow), of the 17th May, on the threatened press legislation.

HINDUSTANI, 20th May 1908.

The threatened press legislation.

VI.—Railway.

84. Referring to the recent Ghaziabad collision, the *Rahbar* (Moradabad), of the 14th May, says that these frequent accidents have made journeys by railway quite dangerous and that it will be no cause for wonder if people revert to their former modes of locomotion in the course of a few years.

RAHBAR, 14th May 1908.

Railway accidents.

85. The *Abhyudaya* (Allahabad), of the 15th May, referring to the Ghaziabad railway collision, remarks that although the number of railway accidents this year has been the largest yet the railway authorities have taken no steps to prevent their recurrence. The editor thinks that railway accidents in India are mainly due to the insufficiency and, at the same time, to the incompetency of the railway staff, and urges that if the number of railway employés is increased and capable men on good salaries are appointed, the number of railway accidents is sure to be reduced to the minimum. He suggests that in order to teach a wholesome lesson to the Railway Company, the relatives of those who have fallen victims in this collision should bring compensation suits against it.

ABHYUDAYA, 15th May 1908.

The Ghaziabad railway collision.

86. Referring to the Ghaziabad railway collision, the *Anand* (Lucknow), of the 15th May, asks if any mercy will be shown to the dependants of those who have been killed in the accident. The editor expresses a hope that Government will interdict the use of the tablet system for line clear, considering that it is frequently accompanied with such appalling disasters.

ANAND, 15th May 1908.

The Ghaziabad railway collision.

87. The *Swarajya* (Allahabad), of the 16th May, referring to the Ghaziabad railway collision, remarks :—

SWARAJYA, 16th May 1908.

The Ghaziabad railway collision.

"It is remarkable that the Government does not take any notice of such mishaps. On the one hand the railway employés are always insulting respectable Indian passengers, and on the other railway travelling is daily becoming more dangerous owing to such accidents. In this way the people are getting more and more discontented and suspicious. But the Government takes no notice of this. It would like to teach the people loyalty by force, but in this way loyalty can never be inculcated, so it should leave this delusive policy and try to be just or it will one day rue its fatal mistake."

88. The *Nizam-ul-Mulk* (Moradabad), of the 16th May, referring to the frequent occurrence of accidents on Indian railways, advises Government to compel the railway authorities to pay indemnities to the families of deceased persons.

NIZAM-UL-MULK, 16th May 1908.

Railway accidents.

This, the editor says, would have a very salutary effect on railway authorities and they would try to prevent such accidents.

89. The *Advocate* (Lucknow), of the 17th May, referring to the appointment, by the Railway Board, of a committee to inquire into the causes of the failure of the tablet system, remarks that the public would like to know the exact number of persons killed, and points out that the number can be computed by checking the number of tickets issued. The editor wonders why the Railway authorities try to mislead the public by giving wrong figures. He suggests that relief should be given to the families of persons killed and their property should be handed over to their relatives.

ADVOCATE, 17th May 1908.

Railway accidents.

90. The *Tohfa-i-Hind* (Bijnor), of the 18th May, referring to the frequent occurrence of accidents on Indian railways, makes the following suggestions for their prevention :—

TOHFA-I-HIND, 18th May 1908.

Railway accidents.

That the railway staff and the pay of the railway employés should be increased, that no one should be made to work day and night and that those lines should be doubled on which there is a good deal of traffic.

NAIYAR-I-AZAM, 19th May 1908.

The Ghaziabad collision.

91. Referring to the Ghaziabad collision, the *Naiyar-i-Azam* (Moradabad), of the 19th May, says that the Railway Board should try to prevent such accidents in future, as if the dangerous nature of railway journeys continues to be present before the mind of the public, the income of railways will suffer very much.

RIYAZ-I-FAIZ, 20th May 1908.

The Ghaziabad railway accident.

92. Referring to the Ghaziabad railway collision, the *Riyaz-i-Faiz* (Pilibhit), of the 20th May, says that as long as the proposal for doubling railway lines is not accepted, such accidents will continue to be a matter of frequent occurrence.

ZIA-UL-ISLAM, 16th May 1908.

Railway collisions.

93. The *Zia-ul-Islam* (Moradabad), of the 16th May, referring to the Ghaziabad railway collision and other serious accidents, remarks that they are generally due to the employment of young Eurasians in responsible posts in the railway and to the intemperance prevailing among such railway servants as guards, drivers, &c.

CITIZEN, 17th May 1908.

Platform tickets for East Indian Railway stations.

94. The *Citizen* (Allahabad), of the 17th May, referring to the issue of platform tickets for the Cawnpore Railway Station, suggests the advisability of similar tickets being issued for Allahabad and other important stations on the East Indian Railway, as they would remove a constant source of inconvenience to the Indian public and would prevent frequent altercations between the public and ticket collectors.

HINDUSTANI, 20th May 1908.

Necessity for the extension of a railway line.

95. The *Hindustani* (Lucknow), of the 20th May, publishes a letter in which the writer suggests the desirability of connecting Madhoganj, in the Hardoi district, with Shafiganj, in the Unao district, by a railway line. He says that the construction of this line would create great facilities for trade and would also remove the inconveniences to which the public are put in going to Shafiganj to attend annual religious fairs.

VII.—Post-Office.

JADD-O-JEHAD, 11th May 1908.

The *Jadd-o-Jehad* and the Post office.

96. The *Jadd-o-Jehad* (Shahabad), of the 11th May, complains that the Superintendent of Post Offices came to Shahabad on Tuesday, the 3rd May (?), and sent for the manager of the *Jadd-o-Jehad* who had gone to Lucknow on business. When the Superintendent was informed that the manager was away, he declared that the man had absconded and threatened to cane a servant of the press if he did not inform him of the whereabouts of the manager. The Superintendent had given no previous notice of his coming to the place to make inquiries. The manager publishes an extract from a letter written to him by one M. Samiullah Khan of the *Taraqqi-a-Hind* Press in connection with the affair, which he received at Lucknow, and a copy of the application addressed by him to the Postmaster-General, in which he invites the attention of the latter to the action of the Superintendent.

JADD-O-JEHAD, 18th May 1908.

The *Jadd-o-Jehad* and the Post office.

97. The *Jadd-o-Jehad* (Shahabad), of the 18th May, in a notice to its subscribers, informs them that the publication of its future issues will be delayed owing to the determined opposition of Bishan Prasad, the postmaster, and Hari Lal, the telegraph clerk of Shahabad.

The editor complains that he cannot procure postage stamps in the local post office and that he does not receive his *dâk* regularly. For over a week he did not receive even a single post card. The Superintendent of Post Offices came to make inquiries, but he granted him no redress, and during the inquiry he called the editor a liar.

In conclusion, he says that he will not be able to issue his paper in future unless the two Babus are transferred or uuless he can make arrangements to publish the paper elsewhere.

VIII.—Native Societies and Religious and Social matters.

98. A correspondent in the *Jain Gazette* (Deoband), of the 16th May, says that had the Jains been a united community, bungalows would never have been built on the Parasnath Hill. He points out that they can even now prevent the erection of bungalows there if they but unite together and unanimously boycott English goods.

The Parasnath Hill.

JAIN GAZETTE, 16th May 1908.

99. The *Jain Gazette* (Deoband), of the 16th May, contains two articles in which it is suggested that the Jains should try to protect the Parasnath Hill at any cost. They should fight the matter from the lowest law court to the Privy Council, and if they do not succeed even then, they should boycott foreign goods and resort in a body to the hill and lay themselves down there to be killed before any bungalows are erected.

The Parasnath Hill.

JAIN GAZETTE, 16th May 1908.

100. The *Swarajya* (Allahabad), of the 16th May, makes the following comments on the representations made by the Jains to the Government about the Parasnath Hill :—

The Parasnath Hill.

SWARAJYA, 16th May 1908.

"No one has mercy on these men. And why should any one be merciful to them. What right have slaves to ask for justice or mercy or to give expression to their religious beliefs.

Selfishness is the order of the day. Whoever speaks of righteousness is supposed to be mad. The demanding of rights is a sin and complaining is a crime. Even this door is closed to us."

In a subsequent note on the same subject the editor remarks :—

"Will not the Government, by its unjust measures, one day cause a conflagration (of popular discontent) in which both the rulers and the ruled will be consumed? The wise should ponder over this, and should not pave the way to their own destruction and ruin by transgressing all limits."

101. Referring to the controversy that is raging over the Licensing Bill in England, the *Advocate* (Lucknow), of the 21st May, remarks that if a Licensing Bill is necessary in England to stay the havoc done by the drink curse, in India, too, the increasing sale of intoxicants should also be considered a national disgrace and the revenue considerations of the Government should not defeat the much-needed reform in respect to strong drink. In this connection the editor also observes that measures relating to the utilization of the money at the disposal of religious and endowment fund trustees for legitimate purposes are also called for in India, and if the wealth that is at the disposal of *mahants* and *shivaits* is not squandered much good will accrue to society.

Temperance crusade.

ADVOCATE, 21st May 1908.

102. The *Rahbar* (Moradabad), of the 21st May, says that in view of the fact that Government has, at the request of the Chinese, stopped the opium trade with China, it is hoped that if a general request is made by Indians, the selling of liquors will be stopped in a short time. But, the editor asks, are Indians prepared to make such a request? If not, Government surely cannot sacrifice its revenue of its own accord.

Government and the temperance movement.

RAHBAR, 21st May 1908.

103. Referring to the conversion of Mrs. Besant to Hinduism, and of Mr. Allen MacGregor to Buddhism, the *Rahbar* (Moradabad), of the 14th May, says that those who know that Europeans are ready to sacrifice even their lives when national interests are at stake, will think these conversions unreal.

Converts to Hinduism and Buddhism.

RAHBAR, 14th May 1908.

104. The *Jain Gazette* (Deoband), of the 16th May, contains a poem in which the writer exhorts Hindus to take steps to protect cows as being the most useful animal in household economy, and strongly condemns Muhammadans and Europeans for the slaughter of cows, as also those Hindus who sell cows to butchers.

Protection of cows.

JAIN GAZETTE, 16th May 1908.

105. There is a famous place by the side of the Ganges in Hardwar called *Har-ki-Peri*. Pilgrims from different parts of the country, says a correspondent of the *Hindustani* (Lucknow), of the 20th May, come to this place in order to throw the burnt ashes and bones of their dead in the sacred Ganges. The correspondent says that

Hardwar.

HINDUSTANI, 20th May 1908.

this custom should be discouraged both by the public and the Government, since it pollutes the water which is used both for bathing and drinking purposes.

ADVOCATE, 21st May 1908.

106. The *Advocate* (Lucknow), of the 21st May, has the following :—

The Shia and Sunni quarrels.

"It is rather unfortunate that the relations of Shias and Sunnis at Lucknow continue to be strained. We think steps should have been taken to appoint a Special Magistrate to try the Ashra cases and dispose of them as soon as possible in order to prevent the keeping up of an agitation which is bound to engender an amount of ill-feeling. The Shias complain that the *melad* meetings held in commemoration of the Prophet instead of being confined to the month of Rajjab are being even now held at which *jhandas* are read and Sunni boys go about reciting verses to the annoyance of the Shia community. The Sunnis, on the other hand, complain that meetings like *Bazam Firozi* are held to cause them annoyance. Such activity on the part of both parties adds to the complications of the situation which cannot be removed by appointing commissions but by taking strong executive action against persons who attempt to insult and cause annoyance to people of other persuasions. The fire of class antagonism is smouldering, it must be extinguished; otherwise, who knows, it may lead to deplorable feuds."

AGRA AKHBAR, 21st May 1908.

107. The *Agra Akhbar*, of the 21st May, while reviewing a pamphlet on widow marriage by Rai Bahadur Nanak Chand, C.I.E., of Indore, endorses his conclusions and advises all Hindu Social Reform Societies and the Muhammadan Educational Conference to take up the subject of widow marriage seriously and make it practicable.

Widow marriage.

IX.—Miscellaneous.

GARHWALI, 18th May 1908.

108. The *Garhwali* for April (received on the 18th May), reports that for some time past the sale of young girls has been going on very briskly in the Udaipur patti of Garhwal. The editor points out that the purchasers of these girls state that they want them for marriage purposes. He thinks, however, that this is said simply to impose upon the public and upon Government and expresses a hope that Government will take proper steps to stop this nefarious traffic.

Sale of minors.

A correspondent writing to the same journal reports that he was an eye-witness of a sale of some young girls by three individuals named Balkhu, Raju, and Nettru on the 17th September 1907, in village Balsi in the Udaipur patti. He points out that cases in which young girls are sold are not brought to the notice of Government by the village authorities as they are handsomely paid for their silence.

GARHWALI, 18th May 1908.

109. With reference to the statement made by the Hon'ble Mr. Hose in a recent meeting of the United Provinces Legislative Council in connection with *Cooli Utar* in Kumaun, the *Garhwali* for April (received on the 18th May), notes with regret that Government took no notice of the articles that appeared in its columns on the subject from time to time, but has decided to keep this obnoxious practice in force as recommended by the district officers.

Cooli Utar in Kumaun.

The editor urges that the district officers are interested in maintaining the existing state of affairs for selfish reasons though it presses heavily upon the people. He points out that it is the disregard of their complaints that gives rise to unrest among the people.

INDIAN PEOPLE, 21st May 1908.

110. The editor of the *Indian People* (Allahabad), in the issue of the 21st May, takes exception to the Chief Engineer's letter dated the 14th January 1908, to the address of the Superintending Engineer, 3rd Circle, Provincial Works, and remarks that inspection houses have been constructed with public money not for the "convenience of European officers," but for "the use of all Government officers" on duty. He sees no reason why the rules framed by the Government which made no distinctions as to what class of officers might use these bungalows should now be modified because Indians are growing more enlightened and conform more to Western customs and usage. If this invidious distinction laid down in the letter referred to is maintained, Indian gentlemen will also find dâk bungalows and railway waiting rooms, &c., closed against them before long, and this will still widen the gulf

Inspection bungalows.

which is already yawning between Europeans and Indians. The prohibition, he says, is intended for native officers of all departments, but it is doubtful how far it can be enforced in the case of the "native officers of the Public Works Department" itself, as many of the latter are in charge of divisions and districts themselves and control these buildings, and the result of the orders contained in the Chief Engineer's letter will be that they will either quietly ignore the rules in their own case, or else the Public Works will suffer.

The prohibition, the editor remarks in conclusion, is not in accordance with the Government policy regarding Indian women. Female education is being encouraged by Government and yet the wives of native officials are now debarred from one of the best methods of acquiring education, viz. travel, as they are not allowed to use inspection houses, and so cannot go about in camp with their husbands.

NAINI TAL :
The 23rd May 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Nasir-ul-Akhbar* (Meerut), of the 20th May, makes the following remarks on the Muzaffarpur outrage :— NASIR-UL-AKHBAR, 20th May 1908.

The Muzaffarpur outrage.

"As long as the Government will not find out the real cause of the unrest and discontent prevailing in the country, the sore will continue to fester. As long as the real source of ill-feeling is not eradicated, mere superficial measures will be of little avail. We do not think that the Government of India realizes the gravity of the situation, and it will be necessary for home politicians to interfere. The British Government can solve such difficulties with one stroke of pen, but it is strange that it has allowed the present state of things to continue so long. The Government of Bengal can neither send all the Bengalis to prison, nor can it hang or shoot them. The difficulty can only be solved by a policy of conciliation.

The confessions of the persons arrested in Calcutta are truly startling. It is strange to think that such things can take place even in India. May God have mercy on us all."

2. The bomb outrage, says the *Hindi Pradip* (Allahabad), for March (received on the 23rd May), decidedly shows that anarchists have made their appearance in India and that their number seems to be multiplying day by day. We are grieved at the formation of such an organization : India has always been a loyal country. It (the rise of nihilism) is solely the result of Western education. Now the question arises as to why anarchists have appeared in India, a country well-known for the loyal, virtuous, meek and peaceful character of its inhabitants. Surely it is owing to those who have the reins of government in their hands. Their tyranny has become so unbearable that people taking their lives in their own hand have brought themselves to commit such deeds. It would be well if our white rulers were to awake even now and refrain from their repressive policy. But they will not do this. It will be dangerous for the country if the number of such mischief-makers among the people increases. When the people are ready to sacrifice their lives, there can be little hope that such outrages will not be committed again. The Anglo-Indian press has got a very good opportunity. Instead of throwing cold water on the fire of anarchism it will all the more excite (the lower passions of) the authorities. It is an established fact that the Anglo-Indian press is a curse to the country and its doings will ever widen the gulf between the rulers and the ruled. HINDI PRADIP, 23rd May 1908.

The bomb outrage.

3. Referring to the Muzaffarpur bomb outrage as being due to the alleged harsh punishment meted out to two young students by Mr. Kingsford in his capacity of the Presidency Magistrate of Calcutta, the *Swadésh Bándhava* (Agra), for May, says that the question for Anglo-Indians and Indians to consider is why these young men have taken to bomb-making ? Why have they adopted a policy unknown in the history of India ? Why have Bengali young men of tender age, and cowards by nature, taken to such a bold and dangerous method of political agitation ? The repressive policy of Government is not calculated to improve the situation. The Anglo-Indian papers also should not add to existing bitterness by indulging in harsh and repression-invoking language. The duty of every Englishman and of every Indian lies in discovering and removing the causes that have been at work behind the present unrest. SWADESH BANDHAVA, May 1908.

The bomb outrage.

The want of cordial and social intercourse between the rulers and the ruled is to a great extent responsible for the unrest and disaffection. In this connection the advice of the Prince of Wales, if followed, would do a lot of good. The impartial observer will have no difficulty in finding out that all this unrest, agitation, violence and mutual estrangement are due to the following amongst other causes :—

(1) to the distinction which is often made between Europeans and Indians by the authorities of such institutions as railways, social clubs and dâk bungalows ;

(2) to the partition of Bengal;
(3) to certain measures passed by Lord Curzon;
(4) to the repressive policy in Bengal; and
(5) to the actions of some of the magistrates.

Now in view of the seriousness of the situation it is desirable for Government to give up a policy that has led to such violent demonstrations and to adopt a more sympathetic tone towards Indians. The ideal relation of father and son should again be established between the rulers and the ruled.

ANAND, 22nd May 1908.

4. The *Ánand* (Lucknow), of the 22nd May, publishes a letter entitled "The Dread of Bombs" to the editor from a correspondent who signs himself "A Eunuch." The following is a literal translation of the letter:—

"The Dread of Bombs."

"Sir,—What should I say I am afraid of the very word 'bomb'. The same Bengalis whom I used to laugh, to scorn as wearers of the *dhoti*—when I was strutting about like a cock (*lit.* puffed up as a fantail pigeon) in the vain glory of my pantaloons—have (now) become a bugbear to me. I know that Bengalis will never make me the victim of a bomb. There are no Bengalis living in my neighbourhood. But, alas! the very sight of a Bengali turns me pale. I am very much puzzled as to what I was and what I have come to. I was not in the least afraid of the Boers. Neither could Turkey overawe me. I never cared one whit for Russia, Japan or Afghanistan. But the very mention of a bomb makes my body quiver like an aspen leaf (*lit.* makes my body imitate *kadamb* tree). If I could, I would have never let the particulars of such affairs leak out of the court. I would have decided the case quietly after hearing it or, like the ancient kings, I would have appreciated the enterprising spirit of the followers of the bomb cult and thus would have persuaded them to leave off such nefarious practices. But who would listen in a concert to the poor notes of the parrot? Accordingly, anticipating the future of the bomb, I am grieved to think of the fate of these miscreants. I have been stunned to hear of the murder of the ladies by means of the bomb. O, God! How have such acts of violence come into vogue among the inhabitants of this loyal and peaceful country? O, God! Why do you not take pity and grant good sense to officials and military officers? Such acts do not become a poor country. But my advice is not listened to. All (my) manliness has disappeared at the very mention of the word 'bomb' and I have become accustomed to cringing habits like poor, helpless creatures. The malady of this bomb is not a little serious. It has completely surpassed the verulence of plague and cholera. I have made a name for manliness by the destruction of birds with guns. I am so rash that I dare assault a man on the least provocation (*lit.* I am so given to strike others that I can dare slap one on the face off-hand). The police also exist to protect me. But the very thought of a bomb makes my body shake like an earthquake. What should I do, whither should I go? If I were a servant I would have taken leave and gone across the seas. Were I an official I would have indulged in blandishments free from fear under protection of the police, in *pardah*, like newly-married brides and *begams*. But where should the poor livelihood-seeker go? It seems that a bomb is destined to put an end to his life. I am inclined to write to Lord Curzon 'My Lord, what a disaster you have brought about by committing a blunder in your policy with reference to Bengal?' But I am afraid lest being mistaken for a companion of Lord Curzon, I should fall a victim to a bomb. Considering this my senses are bidding me adieu. I have all worldly comforts, money, name, fame and such other things, but do not possess courage to meet the bomb. I pray God that all the *bomb-wallas* may never rise from their sleep; that will satisfy me. But why should God listen to such a prayer? Alas! the bomb has spoiled all the game.

Cursed be those doctors who by inventing picric acid have devised an all-destructive instrument. What should I say of those chemists who were so foolish as to teach the art of manufacturing bombs? Accursed be chemistry which brought the bomb into existence. I am tired of the worshippers who call aloud *bom, bom.*

I am astounded at the very mention of the word 'bomb'. If this state of affairs continues, it will be no wonder if people give up the ghost as soon as one utters the word 'bomb'.

I shall be highly obliged to the person who will let me know how I can remain free from the dread of the bomb. This letter has been penned in a state of bewilderment. If it is not all, it ought to be, I should be excused.

The object of your favour—"A Eunuch".

NOTE.—It is impossible that eunuchs could be an object of favour of the *Anand*. Perhaps the fear of a bomb has deprived them of their senses.—EDITOR."

SWARAJYA, 23rd May 1908.

"Why was the Bomb thrown?"

5. The *Swarajya* (Allahabad), of the 23rd May, has the following under the heading "Why was the Bomb thrown?" "The Anglo-Indians hold the Indians entirely responsible for the bomb outrage, and they do not stop at blaming a few individuals but would like to implicate the whole Indian people from the Legislative Councillor to the man in the street. Their accusations are false, but if they and their allies, the bureaucrats, continue their present policy of exasperation, we are afraid that what they falsely affirm of the present may come to be true (the people of India may as a whole take to bomb-throwing?) and then they (Anglo-Indians) will have to repent.

Anglo-Indian and Indian politicians view the matter in entirely different lights. The tremendous commotion produced by the bomb-throwers has created a panic among the Anglo-Indians and they have become bereft of their senses. The Anglo-Indian papers are giving vent to their undigested opinions, and do not for a moment think what effect such writings will have on the officials and the excited people.

The *Pioneer* accuses the whole educated community of participation in the crime; and the same opinion is expressed by other Anglo-Indian organs, although in a less bitter vein. They continue to do this in spite of the fact that all Indian papers have condemned the deed in unmeasured terms and the respectable and influential people of all classes have held meetings to express their deep and unfeigned sympathy with the victims of the outrage. But the result of these effusions of loyalty and sympathy was that they were branded rebels by the Anglo-Indian press. (Here the editor tries to refute the arguments of the *Pioneer* in an article in which it sought to prove that the Indian members of the Legislative Council, and the Moderate Congressmen were the originators of sedition and suggested that when a revolution takes place it would be sufficient to severely punish a few leading men without trial.)

The Anglo-Indians may say whatever they like, but the people of India view the matter in a different light. They find that some one else is responsible for the rise of the bomb cult. They hold that it is due to the actions of men of the Curzon and Fuller type. Lord Curzon's obstinacy culminated in the partition of Bengal and Sir B. Fuller induced the Musalmans to oppress the Hindus and the result was a reign of terror in Bengal. The unrest created by these measures spread into other provinces also, and strongly affected the student population of Bengal! To add fuel to the fire, they were very severely dealt with by the Chief Presidency Magistrate and the police, and the result was that the more daring and enterprising among them took to bomb-throwing.

Undoubtedly India has never been under such a bad Government as it has been during the past twenty-five years. During the early days of the British Government, people had faith in its sense of justice and so they adopted a policy of entreaty (in demanding reforms?) But gradually notwithstanding their good intentions, their faith in the British Government grew fainter and fainter. They were made subject to the most cruel, tyrannous and ruinous legislation, and the most depressing taxes were imposed upon them and justice (especially when Europeans are concerned) has been reduced to a farce. The police have been given unlimited powers which are daily increasing. To crown all, Bengal was partitioned in spite of the protests of the people to the contrary and in contravention of all laws. Such cruelty is unparalleled in the history of the British Government. This policy has exasperated all persons educated and uneducated, rich and poor, men and women, old and young, and life has become to them a burden.

The officials made a great mistake in noticing the actions of the student class. It is a fact admitted on all hands that an experienced man can bear with tyranny, but young blood cannot brook insult and degradation. To believe that they would quietly bow to the indignities heaped upon them was sheer madness. If their boyish pranks had been overlooked they would have quietly returned to

their studies. But this was not to be, they were flogged in public and were incarcerated in jails like ordinary thieves and vagabonds. Would not the sons of gentlemen resent such ignominious treatment? These atrocities were enough to turn their heads, and in a moment of weakness, they took to bomb-throwing.

But still there is time. If the Government is prepared to change its policy for the better and makes a vow to rule in the interests of India and to refrain from enriching England at the expense of India, it will very soon come to realize how grateful and loyal the Indians are; otherwise we fear that the terrible disease (sedition ?) will spread still more rapidly.

MUSAFIR, 23rd May 1908.

Anarchists—their origin.

6. Referring to the insinuation that the Vernacular press is responsible for the appearance of anarchists in India, the *Musáfir* (Agra), of the 23rd May, asks if it would not be more just that before the Vernacular press is gagged inquiries should be made from their Anglo-Indian contemporaries as to whether Lord Curzon, Lord Morley, Sir B. Fuller and others are not the root cause of nihilism in India.

NASIM-I-AGRA, 23rd and 27th May 1908.

Anarchist conspiracy in Calcutta.

7. The *Nasim-i-Agra*, in its issues of the 23rd and 27th May, reproduces an article on the Anarchist conspiracy in Calcutta from the *Akhbar-i-Ám* (Lahore).

NIZAM-UL-MULK, 24th May 1908.

Anarchism in Bengal.

8. The editor of the *Nizám-ul-Mulk*, of the 24th May, holds the Congress responsible for the outbreak of anarchism in Bengal. The Congress was carrying on its seditious propaganda and highly exciting speeches were delivered from its platform, but the authorities did not interfere. People may have been led to think that this is due to the strength of the Congress. Next came the partition of Bengal which was followed by a strenuous agitation to undo it. The Government either from its innate sense of mercy or from oversight did not pay adequate attention to this. If the Bengali miscreants had thrown themselves on the mercy of the Government, their lot would have been infinitely better. Even now, the editor thinks, there is time, and if the Bengalis change their tactics, the Government will be only too glad to forgive and to forget. In a subsequent article he remarks that it is useless to rebel against a powerful Government, especially when it has a great claim to the people's gratitude for restoring order in the country, and conferring upon it various other boons. He appeals to seditious papers to stop their career of iniquity and to be grateful to the Government which, notwithstanding so much provocation, keeps its head cool and is making a thorough enquiry into the bomb conspiracy so that no innocent man may be unjustly punished.

INDIAN PEOPLE, 24th May 1908.

The Government and the conspiracy.

9. The editor of the *Indian People* (Allahabad), in the issue of the 24th May, notes with satisfaction the policy of forbearance that the Government has adopted towards the terrorists. It is fortunate, he says, that the conspiracy has been discovered before it became more formidable. The whole Bengali nation has been shocked by the conduct of the anarchists, and is ready to render to the Government every assistance in its power, as the anarchist is an enemy of human society and makes little difference between Europeans and Indians. There is little necessity, he says, of employing Russian methods of repression or of the proclamation of martial law. The men who are guilty must suffer, but there must be no trace of vindictiveness in dealing with them, nor must the law be unduly strained to punish them. In the end, the editor remarks: "To hold that the sudden outburst of anarchism is due only to violent writing and preaching is to misread the signs. Higher and larger statesmanship will have to be brought to bear on the problem that faces the Government for a satisfactory solution."

MUKHBIR-I-ALAM, 24th May 1908.

Bengali anarchists.

10. The *Mukhbir-i-Álam* (Moradabad), of the 24th May, says that the agitation of the Bengalis has at last culminated in the Muzaffarpur outrage. Their mischievous political propaganda has created a class of persons unknown in the history of India—persons who are mischievous, bloodthirsty, rebellious, and devoid of all humanitarian sentiments. It is a source of wonder that such persons are to be found among the Bengalis who have been famous for their cowardice, temerity, and weakness. Though the whole of India can in no way be held responsible for the actions of the Bengalis and Madrasis, yet these actions forbode grave dangers to all parts of the country

alike. No one can tell how these Bengalis have come to know the art of bomb manufacture. It is possible that some of them may have gone to Europe and learnt something of the art from anarchists there. But in view of the recent police discoveries, it is hoped that their infernal mission will soon be brought to an end. For the present, bombs are supposed to exist only in such places as Calcutta and Chandanagore. But if the present discovery does not result in drastic measures, the movement may spread secretly and at last endanger the safety both of the State and of the country.

MASHRIQ, 26th May 1908.

The Calcutta sensation.

11. The *Mashriq* (Gorakhpur), of the 26th May, asks the Government to make a thorough investigation into the Calcutta conspiracy and not to suspect any class in India without due inquiry. The editor says it is true that nearly all the men arrested in Calcutta are poor and yet some rich and influential men must have supplied them with funds to enable them to procure arms, &c. He advises the Government not to rely on the uncertain and misleading reports of the police.

INDIAN PEOPLE, 28th May 1908.

"Revolutionary propaganda."

12. Under the heading "Revolutionary Propaganda" the editor of the *Indian People* (Allahabad), in the issue of the 28th May, reviewing the remarks of the *Times* that at Vancouver, and in the heart of London itself, seditious movements are being hatched by Sikhs and Indian sojourners, says that those who have been accustomed to Mutiny celebrations and dinners, to the parade of Mutiny veterans at the Delhi Darbar, will of course be disagreeably surprised to find that the part played by the mutineers may be admired and commemorated by others. He says that no right-minded Indian, whatever his political opinions are, can look upon the Mutiny as an event to be commemorated. It was not a popular rising, but only a revolt of the sepoys employed in the British Army, and the Mutiny of 1857 can therefore scarcely furnish an inspiring ideal to Indian revolutionists. Residence and education in England, he says, certainly promote a passionate yearning for national independence, but hitherto this desire tended in the direction of reform. It has now come to revolution and is not confined to Indians in England. Educated young men, whether at home or abroad, have become impatient of the older methods of constitutional agitation and the wave of unrest and national awakening that has passed over Asia has caught the youth of India and borne them on its crest out into the sea of uncertainty and thrown them into the Maelstrom of revolution. The swiftness with which agitation has passed from one stage to another and with which violent deeds have followed wild words, is in itself conclusive evidence of revolutionary ideas. The editor, in conclusion, remarks that the future alone can show whether the measures that are being taken will kill the movement or give it a more powerful impetus.

HINDOSTHAN, 28th May 1908.

The bomb outrage.

13. The Hindi *Hindosthan* (Kalakankar), of the 28th May, says that the bomb will not work out the salvation of India : industrial and technical education alone can improve the economic condition of this country. The editor condemns all those who spread anarchy in the country and urges that Indians should always remain loyal to Government and should demand their rights and privileges humbly and respectfully. He warns his countrymen that violent methods can do no harm to the Government, but on the contrary, will be detrimental to their own cause.

ABHYUDAYA, 22nd May 1908.

A rejoinder.

14. The *Pioneer*, says the *Abhyudaya* (Allahabad), of the 22nd May, is considered to be the mouthpiece of the Anglo-Indian officials in India and its utterances, therefore, are supposed to carry much weight with them. It would not be, consequently, quite out of place to examine its reflections upon the Muzaffarpur bomb outrage.

Having said this by way of introduction, the editor quotes passages from the *Pioneer*, of the 7th May, and remarks : "The sentiments contained in these passages are repeated in the *Pioneer* of the 20th May. It therefore appears that they are not a momentary ebullition of feelings, but that they represent the writer's settled convictions. It would be worth while, therefore, he says, to examine the views set forth in the columns of the *Pioneer*.

Now the sum and substance of the passages referred to comes to this that 'Racial antipathy towards Europeans has permeated every section of Indian society.' If this be held to be true, as doubtless the *Pioneer* holds it to be, then there

can be no more undesirable reflection upon British administration in India than this, for it shows that even 150 years of British rule has not been able to make a favourable impression upon the Indian mind, and that to-day the Indian nation stands as much opposed to the *personnel* of the Government obtaining in this country as it ever was. And if such a state of affairs were a reality, the Government would have collapsed ere long. Happily things are not what they are represented to be. This 'unrest' has no doubt spread to a great extent. But the feeling of racial antipathy is confined to a certain class and the sentiment of disloyalty to the Crown is limited to an insignificant member of this class. To brand the whole Indian community as disloyal and to class constitutional agitators in the same group as irresponsible politicians betrays a sad lack of statesmanship on the part of the Anglo-Indians of to-day. But the fact is that our Anglo-Indian friends do not like us to take part in any demand for our rights and hence all this vilification of our sober and moderate countrymen.

In conclusion, the editor says, it would not be amiss to refer the reader to the comments of the *Statesman* (Calcutta) upon these passages.

How bombs have appeared in India and who are responsible for them, we shall set forth in a future issue."

ABHYUDAYA, 22nd May 1908.

The consistency of the *Pioneer* questioned.

15. The *Abhyudaya* (Allahabad), of the 22nd May, quotes a passage from the *Pioneer* expressing its views upon the bomb outrages in Russia, and remarks :—

"If the sentiments expressed in this passage are compared with the views of the *Pioneer* as expressed in connection with bomb outrages in India, they will lead one naturally to think that prejudice and party feeling exercise a great influence over man's reason and judgment.

The *Pioneer*, which almost justified the conduct of Russian revolutionists on the ground that "recourse to violence is the only method of fighting left to a people who are at war with despotic rulers" now turns round and criticises the conduct of mad Bengali youths. This leads to the conclusion that the *Pioneer's* judgment is quite biased."

OUDH AKHBAR, 25th May 1908.

The *Pioneer* and the Indian leaders.

16. The *Oudh Akhbar* (Lucknow), of the 25th May, while criticising an article in the *Pioneer*, in which Indian leaders are accused of being the originators of the seditious movement in India, remarks that the attitude of the *Pioneer* and of other Anglo-Indian papers is the result of the selfish desire on the part of the editors that the opinions they express should not be contradicted in the Council by native members, and that the latter should not give vent to the grievances of their countrymen. Those leaders, who keep the Government informed of the thoughts and aspirations of the people, the editor says, are not its enemies but are its true friends, as they warn it of the dangers it may be exposed to. In conclusion he indignantly repudiates the insinuation made by the *Pioneer* that the Moderates are as much opposed to the Government as the Extremists.

OUDH AKHBAR, 26th May 1908.

The *Pioneer* and the Indian leaders.

17. In continuation of its remarks on the insinuation made by the *Pioneer* that the Indian leaders are the originators of the seditious movement in the country, the *Oudh Akhbar* (Lucknow), of the 26th May, condemns the short-sighted policy of the Anglo-Indian press and its want of discrimination in making no difference between men of moderate opinions and irresponsible enthusiasts. The Anglo-Indian press is at peace with all Indian leaders only as long as they do not differ from it. When they advocate the particular interests of their nation, the Anglo-Indian press immediately raises a hue and cry. The same is true of the Indian press. Indian journalists are, on the whole, loyal, although they may now and then indulge in strong and intemperate language, for which they have to suffer.

The editor advises the Government to prevent the Anglo-Indian press from making disparaging remarks on Indian leaders, and to introduce the urgently needed press reforms, so that the tension of feeling between it and the people may be relieved.

ANAND, 22nd May 1908.

The present unrest in India.

18. Now that the East India Railway loan cannot be negotiated in London and the prices of the various kinds of paper currency are falling, the *Anand* (Lucknow), of the 22nd May, says that even now it will not be too late to devise means to remove the discontent in India. If something is not done the entire trade is likely to suffer very heavily.

The present situation.

19. Haji Ismail Khan Sahib sends the following letter to the *Aligarh Institute Gazette* of the 27th May :— ALIGARH INSTITUTE GAZETTE, 27th May 1908.

"I have been shocked by the bomb outrage but not astonished. The agitation carried on by the Congress, and the bitter writings of the Congress organs all pointed to one end. And that end has come. Persons who are always ready to vilify the Government, who think it their glory to be punished (for sedition) and who revive the worship of *Sivaji* are responsible for this state of affairs. Men of strong character may not be impressed by such writings, but their influence on weaker minds is very potent.

Those persons who have at heart the progress of India should criticise the Government and the people with equal fairness, but this is seldom seen in India. It may be argued by some journalists that they have followed this principle, but I may ask them if they have done so candidly and fairly. Criticisms of the Government are in a bitter and hostile tone, while those of the people are light and flippant.

It is true that almost all the Congress papers have expressed their horror and indignation at the bomb outrage, but it must be admitted that there is in their paragraphs an undercurrent of sympathy with the perpetrators of the heinous crime. The sentence "but the Government should also enquire into the causes of discontent" occurs as a refrain in all these expressions of sympathy. Does it not serve as a sort of encouragement to mischievous persons ?

Political meetings can be useful in the country only when both the Government and the people are subjected to criticism. The Government very often legislates to the benefit of the people. Such measures as the Seditious Meetings Bill or the Partition of Bengal were for restoring public peace. Why is not satisfaction expressed at these, when every opportunity is snatched to vilify the Government ?

The country is not yet prepared for political agitation. The Government should not be exasperated by unfair criticisms and demands ; a policy of conciliation and mutual confidence must be adopted and the idea that liberty means the harassing of the Government, should be eradicated from the minds of the people.

I do not see why the recent legislation of the Government is supposed to put restraint on the liberty of speech and on the freedom of the press. Liberty is never unrestrained : it is always qualified. If we had not misused our liberty, the Government would never have been obliged to have recourse to such legislation, and if we behave well in the future, legislation will become a dead letter. But if we do not, then we shall have no right to blame the Government, if it adopts repressive measures."

20. The *Advocate* (Lucknow), of the 28th May, has the following :— ADVOCATE, 28th May 1908.

Why is India restless ?

"Thou has multiplied the nation, but not increased their joy." This, Sir George Birdwood says, is the verdict of every Briton on British rule in India. Man does not live by bread alone, certainly not the Indian whose land is the home of Brahmanism and Buddhism, Vaishanavism and Sikhism. Sir George Birdwood says :—

"Our rule is strong and just, but it is not sympathetic ; and the more impregnable in a material sense our position in India becomes, the more likely are we to be confirmed in the egotistical methods of the scholastic, literary, and artistic education, and of the religious proselytism, that we have so strenuously enforced on its many-languaged and its many-religioned peoples. We are destroying their faith and their literature and their arts, and the whole continuity of the spontaneous development of their civilization, and their great historical personality ; in a word, we are destroying the very soul of the nation."

This is the cause of India's restlessness. And the solution lies largely in the hands of the rulers.

21. The *Rahbar* (Moradabad), of the 28th May, reproduces from the *Jhang Sial* (Panjab), an article headed "We and Our Future" (vide Panjab Selections, para. 2, No. 18.) RAHBAR, 28th May 1908.

The future of India.

22. The *Swarajya* (Allahabad), of the 23rd May, referring to the panic created in a European club in Behar by the bursting of a soda water bottle, remarks :— SWARAJYA, 23rd May 1908.

Panic among Europeans.

"Alas ! the descendants of Clive and Hastings have now been reduced to this. It is (really) true that oppression always weakens the tyrant and strengthens the

oppressed. Indians, do not be afraid of being tyrannized over. Bear patiently whatever (misfortune) befalls you. In this way your power will increase by leaps and bounds, and the hearts of tyrants will grow feeble. Hold your own (my) lions, hold your own *(date raho)* whatever 'befalls a man passes away.'

"Even the atom will one day shine as a star, if Heaven and the earth keep their respective positions."

HINDI PRADIP, 23rd May 1908.

The Moderate Convention.

23. Discussing the Moderate Convention, the *Hindi Pradip* (Allahabad), for March (received on the 23rd May), remarks that it has more or less weakened the National Congress and that its chief object was to exclude Mr. Tilak from the Congress.

SWARAJYA, 23rd May 1908.

The Convention.

24. The *Swarajya* (Allahabad), of the 23rd May, reproduces from the *Hitkari* (Lahore), an article headed "The Consequences of the Convention" by Lala Hardayal, M.A. The editor does not make any comments on the article.

INDIAN PEOPLE, 28th May 1908.

The Congress.

25. The *Indian People* (Allahabad), of the 28th May, says that the Congress movement has turned over a new leaf and that everything has to be reorganized. The editor remarks that events of terrible importance have recently occurred rendering it imperatively necessary that all the forces of law, order and constitutional action should be ranged in a solid phalanx against the spirit of anarchy and revolution. The contention that the Congress never had any article of faith and that the Convention is now seeking to impose a creed upon it, he says, is false, for constitutional agitation is the very essence of the Congress. He further remarks that those who recommend implicit compliance with the whims and caprices of the authorities as the only way of salvation are selfish and dishonest. Those who advise recourse to violence and disorder are the enemies of the country. He says that arrangements for holding the next Congress should be made forthwith and that steps should be taken to give effect to the decision of the committee of the Convention.

SHAHNA-I-HIND, 24th May 1908.

Hindus and Muhammadans.

26. The *Shahna-i-Hind* (Meerut), of the 24th May, referring to the deportation of Lala Lajpat Rai and Sardar Ajit Singh, remarks :—

"Muhammadans all over the country held meetings to express their loyalty to the Crown and openly insinuated that Hindus alone were responsible for the seditious agitation in the country. Where was the need for parading loyalty in this way? Did Government suspect them of sinister motives? But things turned out in a different way. Lala Lajpat Rai and Sardar Ajit Singh are once again free men. No charge could be proved against them. The anxiety of the Muhammadans to show off their loyalty to the British Throne and to entangle Hindus in difficulty has only resulted in creating ill-feeling between the two great communities of India. So much so that Hindus have come to regard the Muhammadans as their bitter opponents. The Government cannot be led away by such false professions of loyalty on the part of Muhammadans. It will do what is right and the right it will come to know sooner or later. The ultimate sense of British justice (as distinguished from the Anglo-Indian sense of justice) will in the end recognize the claims of Hindus and then the position of the time-servers and mischief-makers will be queer indeed.

The age is democratic and the English are a libertyloving people. Indian aspirations have thus a fair chance of being realized. But if Muhammadans had joined the Hindus, most of the privileges would have been secured long before this and bomb outrages might have thus been averted.

ALIGARH INSTITUTE GAZETTE, 27th May 1908.

Hindus and Musalmans.

27. Haji Musa Khan Sahib writing to the *Aligarh Institute Gazette*, of the 27th May, on the ever widening gulf of Hindus and Musalmans, remarks that it should not in any way alarm the friends of Indian progress, as it is really accelerating general advancement by fostering among the two communities a healthy spirit of competition. The protection of one's interests cannot be called the invasion of another's rights, and the measures that are being adopted by the two communities to safeguard each other's interests, are perfectly legitimate. If the Musalmans supported the partition of Bengal, as it brought their brethren in Eastern Bengal into prominence and relieved them from the incubus of an oppressive Hindu majority, or if they are trying for racial representation in the Council, they cannot be blamed for it. Both

communities should guard their interests and should not encroach on the rights of others.

28. *Al Bashir* (Etawah), of the 26th May, referring to the advice given by the Hindu press to the Government to deal severely with the Mohmands and even to invade Afghanistan, if necessary, remarks that up to this time the Hindu press has been opposed to frontier campaigns on the plea of excessive military expenditure and the poverty of the country, but that now it has changed its tone. Is this sudden change of front, asks the editor, due to the hatred of the Musalmans, or do the Hindus want to implicate the Government in a war with Afghanistan, and then cause a mutiny in India, and use their dynamite and bombs against the police?

AL BASHIR, 26th May 1908.

The frontier campaign and the Hindu Press.

29. Patriotism and nationalism, says the *Oudh Akhbar* (Lucknow), of the 27th May, were unknown quantities in Europe in primitive times. But in every nation there is always an intellectual class whose chief concern is to devise means for the regeneration of their nation and country, and it is to such worthy sons that Europe owes her present greatness and prosperity. It was these people who propagated the cult of patriotism and nationalism in their country and gave Europe her present position among the countries of the world. Love of their country has now become synonymous with religion and all Europeans are deeply imbued with national selfishness. Their first and last aim is to make their country great—both commercially and politically; and to secure this end they are ready to sacrifice everything.

OUDH AKHBAR, 27th May 1908.

Muhammadan and British rule in India—a comparison.

With the Muhammadans, on the contrary, religion was of paramount importance. Hence it is that under their rule different sections of the Indian community were allowed the enjoyment of their national rights and privileges without any attempt on the part of the rulers to interfere with them. The absence of this national selfishness among the Muhammadan rulers made it possible for them to identify their interests with those of the subject race.

Now such a thing in India is not possible these days under the British rule because, as we have said, national selfishness is a part of the European character—and Europeans will resist any attempt that is calculated to effect their national interests.

Indians have realized this and are, therefore, adopting European methods of regenerating their country. But owing to a conflict of interests, serious developments are taking place and there is no knowing which party will emerge successful from the struggle. But this can be said without any fear of contradiction that only the most resourceful can survive.

30. A correspondent in the *Kavya-Sudha-Nidhi* (Benares), for March (received on the 25th May), notes with gratification that Indians, too, have awakened from their deep slumber and are now steadily applying themselves to the improvement of the condition of their country. A spirit of nationalism, mutual love and sympathy, he thinks, are the essential qualities which Indians should cultivate and the salvation of their country is bound to follow in its train. Indians should take Japan for their model and should adopt adequate and thorough measures to spread education among the masses and then the work of bringing about the regeneration of their country will become a very easy task.

KAVYA-SUDHA-NIDHI, 25th May 1908.

Regeneration of India.

31. Some leaders of the *Maha Mandal*, says the *Hindi Pradip* (Allahabad), for March (received on the 23rd May), who express lip-loyalty and are enemies of the country should be imprisoned in the Black Hole of Calcutta. A seal should be put upon the lips of the editors and supporters of such Anglo-Indian newspapers, as the *Pioneer*, *Englishman* and *Times* so that they may be incapable of uttering words detrimental to Indians. *Padhas*, priests, *pandas*, *pujaris* and *gurus*, who are the leaders and guides of the Hindu people, should be seized and given English education, so that their eyes might be opened, and education might prevent them from doing the detestable work of leading the people astray and an awakening might be caused among their pupils and patrons. Men of the old school, and advocates of child marriage, should be deprived of their sight so that they might

HINDI PRADIP, 23rd May 1908.

Means of doing good to India.

not take delight in seeing the result of their labours in destroying the after-life of children by fastening a millstone (in the shape of wife) round their necks.

RAHBAR, 28th May 1908.

Grievances of Indians.

32. The *Rahbar* (Moradabad), of the 28th May, publishes an article by a Parsi lady named Madam Cama, in which she gives the following detail of the grievances of the people of India :—

(1) England takes away from India Rs. 2,17,50,00,000 every year and gives nothing in return.
(2) England has no wish to encourage Indian industries, but wants to introduce its own manufactures into the country and has therefore crushed all Indian industries.
(3) Out of the revenues derived from India, 99 per cent. is spent on the salaries of English officers, i.e. the whole English Army and Civil Service is supported by Indian money.
(4) Sixty-five per cent. of the net income from land has to be paid to the Government, and as a result famines are frequent.
(5) The duty levied on salt is 200 per cent. of its cost price, and as the poor cannot afford salt, in consequence many terrible diseases are frequent.
(6) English soldiers are not taught to respect Indian women.
(7) The unfortunate people of India have to supply soldiers with provisions when they are in camp.
(8) All the higher posts are monopolized by Englishmen, so that Indians cannot take advantage of their own money. It is a patent fact that foreigners, however intelligent and industrious they may be, are unable to realize the necessities of the Indian people.
(9) Liberty of speech and the freedom of the press are being daily curtailed.
(10) Illegal arrests and deportations have become matters of daily occurrence. Innocent people are being flogged and imprisoned for trivial offences.
(11) The army is not for the maintenance of order but for overawing the people.
(12) The railways are not for the convenience of the people, but for strategic purposes. The people have to pay freight both for the grain they export and for the finished articles they import.
(13) The police are as cruel and oppressive as in Russia.

In conclusion she remarks :—

"We shall bring about a revolution without shedding blood. We displayed an Indian standard at the Stüttgart International Congress which was hailed with loud cheers. We are as fit for self-government as our fathers were thousands of years ago, when England was a nonentity. Our revenue system was admirable and famines were unknown. By patience we shall regain our liberty during the next ten years."

SWADESH BANDHAVA, May 1908.

Patriotism.

33. A correspondent in the *Swadésh Bándhava* (Agra), for May, while deploring the present degeneration of India, exhorts Indians to be inspired with the spirit of patriotism and to devote themselves to the service of their motherland if they want to protect their political and national individuality and take their rightful position among the civilized nations of the world. In conclusion he urges his countrymen to make England and Japan their ideal in their march onward.

SWADESH BANDHAVA, May 1908.

Service of the motherland.

34. The *Swadésh Bándhava* (Agra), for May, urges the advisability of Indians qualifying themselves by intellectual and spiritual training before taking to the task of serving their motherland as misdirected intellect and energy are more liable to prove detrimental to the cause of the country than do it any substantial good.

YAD-I-BAIZA, April 1908.

Liberty.

35. The *Yad-i-Baiza* (Sikandarabad, Bulandshahr), for April, publishes an article by Khan Bahadur Muhammad Zaka-ullah, who, while praising liberty in the abstract, remarks that no country should aspire for liberty unless its social organization is complete and it has succeeded in eradicating all social evils from its people and unless its industries are on a proper footing and it has a comprehensive system of education. Until then,

the writer says, it is vain to cry for liberty. Agitation, he thinks, retards progress, instead of being of any positive use.

ANAND, 22nd May 1908.

Women suffragettes in England.

36. Referring to Mr. Asquith's statement that he will not stand in the way of women being granted the franchise, the *Anand* (Lucknow), of the 22nd May, remarks that the women in England have fared better than "our *babus*" inasmuch as they eventually succeeded in achieving their object, though they encountered much opposition in doing so.

CITIZEN, 28th May 1908.

The coloured races and the franchise.

37. Referring to the recent Conference that took place in South Africa in connection with the framing of a Colonial Federation Scheme and to the remarks of the *Times* in discussing this question, the editor of the *Citizen* (Allahabad), in the issue of the 28th May, observes that it is a matter of pleasure that the *Times* advocates a policy, sane and liberal and just as well as generous. He says that if it is most important, as the *Times* puts it that "natives should feel they have some voice in the Government of their country," and if the principle which the British as a race have always set up "that the greatest possible freedom and the best possible education are the safest and most enlightened gifts" that they can give to their subjects, it follows that the British nation has far less justification either in principle or expediency in withholding from the far more civilized and already cultured Indian people "the greatest possible freedom and the best possible education, as well as their right to have a voice in the government of their country." He says that the denial of such a right and the repudiation of such a principle by latter-day British Ministers, whether Conservative or Liberal, on unfounded distinctions between the Asiatic and the European can only be due to a selfish greed of power and prestige, of emoluments and income, and, last but not least, of commerical and economic resources which subjection to foreign rule imposes on the ruled.

HINDI PRADIP, 23rd May 1908.

Messrs. R. C. Dutt and Gokhale.

38. Referring to the speeches made by Messrs. R. C. Dutt and Gokhale at a dinner given to them in Bombay at their departure for England, the *Hindi Pradip* (Allahabad), for March (received on the 23rd May), remarks that Mr. Dutt was caught by the bait in the form of a seat on the Decentralization Commission and that was why he spoke favourably of the Liberals and the Reform Scheme.

Adverting to Mr. Gokhale's speech the editor observes that it is no use to adopt a policy of entrety when "our" representations are not attended to. To beg one's rights is no disgrace, provided his prayers are acceded to. These days throughout the country, the cry is for bread. Will Mr. Morley's reforms satisfy this demand? "Our" hunger will be satisfied only when India's products will not be exported and its revenues will be devoted exclusively to the good of its inhabitants, which these commissions and deputations can never be expected to accomplish.

ALIGARH INSTITUTE GAZETTE, 27th May 1908.

Was Sir Saiyid Ahmad a traitor to the cause of his country?

39. The *Aligarh Institute Gazette*, of the 27th May, referring to some aspersions on the character of Sir Saiyid Ahmad in the *Habl-ul-Matin* (Calcutta) to the effect that (1) he was a traitor to the cause of his country, and whatever he did was at the instance of the Government; (2) that he was a blind follower of the English and used to praise everything English, and this led him to put false interpretations on the Koran; and (3) that his policy of aloofness from political life will prevent the Musalmans from making any progress in the future, remarks that Sir Saiyid was sincere in his professions, and was not like the politicians of the present day, who profess one thing and do another. He said that if the Musalmans cast in their lot with the Hindus all the advantages would be on the side of the latter. If he were assured that the Hindus would act in a disinterested manner he would have certainly supported them. As to his being a blind follower of the English, his writings prove the contrary. He freely criticised the Bible and Christianity, but it cannot be denied that he tried to interpret the Koran by the light of modern science, which is perfectly justifiable. If he had allowed the Musalmans to enter the disturbed field of Indian politics, a time would have come when the Musalmans would have taken their swords in their hands and blood would have flowed freely in the country. Musalmans are by nature excitable, and they would have not stopped with killing innocent women in the dark. To prevent such a possibility, he

restrained them from entering the arena of politics. The British Government is just, and the Musalmans are content with their lot.

RAHBAR, 28th May 1908.

Religious neutrality of the Government.

40. The *Rahbar* (Moradabad), of the 28th May, referring to the expenditure by the Government of India of a sum of Rs. 18,82,900 on Christian Churches, remarks that this shows how hollow are the professions of Government with regard to religious neutrality. If Government helps Christian Churches so liberally, it is its bounden duty to extend the same liberality to Hindu and Musalman places of worship.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

SWARAJYA, 23rd May 1908.

Fire in Baroda.

41. The *Swarajya* (Allahabad), of the 23rd May, referring to the tangible form of sympathy shown by the Maharaja of Baroda to his people during a recent outbreak of fire in Baroda, remarks :—

"Fortunate are the people who live under the Government of such a sympathetic Raja. Outbreaks of fire are very common in British territory, but no one has ever received a *courie* (shell) to relieve his misery (caused by destitution owing to fires) and even with such treatment, loyalty and gratefulness are expected (from the people)."

ROHILKHAND GAZETTE, 24th May 1908.

Rampur.

42. The *Rohilkhand Gazette* (Bareilly), of the 24th May, notes with satisfaction that the Nawab of Rampur has ordered machinery for manufacturing sugar from England and hopes that he will turn his attention to the manufacture of cloth also.

IV.—Administration.

(a)—Judicial and Revenue.

Nil.

(b)—Police.

TAFRIH, 21st May 1908.

Government and the police.

43. Referring to the grant of a reward to the Muzaffarpur police for their detective ability, the *Tafrih* (Lucknow), of the 21st May, asks if any steps are being taken to punish those of the Police department who did not hesitate to concoct a story in order to fasten the blame of attempting to wreck the Lieutenant Governor's train upon poor innocent coolies.

SWARAJYA, 23rd May 1908.

The police.

44. The *Swarajya* (Allahabad), of the 23rd May, referring to the harrowing story of police oppression narrated by a person accused of murder before a Magistrate in Allahabad, remarks :—

"God only knows why the Government has given such unlimited powers to these tyrants. Is it only for the purpose of dishonouring respectable people by torturing their servants in a most inhuman and cruel manner in order to make them give evidence against their masters. Mr.————, the Magistrate, himself noticed the marks of torture inflicted by the police on Sarju, the accused."

ROHILKHAND GAZETTE, 24th May 1908.

Police head muharrirs.

45. A police head muharrir writing to the *Rohilkhand Gazette* (Bareilly), of the 24th May, complains that the promotion of police head muharrirs has been stopped; that their pay has been reduced from Rs. 30 to Rs. 15 and that their travelling allowance, too, has been abolished. He requests the Government to have pity on them.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

NASIR-UL-AKHBAR, 20th May 1908.

A metalled road from Roorkee to Kaliar.

46. The *Nasir-ul-Akhbar* (Meerut), of the 20th May, suggests the advisability of constructing a metalled road from Roorkee to Kaliar, where an *Urs* is held annually, attended by thousands of persons. The funds for its construction, the editor says, can be easily raised by levying a tax of one pice on every pilgrim.

47. The *Indian People* (Allahabad), of the 24th May, referring to the proposal to levy a poll tax on visitors going by rail to Benares from beyond a radius of forty miles, remarks :— INDIAN PEOPLE, 24th May 1908.

Poll tax at Benares.

"The first question that arises for consideration under these circumstances is why should a tax be levied on persons using the railway, and still more so on those only whose journey is of more than a certain length? If it is a question affecting the sanitation of the city, it stands to reason when it is said that the sanitation of the town is mostly affected by pilgrims from short distances who more often visit the place and in larger numbers. Then the question is whether the tax will be legal. Of course, it can be legalized when sanctioned by the authority of the Government of India. The question, however, will remain, can the municipality legally collect the tax at a place which is outside the limits of Benares City, as it is proposed to collect the tax by a surcharge on the railway fare where the tickets are to be issued? Then again, the question arises, how will the incidence of the tax work out in proportion to the distance travelled? The railway fare decreases as the distance travelled from a place increases. This tax, as a matter of course, will be a fixed sum to be levied everywhere. Will not then the proposed tax mean an increase of, say, 10 per cent. on eighty miles, 20 per cent. on forty miles and a proportionately increasing percentage as the distances travelled are shortened? Cannot the railways themselves, it may again be pertinently asked, claim this increase should the people be found able to pay the fare at what practically amounts to an increased rate?

It remains to be seen now on what grounds the Government can accord its sanction to the re-imposition of this tax, seeing that all the objections against it at the time of its repeal are present and can now be urged with increased force."

48. The *Árya Mitra* (Agra), of the 24th May, complains that the inhabitants of Muttra are put to serious inconvenience owing to conservancy carts passing through the city in a string and with no cover to prevent the contents from falling on public roads. ARYA MITRA, 24th May 1908.

The Muttra Municipality.

49. A correspondent writing to the *Hindustani* (Lucknow), of the 27th May, complains that the Bara Banki Municipality has adopted a very expensive system of lighting the town, the initial cost of which will amount to Rs. 9,000 and which will entail a monthly expenditure of Rs. 450. This recurring expenditure, the correspondent says, will prove a great burden to the town, as its present financial condition is not very satisfactory. HINDUSTANI, 27th May 1908.

The Bara Banki Municipality.

50. The *Nasím-i-Agra*, of the 27th May, complains that the roads in Agra Cantonment, near the Rajputana-Malwa Railway Station, the Gwalior road and Chhipitolla, are in a very deplorable condition, from which great inconvenience is caused to the public. NASIM-I-AGRA, 27th May 1908.

Roads in Agra.

51. The *Swadésh Bándhava* (Agra), for May, endorses the complaints of the trading community of Agra against the municipality, as detailed in a memorial submitted to Sir John Hewett, and expresses the hope that His Honour will be pleased to take proper steps to redress the grievances of the Agra merchants. SWADESH BANDHAVA, May 1908.

The Agra Municipality.

52. The editor of the *Advocate* (Lucknow), in the issue of the 24th May, notes with satisfaction the measures that the Local Government is about to take to improve the sanitary condition of the larger towns in these provinces, and makes the following suggestions for the consideration of the Sanitary Conference that is about to be held :— ADVOCATE, 24th May 1908.

Sanitary reforms.

(1) People should be asked to co-operate with municipal boards in introducing improvements and should share the expenses for the same. Every city contains men who are willing to bear the expenses of broadening the streets around their houses, and there are many rich people who are willing to perpetuate their names by finding funds for building new roads.

(2) In every large town there are tracts of cultivated or waste land which contain the germs of disease. These lands should be acquired and re-sold to persons desirous of purchasing them for building purposes.

(3) The western *muhallas* of Lucknow are getting steadily depopulated while the eastern ones are being over-crowded. This can be remedied by having one or two roads between the present Circular and Aish Bagh roads, in order to connect the old city with the comparatively new one.

HINDUSTANI, 27th May 1908.

53. The *Hindustani* (Lucknow), of the 27th May, reproduces the suggestions of the *Advocate* (Lucknow), of the 24th May, regarding the sanitary improvement of larger towns.

Sanitary reforms.

(e)—Education.

NAIYAR-I-AZAM, 26th May 1908.

54. An article appeared in the *Pioneer* in which the writer held that the system of imparting liberal education was responsible for the present unrest among Indians. He suggested that higher education should not be given to Indians if it is desired to check the growth of unrest in the country.

Indians and their higher education.

Commenting upon this article, a correspondent of the *Naiyar-i-Azam* (Moradabad), says, in the issue of the 26th May, that to education alone is due the continuance of British rule in India, which would otherwise have been impossible in a country inhabited by men of different castes and creeds.

(f)—Agriculture and questions affecting the land.

NAIYAR-I-AZAM, 26th May 1908.

55. Referring to the work of the Hindu community in general, and of Lala Lajpat Rai in particular, in connection with the prevailing famine, the *Naiyar-i-Azam* (Moradabad), of the 26th May, exhorts the Muhammadan community to follow the noble example of their Hindu brethren, for no nation can progress unless it shows sympathy for the welfare of the public.

Famine and Muhammadans.

HINDUSTANI, 27th May 1908.

56. The *Hindustani* (Lucknow), of the 27th May, reproduces an article from the *Advocate* (Lucknow), of the 21st May, regarding famine in Gonda and Bahraich.

Famine in Gonda and Bahraich.

ADVOCATE, 28th May 1908.

57. The *Advocate* (Lucknow), of the 28th May, says that: "The risks of a water famine in some parts of these provinces are becoming pronounced. From Jhansi the wail has reached us that the well-known tank yields no more any water and that the supply in the big well in the heart of the city runs a risk of running dry. Hill stations had begun to complain of the coming trouble some weeks ago. We are sure Sir John Hewett is keeping himself fully informed of the state of affairs in hilly and dry districts. It is high time not only that arrangements to cope with the evil—far greater than even want of food—were made, but also that the people were assured that not a moment would be lost in collecting the precious fluid before the local sources become dry. The steps already taken put heart into the people, the later ones should prevent an outbreak of cholera and death from thirst."

Water famine in the United Provinces.

(g)—General.

KAVYA-SUDHA-NIDHI, March 1908.

58. The *Kavya-Sudha-Nidhi* (Benares), for March (received on the 25th May), says that while on the one hand the authorities seem bent on crushing the *swadeshi* movement in Eastern Bengal, the Bengalis, on the other hand, are doing their best to enforce the boycott of foreign goods. The editor exhorts the inhabitants of other provinces not merely to show their lip-sympathy with the Bengalis but to follow their example closely and vigorously encourage the *swadeshi* movement.

Bengalis and the *Swadeshi* movement.

VAISH HITKARI, April 1908.

59. The worth of a proposal, says the *Vaish Hitkari* (Meerut), for the month of April, depends much upon the person from whom it emanates. So it was that no one paid any serious attention to the *swadeshi* movement till it was taken up by the political leaders of India. But there are certain religious and social associations in the country which do not care to enter upon the dangerous ground of politics. Hence they have scrupulously avoided the only movement for the economic regeneration of India. He says, if Indians want to secure the co-operation of every one, it is high time to separate the *swadeshi* movement from political considerations.

The *Swadeshi* movement.

There is another point, he remarks, that should be carefully noted. Indians in their zeal for everything *swadeshi* have begun to patronize those firms which

have been established with English capital and the proceeds of which go to English pockets. Such firms, taking advantage of their enthusiasm, charge high rates and thus do more harm than the firms situated in foreign countries. Consequently, Indians should avoid them and start Indian firms with Indian capital and Indian labour. The Vaish community, whose exclusive vocation is trade, should take up this suggestion seriously and earnestly.

India and its industries.

60. Most of our countrymen, says the editor of the *Abhyudaya* (Allahabad), in the issue of the 22nd May, have been awakened. But awakening not followed by practical work is quite useless, and practical work is possible only when we are well equipped both physically and mentally. Physical equipment means strength—which again depends upon sufficient food. The only practical work therefore for the present is economic. All our powers and energies should therefore be directed towards commerce and industry. No doubt those that have succeeded in destroying trade and enterprise for their own interest will oppose us, and thus the work for the moment may seem impossible. But courage and determination will help us when in troubles and difficulties, and if we keep hopeful we can accomplish all. Now let us look to what we have not considered before. We depend for the necessities of our every-day life wholly upon foreigners. We do not realize the possibilities of Indian commerce and industry. Many foreigners have come and established their factories in India. Take for instance rubber factories. How great are the possibilities of this industry will be apparent from the fact that foreign capital is being invested in this industry in different parts of India—in Mysore, Coorg, Nilgiri, &c.

ABHYUDAYA, 22nd May 1908.

If we are really seriously inclined towards the economic regeneration of our country we will have to keep a careful and vigilant eye upon every means through which our wealth is being removed from the country.

Hewett Weaving School, Bara Banki.

61. A correspondent writing to the *Hindustani* (Lucknow), of the 27th May, complains that the Hewett Weaving School, Bara Banki, cannot be utilized by all classes of people, as only weavers are admitted into it and they have to buy a loom before being admitted. The same is true of the hosiery department, as every student has to buy a knitting machine before obtaining admission.

HINDUSTANI, 27th May 1908.

Indian fisheries.

62. Referring to the enquiries made under the orders of the Madras and Bengal Governments into the condition of fisheries, inland and maritime, so that measures might be recommended for their improvement, the *Advocate* (Lucknow), of the 28th May, says that a company has already begun work in Madras on a large scale on the West Coast for the manufacture of fish fertilisers and fish oil from sardines. The article on the subject concludes as follows :—

"Here is a *swadeshi* industry gone into the hands of foreign capitalists—not a very flattering compliment to the *swadeshi* spirit of Madras. In Bengal a Fisheries Board is in course of formation. And a company from England may soon come to exploit the rivers and sea. Are there not patriotic Bengalis to at once float a company in order to take up this rising industry ?"

ADVOCATE, 28th May 1908.

***Yugantar* and its conduct.**

63. Referring to the seditious tone of the *Yugantar* newspaper, the *Riyáz-ul-Akhbar* (Lucknow), of the 20th May, asks why the owners are courting deportation. It then goes on to say that it is a part of their policy—and it is a policy decided by the Secret Society—to undergo any amount of punishment without betraying any compunctions at the wrongs committed. But such a policy will always bring disgrace and degradation upon them, though they may think it otherwise. This is not the way to secure national regeneration.

In conclusion the editor reproduces an article from the *Yugantar* and says that the best way to stop the papers, which give publicity to such rabid articles, is to introduce the system of taking a heavy security before allowing the publication of any paper.

RIYAZ-UL-AKHBAR, 20th May 1908.

Freedom of the press.

64. The *Mashriq* (Gorakhpur), of the 26th May, referring to the proposal to make the proprietors of Indian newspapers furnish cash securities of Rs. 25,000 each, remarks that such legislation would be injurious to those papers that are loyal to the Government and criticise its measures in a friendly spirit. The editor thinks that

MASHRIQ, 26th May 1908.

journalists who are guilty of seditious writing should be severely dealt with, but that there is no need for special legislation. He is, however, disposed to think that sedition is chiefly disseminated by means of pamphlets and leaflets printed in unlicensed presses, to which the police pay no attention.

MUSAFIR, 21st May 1908.

An appeal to Sir John Hewett.

65. The *Musáfir* (Agra), of the 21st May, says that the Dewan Sahib of Katiyari estate (district Hardoi), went out on a hunting expedition a short time ago. But either wilfully or accidentally he shot a man who shortly after succumbed to the injuries received. The case has been hushed up and it is feared that no further notice will be taken of it. But are such things to happen during the administration of one so well known for his mercy and justice? We appeal to His Honour the Lieutenant Governor to bring the offender to justice.

NASIM-I-AGRA, 23rd May 1908.

Bribery.

66. The *Nasim-i-Agra*, of the 23rd May, referring to the bribery and corruption prevalent in the lower courts, suggests the advisability of providing the Collector of a district with an Advisory Council of reliable men to keep him informed of the misdoings of his subordinates and be otherwise useful to him.

HINDUSTANI, 27th May 1908.

Village school masters and famine allowances.

67. A village school master, writing to the *Hindustani* (Lucknow), of the 27th May, complains that during the hard days of the famine the village school masters of the Kheri district, Oudh, did not get any famine allowance, although their pay is comparatively small.

HINDOSTHAN, 28th May 1908.

The Medical Congress at Bombay.

68. The Hindi *Hindosthan* (Kalakankar), of the 28th May, applauds His Excellency the Governor of Bombay for his efforts to convene a Medical Congress at Bombay. The editor suggests that as thousands of persons fall victims to plague and cholera every year in India, the forthcoming Medical Congress will do well to discuss remedial measures against these epidemics and also against leprosy.

V.—Legislation.

ABHYUDAYA, 22nd May 1908.

Press legislation.

69. Referring to the proposal that a high security should be exacted before the publication of a newspaper is permitted, the *Abhyudaya* (Allahabad), of the 22nd May, remarks as follows:—

"1. The exacting of a high security, say, of Rs. 20,000, as is proposed in some quarters, means the extinction of all newspapers whatsoever—for journalism in India is confined to the poorer classes who cannot afford to furnish such high securities. The rich either do not or dare not care for journalism.

2. No doubt there are certain papers which have given grave offence to the Government, but they are being punished and have been punished. It is unjust to visit the sins of a few upon the whole lot.

3. Those that are inclined to mischief-making will continue their ignoble practices in spite of press legislations and other repressive measures.

4. When the press is gagged by legislation, desperate characters will adopt secret manœuvres and then Government will have no means of acquiring information."

RIYAZ-UL-AKHBAR, 24th May 1908.

The threatened press legislation.

70. The *Riyáz-ul-Akhbar* (Lucknow), of the 24th May, referring to the threatened press legislation, remarks that it will be of little avail as scurrilous pamphlets and seditious speeches will supply the deficit caused by the gagging of the press. Some measures, however, should be taken to keep the press within its legitimate bounds. But it would be highly impolitic to deprive the Vernacular press of its liberty. If any law is passed, it should be equally binding on all papers, whether conducted by Europeans or Indians. The Government knows the advantages of the liberty of the press, and should try to utilize it for its own ends.

AL BASHIR, 26th May 1908.

The threatened press legislation.

71. The editor of *Al Bashir* (Etawah), of the 26th May, referring to the threatened press legislation, remarks that to him the liberty of the press is very dear, and he will be very sorry if he is deprived of it. But he is grieved to see that many *Arya Samajist* and Bengali papers are misusing their liberty and have become the disseminators of sedition, disaffection, and discontent in the country. He says that he has always supported the system of censorship of the press in vogue

in Turkey, as the subjects of the Sultan generally misuse the liberty granted to them in this direction. The recent developments in Calcutta have clearly proved that they are due to the baneful effect of seditious journals. It is proposed to revive Lord Lytton's Vernacular Press Act, but it would be useless now as many English papers are at present in the hands of Indian agitators, and are published in the same bitter vein. The other proposal of taking sureties of Rs. 25,000 from every publisher of a paper, too, is impracticable, as there are many loyal journalists, especially Musalmans, who would not be able to do this, or if they did furnish this security, their capital would be too low to allow them to maintain their paper in a proper condition. The Musalman press has been extremely loyal to the Government, and has by its active support prevented the threatened mutiny of 1907. It is to the credit of the Musalman papers that they have prevented ignorant and excitable Musalmans from falling dupes to the tactics of Hindu agitators. If the press is crushed, its place will be taken by hand bills, dramatic performances, secret societies and their emissaries, historical books, &c. Seditious papers would be on the safe side, if the second proposal passes into law, as their circulation is very large and they can afford to deposit a large sum of money as security.

The Government should consider well before listening to the excited opinions of the Anglo-Indian press. The only possible way of dealing with sedition in the newspapers is to inflict heavy punishments on defaulters and to arrange that sedition cases should not be held in open court and that no opportunity should be given to newspaper men to court publicity or to enlist popular sympathy on their behalf by publishing highly-coloured accounts in papers and pamphlets and thus being respected as patriots.

The threatened press legislation.

72. The *Oudh Akhbar* (Lucknow), of the 29th May, referring to the threatened press legislation, remarks that this is due to the spitefulness of the Anglo-Indian press, as it cannot see that the Indian press should advocate measures calculated to benefit the people of India. Their tactics succeeded with Lord Lytton, and they are trying the same now on a liberal ministry. If the Indian press is crushed, the disaffection will not abate one jot, but may assume alarming proportions. The editor is of opinion that unless radical reforms are introduced in the administration, the tone of the Indian papers will not change, even though if the strongest repressive measures are adopted.

OUDH AKHBAR, 29th May 1908.

The Explosives Bill.

73. The *Citizen* (Allahabad), of the 28th May, says that the Government of India are now considering the introduction of an Explosives Bill on the lines of that in force in England, and remarks that like the Seditious Meetings Bill this measure will be taken up at Simla and passed very probably in the absence of the Additional Members of the Supreme Legislative Council. The editor says that the same story will no doubt be repeated in the case of the Explosives Bill, namely that it is a matter of extreme urgency.

CITIZEN, 28th May 1908.

The Whipping Act.

74. Referring to the reply of Mr. Buchanan to Sir Henry Cotton's question in the House of Commons in connection with the Whipping Act, the editor of the *Citizen* (Allahabad), in the issue of the 28th May, remarks that "if it is possible to release persons charged with very serious offences on sufficient surety pending appeal, it is really hard to see why the same course could not be allowed with regard to a person who has been condemned to a sentence of whipping. We fail to see what objection there can be to letting out such a person on sufficient bail, especially when it is admitted that this form of punishment is outrageous and degrading to one's sense of self-respect. Nor do we see any reason why the Under-Secretary should so tenaciously support the threat used by the Chief Presidency Magistrate of Calcutta that he would inflict the sentence of flogging on infantile stone-throwers. Stone-throwing, no doubt, is attended with danger, and it is also true that the practice has grown to some extent in Calcutta recently, but when all this is conceded, one still finds it hard to justify the conduct of a Magistrate who inflicts the cruel sentences of whipping on boys who have not yet entered their teens. Surely there are other ways of dealing with such crimes."

CITIZEN, 28th May 1908.

VI.—Railway.

SUNDAR SHRINGAR, 23rd May 1908.

Railway accidents.

75. The *Sundar Shringár* (Muttra), of the 23rd May, expresses surprise that railway companies do not adopt measures for the prevention of such railway accidents as occurred at Ludhiana and Ghaziabad, and remarks that it cannot but be regarded as a divine calamity that railway companies do nothing to ensure the safety of passengers, even though they are earning crores of rupees annually as net profit. The editor urges the necessity of Government taking steps for the early improvement of the railway administration.

RIYAZ-UL-AKHBAR, 24th May 1908.

Railway collisions.

76. A correspondent of the *Riyáz-ul-Akhbar* (Lucknow), of the 24th May, referring to the frequent railway collisions, suggests that intemperance among railway employés should be severely dealt with and that the railway lines should be doubled.

MASHRIQ, 26th May 1908.

Railway collisions.

77. The *Mashriq* (Gorakhpur), of the 26th May, makes the following suggestions with a view to preventing railway collisions :—

(1) That all railway lines in India should be doubled.
(2) That drinking among railway employés should be severely dealt with.
(3) That when collisions take place, Government should prosecute railway companies and demand compensation for the lives of its subjects lost in the accident.
(4) That too many passengers should not be allowed to travel in a train.
(5) That the railway employés should be educated men.

INDIAN PEOPLE, 28th May 1908.

Railway accidents.

78. The editor of the *Indian People* (Allahabad), in the issue of the 28th May, says that the instructions given by the Railway Board to the various railways to send full particulars of all accidents to the press, without delay, will be cordially approved by the public. He says that the excuse of the railway authorities regarding the insufficiency of staff cannot hold good, for every railway can afford to keep one or two officers whose special duty it should be to promptly send full reports of accidents to the press, as this would put a stop to the wild reports that always follow such disasters. In addition to this, he says, the Railway Board owes a more serious duty to the travelling public. These accidents which are becoming so alarmingly frequent are undoubtedly preventible and to this subject the attention of the Board should be directed. He suggests that the whole standard of intelligence and remuneration should be raised so that the danger of railway travelling may be minimized.

TAFRIH, 21st May 1908.

The Muzaffarpur outrage and the Ghaziabad collision.

79. The *Tafrih* (Lucknow), of the 21st May, says that there is hardly any Indian who does not sympathize with Mr. Kennedy in his bereavement. But those who have expressed their abhorrence of the Muzaffarpur outrage ought to remember that they have a similar duty to perform by their own countrymen. The Ghaziabad incident has come and gone. But has it elicited even a feeble voice of protest at the mismanagement of the railway authorities ? Such accidents are of frequent occurrence only because no organized effort is made to make the authorities conscious of the fact that their responsibility is great and that they should be more careful in the discharge of their duty.

A few suits for damages brought against the railway authorities would serve to bring them to their senses.

SUNDAR SHRINGAR, 23rd May 1908.

The Ghaziabad railway collision.

80. The *Sundar Shringár* (Muttra), of the 23rd May, reports that a monster meeting was held in Delhi on the 8th instant under the presidency of Saiyid Haider Raza to express indignation at the Ghaziabad railway collision and that a committee was formed to collect funds for the relief of injured passengers and to institute damage suits against the Railway Company.

SWADESH BANDHAVA, May 1908.

The Ghaziabad railway collision.

81. The *Swadésh Bándhava* (Agra), for May, referring to the Ghaziabad railway collision, urges the necessity of compensation suits being brought against the Oudh and Rohilkhand Railway by the relatives of those who were killed in the collision, with a view to teaching the Railway Administration a wholesome lesson.

82. The editor of the *Rohilkhand Gazette* (Bareilly), of the 24th May, complains that thefts are very common on the Ramnagar Railway Station on the Rohilkhand and Kumaun Railway, owing to the absence of the Railway Police. He thinks that Ram Kishan Lal, Station Master, and Chokhi, a pointsman, are concerned in the thefts.

The Rohilkhand and Kumaun Railway.

ROHILKHAND GAZETTE, 24th May 1908.

83. A correspondent writing to the *Hindustani* (Lucknow), of the 27th May, complains that as wood is being used on the Bengal and North-Western Railway instead of coal, many fires are caused in villages near the line by the sparks from the funnels of the engines. He says that he himself saw a village burnt in this way near Lucknow.

The Bengal and North-Western Railway.

HINDUSTANI, 27th May 1908.

84. Referring to the proposal of the Railway Board to lease out the management of the Oudh and Rohilkhand Railway to a private company, the *Advocate* (Lucknow), of the 28th May, says that a good deal of correspondence on the subject has already taken place with the Southern Panjab Railway and that it is expected that the Railway Board will accept the offer made by this company and pass final orders on the question within the next few months. The editor says that the public knows nothing as to the reasons that have led the Railway Board to recommend the leasing out of the Oudh and Rohilkhand Railway. He does not favour the transfer of the management, as far as the public is concerned, and says that "in place of a highly-paid Government official at the head of the management if we have an agent of a company whose chief concern is to show large dividends sitting at Delhi, the management will not be in touch with the public and serious will be the inconvenience to which the local trade and travelling public will be put. The leasing will not be in the interest of the public; it may be in the interest of the Government as it may bring forth larger profits. These profits will, however, be earned at the cost of public convenience. We for ourselves do not know why it should be difficult for the Railway Board to ensure economy which can be obtained in more directions than one. We hope that the Railway Board, before it takes final action in the matter, will take the Indian public into its confidence, and tell them the reasons that have led it to lease out this prosperous State line to a private company."

The Oudh and Rohilkhand Railway management.

ADVOCATE, 28th May 1908.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

85. The *Jain Gazette* (Deoband), of the 24th May, says that the recent decision of the Government of India regarding the construction of bungalows on the eastern and western ridges of the Parasnath Hill will not be acceptable to the Jains, as they regard the whole range as sacred. The editor exhorts them to hold *panchayats* in different places with a view to informing the Bengal Government and the Government of India of their inability to accept the decision so that the question may be reconsidered.

The Parasnath Hill.

JAIN GAZETTE, 24th May 1908.

86. Manak Chand Hira Chand, Secretary to the Bharat Digambar Jain's Tiothkshetra Committee, advertises in the columns of the *Jain Gazette* (Deoband), of the 24th May, for two capable preachers to move about the country and inform the Government of the grievances that the Jains have against it regarding its decision with reference to the Parasnath Hill and to collect funds and register the names of persons desirous of rendering personal assistance in the litigation that may be carried on for the protection of the sacred hill.

The Parasnath Hill.

JAIN GAZETTE, 24th May 1908.

87. A correspondent in the *Jain Gazette* (Deoband), of the 24th May, characterizes the construction of bungalows for Europeans on the Parasnath Hill as an infringement of the late Queen Victoria's Proclamation of 1858 and says that the proposed measure means the returning of evil on the part of the English for the good that the Jains have done them by means of trade and industry. He exhorts the followers of the various creeds in India to support the Jains on principle in their struggle for the protection of their religion, inasmuch as a similar calamity may also overtake them in course of time. He concludes by warning the Government that although the Jains are a loyal and

The Parasnath Hill.

JAIN GAZETTE, 24th May 1908.

peaceful people, they can offer sustained resistance for the protection of their religion.

JAIN GAZETTE, 24th May 1908.

The Parasnath Hill.

88. One Sital Prasad, writing to the *Jain Gazette* (Deoband), of the 24th May, on the subject of the Parasnath Hill, says that the Jains have so far regarded British rule in India as a blessing to them, inasmuch as it granted them full religious liberty. But now that the Government proposes to construct bungalows on their sacred hill,—a proceeding that will wound their religious susceptibilities,—it is to be feared that their feelings will be alienated from it. He remarks :—" Religion is the very life of India and the Sovereign who protected it was always loved by its inhabitants. But the King who destroys it is an enemy of India and cannot expect to enjoy himself for long."

NIZAM-UL-MULK, 24th May 1908.

Musalmans.

89. The *Nizám-ul-Mulk* (Moradabad), of the 24th May, referring to the indebtedness generally prevailing among Musalmans in India, suggests that they should establish banks from which they could give loans to their brethren in debt, and thus decrease the indebtedness of the Musalman community.

MASHRIQ, 26th May 1908.

Shias and Sunnis.

90. The *Mashriq* (Gorakhpur), of the 26th May, notes with satisfaction His Honour the Lieutenant Governor's intervention in the long-standing quarrel between the Shias and Sunnis of Lucknow, and advises both parties to settle their differences amicably.

HINDUSTANI, 27th May 1908.

The Prag Narayan Endowment, Cawnpore.

91. A correspondent writing to the *Hindustani* (Lucknow), of the 27th May, complains that the managers of the Prag Narayan Endowment, Cawnpore, do not keep their accounts in a proper order; that they do not submit them to the managing committee; that the accounts are not audited regularly; and that full lists of the ornaments, &c., belonging to the endowment are not kept.

He advises the Government to adopt Dr. Rash Behari Ghose's proposal about such trusts, so that there may be no mismanagement in future.

IX.—Miscellaneous.

CITIZEN, 24th May 1908.

Deaths caused by wild animals.

92. The *Citizen* (Allahabad), of the 24th May, referring to the large number of deaths caused by wild animals in India, suggests the advisability of attaching specially trained *shikaris*, equipped with guns and rifles, to thanas and village outposts to kill animals and snakes, and of giving these *shikaris* a substantial reward for their labours. This scheme, the editor says, would be in no way affected by the operations of the Arms Act and would probably be very effective.

Naini Tal: *The 30th May* 1908.

S. T. HOLLINS,
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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Swarájya* (Allahabad), of the 30th May, referring to the Muzaffarpur outrage, remarks that the victims have suffered for the sins committed by them in their past lives. The editor expresses his sympathy with the families of the perpetrators of the deed and says that if their mothers and wives were imbued with the same spirit of patriotism they would be jubilant at the deed, instead of wailing for the sad lot of their loved ones. He proceeds to say :— SWARAJYA, 30th May 1908.

The Muzaffarpur outrage.

"We cannot refrain from saying that it is incumbent on those who express their sympathy with Mr. Kennedy, if they have really got sympathetic hearts, if their sympathy is not feigned and spurious, and if it is not expressed in order to escape the wrath of Mr. Kennedy's countrymen, to have sympathy with these young men also who in their overflowing though misguided love for their country, subjected themselves to what is a calamity from their point of view on behalf of their country, and their nation which will now consider them 'worthy of being killed and beheaded.'

If there is one jot of kindly feeling in their hearts, they should express their sympathy with the relatives of these young men who were 'immersed in the love of their nation' [they may have been misguided, but no one can deny that whatever they did was for (the good of) their nation] or otherwise their sympathy is neither real nor unfeigned and will not be appreciated either by Mr. Kennedy or by the Government.

* * * * * * *

To try to cheat the English is to deceive one's self. Indians are novice in the art of deception, while the English are adepts in it. So such tactics should not be resorted to, and whatever moral courage remains should not be frittered away in such cheating and deception."

2. The *Swarájya* (Allahabad), of the 30th May, referring to the meeting held at Allahabad to condemn the bomb outrage and the Calcutta conspiracy, remarks that it was attended by a few professional toadies and illiterate *raises* and their effusions of sympathy were entirely feigned. None of the Moderate leaders took part in it. The editor hopes that the Government will take the resolutions passed at their true worth. SWARAJYA, 30th May 1908.

The bomb outrage.

3. The *Rájput* (Agra), of the 31st May, contains the following on the bomb outrage at Muzaffarpur :— RAJPUT, 31st May 1908.

The bomb outrage.

"The bomb outrage has quite stunned the whole country. It is a misrepresentation of facts to attribute it to the so-called unrest in the country, for as to the unrest there is none among the people. It is, however, quite a different thing if the imaginary discontent of a few semi-educated persons be taken to be the real discontent of the country. It is nothing short of the perversion of all moral feeling that a few wretches of the same province which owes most to the English should requite that debt by such dark deeds * * * * * *.

Every well-wisher of the country should help the Government in crushing the anarchist movement for the bomb thrower is the enemy of the Government and the people alike and it is quite possible that the bomb may be used for wreaking vengeance in domestic matters if the evil is not nipped in the bud."

4. The *Árya Mitra* (Agra), of the 1st June, agrees with the *Temps* and the *Sháhna-i-Hind* in thinking that although the Bengali anarchists are rightly to be condemned for their crimes yet the Government alone is responsible for their appearance. ARYA MITRA, 1st June 1908.

The bomb outrage.

5. The *Fitna* (Gorakhpur), of the 27th May, has the following on the Calcutta sensation :— FITNA, 27th May 1908.

The Calcutta sensation.

"The events that are taking place in Bengal are the outcome of the agitation that has been carried on during the last fifty years in Bengal, and the attitude of the officials towards it (*lit.* are the interpretation of the dream which the Bengalis and the officials have been dreaming during the last fifty years). Freedom, which

is the result of Western education, has now manifested itself. Bengal has become Europe; it can be almost called Eastern Europe. It is the opinion of wise people that violence and repression will prolong the struggle and if great restraints are imposed (on the Bengalis) their bravery and fortitude will be increased; and this seems to be true from experience. Those who advise the Government to adopt a policy of repression are not its friends.

The more the officials show their resentment, the more determined the Bengalis are becoming, and the Bengali papers are harping *(lit.)* on the weakness of the officials.

* * * * * * * *

In our opinion both the officials and the people of that province should change their policy."

ZUL QARNAIN, 28th May 1908.

The bomb outrage and the Calcutta conspiracy.

6. The *Zul Qarnain* (Badaun), of the 28th May, referring to the Calcutta conspiracy, remarks that it was not formed by a few misguided Bengali youths, but was the logical outcome of the fierce and bitter anti-British campaign carried on assiduously during the last few years by "political enthusiasts and the devotees of *swaraj*." The importance of this conspiracy should not be be-littled, as has been done by some Bengali papers, because its influence will be far-reaching. The Mutiny of 1857 originated in the immediate neighbourhood of Calcutta, and there is no gainsaying the fact that the political unrest that has manifested itself in its peculiarly horrible form in Calcutta, will spread abroad.

The conspirators, who have been arrested, must be adequately punished, so that there may be no chance of such a thing happening again. In the end, the editor says that it is vain to suppose that the English can be driven out of the country by bombs, or that Indians can preserve their liberty for a day, when they have left.

RAJPUT, 31st May 1908.

The Calcutta conspiracy.

7. The *Rájput* (Agra), of the 31st May, says that the Muzaffarpur outrage and the discovery of the Calcutta conspiracy have caused quite a consternation throughout India and that every right-thinking person has been extremely shocked at the outrage. The expectations of persons who were looking forward to a time when Indians would make substantial progress under the blessings of British rule have received a cruel blow. The dastardly crime of these anarchists is all the more aggravated, when it is considered that they are educated men, and that they were carrying on such diabolical practices under the cover of religion and patriotism. There can be no worse evil-doers than these wretches who have cast a slur on the honest and simple character of Indians, who have profaned the sacred names of Gita and Vedanta with their dark deeds, who have played false to their benefactors, the English, and who have put obstacles in the smooth path of progress. This evil propensity in their hearts cannot be traced to their forefathers since they were all men of strong moral fibre and of peaceful character. Neither can it be said to have its origin in the poverty of the people, for Bengal is the richest of all the provinces in India, nor is it traceable to any harm that Englishmen may have done to Indians for beyond conferring the blessings of civilization upon them, Government has done nothing to merit this return of evil for good. On close examination, it appears that political agitators, platform orators and editors of rabid newspapers have instilled a poison into the minds of their followers which has culminated in the perpetration of infernal acts of violence. Kshattriyas should be on their guard against the spread of this contagion among them.

ABHYUDAYA, 29th May 1908.

Causes of the unrest in India.

8. Referring to an article in the *Pioneer* in which it attempted to prove that race hatred was at the bottom of all the unrest in India, the *Abhyudaya* (Allahabad), of the 29th May, remarks that its contemporary's diagnosis of the situation is not correct, and that even if it be admitted that race hatred is the cause of the recent disturbances in India, a certain section of the Anglo-Indians themselves is responsible for its growth and development as was admitted by the Bishop of Lahore in one of his letters. They keep themselves aloof from Indians to such an extent that they will not associate even in railways with natives of higher social station than themselves. The editor expresses the opinion that the disregard of Indian public opinion, the poverty of India, the failure to fulfil the hopes of Indians that were raised by the Proclamation of 1858 and the high-handedness of a number of

imprudent and proud officials are the root-cause of all the disturbances that have hitherto taken place in India.

ARYA MITRA, 1st June 1908.

9. "Indians," says the *Arya Mitra* (Agra), of the 1st June, "have never had a Government without a King and they are never satisfied unless they see their Sovereign. But to-day their Emperor, King Edward VII, does not live in India but in England beyond the seven seas and the thirteen rivers. The grievances of his Indian subjects never reach His Majesty. This is the reason why the conflagration of unrest is kindling in India on account of the doings of the bureaucrats and that public opinion is entirely ignored in this country. The simplest remedy for the discontent in India is to remove the grievances of the people."

The present unrest.

MASHRIQ, 2nd June 1908.

10. The *Mashriq* (Gorakhpur), of the 2nd June, referring to the present situation, remarks that there was a time when the people of India were afraid of the sight of an Englishman and used to like the gaudy and attractive European manufactures, but now by the liberalizing influence of Western education they have become aware of their rights and have begun to develop the material resources of their country and are becoming more manly and self-reliant. The bomb outrage is a mere by-incident and is condemned by all sensible men. The English introduced the study of Western arts and sciences into India, and they are responsible for the new developments. The Indian press, too, derives its inspiration from England. Anarchism, also, is a result of contact and intercourse with the people of the West. At this juncture, it is the duty of the Moderate leaders, the editor says, to check the enthusiasm of the younger generation and of the Government to introduce suitable reforms in consultation with these leaders.

The present situation.

OUDH AKHBAR, 3rd June 1908.

11. The *Oudh Akhbar* (Lucknow), of the 3rd June, referring to Mr. Keir Hardie's views on the bomb conspiracy, remarks that he is right in saying that India is no longer what it was and that repressive measures will not succeed in allaying the discontent, which has its root in the disinclination on the part of the bureaucracy to give educated Indians a share in the government of their country and to remove their disabilities for advancement. The editor, in conclusion, says that if the Government adopts a policy of generosity and conciliation, it will not be construed into weakness on its part, but will be appreciated not only in India but in other countries also.

The present discontent and how to remove it.

INDIAN PEOPLE, 4th June 1908.

12. The *Indian People* (Allahabad), of the 4th June, in reviewing the opinions of the two retired Lieutenant Governors on the present situation in India, observes that Sir Charles Elliott's suggestions for dealing with the situation are not original, as they are precisely what the Anglo-Indian press is clamouring for. The editor, however, approves of Sir Charles Crosthwaite's views and says that the advocates of unrestrained force lose sight of the far-seeing wisdom of Professor Seely and think that indiscriminate punishment and stern repression all round will banish all defiance and bring about the return of the old spirit of submissiveness. But, he says, it is a great mistake to think so. The error which Sir Charles Crosthwaite made, he remarks, is that he did not distinguish between Babu Surendra Nath Banerji and Mr. Bepin Chandra Pal. This error, however, is characteristic of the English as they never distinguish between friend and foe.

The present situation.

CITIZEN, 4th June 1908.

13. The *Citizen* (Allahabad), of the 4th June, while reviewing an article by Sir Charles Elliott in the *Empire Review* on the present situation in India, remarks :—

Sir Charles Elliott on the present situation in India.

"A stranger statement has not been heard of on this side of the world for long years, the fact being exactly otherwise. The theory of 'loneliness' has been made much of, but Sir Charles has crystallized it and the upholders of the theory may now feel considerably relieved. That assaults on Europeans go unpunished, is a statement that is bound to startle not only Europeans, but Indians as well, out of their wits, and it is wonderful how Sir Charles could entertain so monstrous an idea. The originality of the invention, however, is what Sir Charles may be proud of in his old age. He shows that on the mental resources of Anglo-Indian Imperialists, age has no effect whatsoever, the fertility of their imagination remains unimpaired to the last, and they can fall back on it at any time when they may feel the need of it. Another suggestion Sir Charles makes is that the staff of European officers

should be largely increased. A better cure for unrest and discontent has not certainly been suggested, and Lord Morley may well give it a trial for only a temporary period to see how it operates. But when will the Government be saved from its friends?"

TOHFA-I-HIND, 4th June 1908.

Discontent in India.

14. The *Tohfa-i-Hind* (Bijnor), of the 4th June, referring to Mr. R. C. Dutt's statement that the discontent prevailing in India is due to the callousness of the Government towards reform, remarks that if a constitutional form of Government is granted to India, or if Indians are admitted to the highest offices under the Government, it will benefit the educated minority only, while the discontent is due to the abject poverty of the people, and it cannot be removed as long as the export of grain is not interdicted and measures are not taken to ameliorate the sufferings of the people.

ADVOCATE, 31st May 1908.

The English press on the bomb outrage.

15. The *Advocate* (Lucknow), of the 31st May, referring to the opinion of the English press on the bomb outrage says :—

"There is no anti-foreign feeling in the country, none of the masses of the people are against the British rulers. The feeling is that the rulers are becoming more indifferent towards the sufferings of the people and do not take steps to see them prosperous and happy. Having regard to the impoverished condition of the people, this feeling is natural, and the best way to remove it is to learn its intensity through their constituted mouthpieces. The liberal press feels the necessity of this end in spite of the pain caused by these outrages; it is a matter of no less satisfaction to us to know that the English press has not failed to realize the real issue involved in the struggle. We appreciate the good service done by the English press at this juncture to us; we are grateful to our English friends for their acts of friendliness at this crisis. The best way in which we can show our gratefulness is to support law and order, and while disassociating the Congress movement from people who fan racial feeling, we should not hestitate in telling the English public that the responsibility for the abominable crime lies deeper than merely on irresponsible writings in the press. The repetition of the crime must be prevented by the strongest of measures, but the cause at the bottom should also be knocked out by conciliatory measures."

HINDUSTANI, 3rd June 1908.

The English press on the bomb outrage.

16. The *Hindustani* (Lucknow), of the 3rd June, reproduces the comments of the *Advocate* (Lucknow), of the 31st May, on the opinions of the English press on the bomb outrage.

INDIAN PEOPLE, 4th June 1908.

English opinion on Indian terrorism.

17. The *Indian People* (Allahabad), of the 4th June, in commenting on the feelings of the British public regarding the anarchist conspiracy in Bengal, remarks that "the thinking Englishman will not be satisfied with the theory that men have been driven to political crime by violent speeches and writing alone. These might have fanned the flame, but the fire must have been smouldering somewhere. Without a grievance or a sense of wrong, the writer or preacher could do nothing. In Russia there never was any freedom of the press or of speech, but the anarchist movement is nowhere so strong as it is there. Freedom of speech and writing are in a measure the correctives of anarchism. Wherever absolute freedom of speech and writing exists and public opinion sways the counsels of State, secret political crime cannot come into existence. The present situation in India must be deeply humiliating to thoughtful Englishmen. British rule in India rests upon the assent and co-operation of the people and not upon despotism and force. Even the instrument of power is very largely Indian. The English public has been repeatedly assured by Anglo-Indian administrators and writers that India was never happier, more prosperous and more contented than to-day. How is that glowing account to be reconciled with the dread reality of the most terrible form of political desperation?"

NASIM-I-AGRA, 31st May 1908.

Hoti Lal Varma.

18. The following appears in the columns of local news of the *Nasim-i-Agra* of the 31st May :—

"It is rumoured that a young man named Hoti Lal, who was educated in the Agra College, and who had just returned from Japan after learning the manufacture of matches and was staying in the Jat Boarding House, Agra, has been arrested by the local police as a suspicious character and was placed before the District Magistrate, who ordered that he should be kept in custody until the police were satisfied about his conduct. He is now in custody. It is rumoured that he was

collecting funds to open a match factory and the police suspected that he was a vagrant."

A reported arrest at Agra.

INDIAN PEOPLE, 31st May 1908.

19. The *Indian People* (Allahabad), of the 31st May, has the following :—

"Certain Calcutta papers publish a telegram stating that a Hindustani gentleman was arrested at Agra in connection with the bomb conspiracy. He has travelled in foreign countries and has lately returned to India. This intelligence requires verification. It has also some bearing on the Aligarh incident. As we have stated, it is surmised that the sender of the telegram about the arrest of the anarchist 'patriots' and the distributor of a certain leaflet are the same person. It is in the highest degree improbable that any native of these provinces is a member of the Calcutta Secret Society. One of the prisoners confessed that he had travelled a great deal in India in connection with the anarchist movement, but had met with indifferent success. The college scheme included members in different parts of the country, but this part of the plot had not been carried out when the police raided the dens. The man reported to have been arrested at Agra has not yet been produced before a Magistrate and the charge against him is not known. No fresh development has taken place at Aligarh, and it is to be hoped that the theory that the telegram indicates the existence of a party or a conspiracy will be abandoned."

Arrest of H. L. Varma.

ARYA MITRA, 1st June 1908.

20. The *Arya Mitra* (Agra), of the 1st June, also notes the arrest of H. L. Varma on the 25th ultimo by the local police.

"Messrs. Dutt and Gokhale in England."

INDIAN PEOPLE, 31st May 1908.

21. In a note headed "Messrs. Dutt and Gokhale in England", the *Indian People* (Allahabad), of the 31st May, says that there need not be any difficulty in understanding what Messrs. R. C. Dutt and G. K. Gokhale must have said to the Liberal members of the Parliament. The editor then remarks :—

"To demand any rights by the help of infernal machines is to abandon all claim to them. It becomes a matter of force against force, an attempt to wage war against the King. On the other hand, the determination of the Government to withhold all reforms because of the appearance of terrorism would be also lamentable. The power of the Government is derived not from the army or the police, but from the willing support of the people. It is not difficult to conceive that the support will be gradually withdrawn if the administration remains unsympathetic and repressive. No terms need be made with the terrorists because none can be made. But the Government may so conduct the administration that the anarchist movement will die out for want of recruits. The real discontent is not confined to any particular part of India, and it cannot be removed by force. It is growing and is being intensified by the measures taken to check it. The advice given by Messrs. Dutt and Gokhale is the same as that of a host of English politicians, but its acceptance rests entirely with the Government."

Messrs. R. C. Dutt and Gokhale in England.

ARYA MITRA, 1st June 1908.

22. The *Arya Mitra* (Agra), of the 1st June, sees no good in the agitation that is being carried on by Messrs. R. C. Dutt and Gokhale in England and remarks that as no nation can ever expect to be great without self-reliance, Indian leaders will do well to spread political education among their countrymen and teach them ways and means whereby they can work out their salvation by themselves, without extraneous help.

Indian Tariff Reform.

CITIZEN, 4th June 1908.

23. The *Citizen* (Allahabad), of the 4th June, makes the following comments on the Tariff Reform debate in Parliament :—

"The question of Tariff Reform in its application to India, has been the subject of some discussion including a debate in the House of Lords. The academic character of the debate is evident from the fact that Lord Morley did not care to take part in it. Lord Curzon's definition of the Indian view of the question will be generally accepted as correct in this country. His Lordship said in effect that if India were allowed to arrange her tariffs from the point of view of her own interests and were not obliged to the dictation of interested agitators in England, she would be prepared to give Tariff Reform favourable consideration. One thing is certain that India did not want Free Trade and did not get it owing to any importunity on

her part. Indian economists now prefer Free Trade as the lesser evil to a system of customs duties which may be manipulated by the manufacturers of England to their own selfish advantage. If the Tariff Reformers are honest about admitting India to the advantages of a Zollverein, they should be prepared to give her a reasonable measure of autonomy in adjusting her taxation. The attitude of Lord Milner and others of his school on the cognate subject of the treatment of British Indians in the Colonies, does not encourage us to think that they will be more considerate to Indian opinion in respect of tariff arrangements. The issue, so far as India is concerned, is not Free Trade or Preference, but fiscal subjection or fiscal autonomy."

ADVOCATE, 4th June 1908.

Lord Curzon on India.

24. Referring to Lord Curzon's recent speech on the application of Tariff Reform to India, the *Advocate* (Lucknow), of the 4th June, says that "Lord Curzon thinks India will hail the scheme with delight if she is given a free hand. Everything hinges on this. Without control over her own finances and without a fiscal policy India can reap but little or no benefit from either Free Trade or Protection; autonomy in this matter is of prime importance to her. But, like Lord Curzon, we would be dreaming dreams to think of a radical reform being in store for India in matters fiscal in spite of the sympathy of the Government for the *swadeshi* movement."

HINDI PRADIP, March 1908.

The *Bharat Dharma Mahamandal* deputation.

25. A correspondent in the *Hindi Pradip* (Allahabad), for March (received on the 23rd May), referring to the *Bharat Dharma Mahamandal* deputation that some time ago waited upon the Viceroy, headed by the Maharaja of Durbhanga, remarks that it was quite uncalled for and was got up merely for selfish ends under the cover of professions of loyalty to the Government. He says that he takes no exception to such professions of loyalty, provided they do not condemn the work of the well-wishers of the country and do not damp the awakening of the people in general. He urges that it is the Anglo-Indians and these deputations that stand in the way of the Government knowing the grievances of the people and that make them out to be disloyal if they ventilate their grievances. He concludes with the remark that Indians as a whole are loyal to His Majesty the King-Emperor, but that it is idle to think that they could be loyal to the entire bureaucracy from the Secretary of State for India down to the ordinary police constable, as most of their grievances are owing to the high-handedness of these officials.

HINDI PRADIP, March 1908.

"What is *Swaraj*?"

26. "*Swaraj*," says the *Hindi Pradip* (Allahabad), for March (received on the 23rd May), "is to get rid of slavery and to become independent. *Swaraj* is no new thing for us. It has been in existence in India from time immemorial, just as our *Sanatan Dharma* has been existing from eternity and will continue (down to the end of time). This *swaraj* is like the *mukti* (salvation) of the *Vedantists*. Just as ignorance and illusion are obstacles in the way of attaining *mukti* so there are also obstacles to (the attainment of) *swaraj*. *Swaraj* is not a thing that can be obtained by asking. Why should he who has it in his possession make a gift of it . . . . ? What are then the means whereby it can be attained without begging? The best way is not to mind any obstacles but to bear patiently any calamity that overtakes one. People should put up with all sorts of troubles and should go on working, keeping their goal steadily in view. To create energy in themselves, to be of one mind and to be self-reliant are the means of attaining *swaraj*. We shall be crowned with success if we do our work, putting out trust in God and relying upon our own strength. Such also seems to be the will of God. It is beyond the sphere of human possibility that an awakening could take place among the people and that they should be aroused within a year and a half. The promotion of National education is a work which we ourselves should undertake. No help can be expected from Government in this direction. The second step our leaders should take is to encourage the development of indigenous arts and industries as much as possible. History teaches us that no nation has remained in perpetual bondage. It is our duty to be patient and to march onward step by step. A period of at least twenty years—and it may be fifty or a hundred years—seems to be essential for our march. For (the attainment of) *swaraj* both National education and *swadeshi* and boycott are essential. All signs of progress are found in our youths. Rashness is extremely detrimental to the success of our cause: why, then, should we not give it up? Within

twenty years these youths will be mature in judgment and will be the means of bringing about the regeneration of their country. One generation will have to undergo all sorts of risks and the next generation will enjoy the pleasure of *swaraj* . . . . The ancestors of our present rulers, risking their lives for once, made conquests and left them to be enjoyed by their descendants . . . . We do not wish to suffer in the least for the sake of any of our brethren: it is then but an idle dream to think that we should risk our lives. If our present awakening continues and if we are not maimed, it is possible that within a few years, nationalism, the precursor of *swaraj*, may come into existence. The rise of nationalism is the first step towards *swaraj*. The time for gradually going up the ladder is now approaching, when what is to be done should be executed forthwith."

HINDI PRADIP, March 1908.

Mistakes of the Government.

27. "There is no doubt," says the *Hindi Pradip* (Allahabad), for March (received on the 23rd May), "that Government acquired India by a very clever policy, but it has been committing mistakes from the very beginning. These mistakes were not accidental slips but part and parcel of the same policy, as the saying goes, 'man proposes God disposes.' If they happened to commit a mistake, it was solely from the point of view of their own advantage. For example, the Educational department was established in order to provide capable clerks on small salaries. But the seed of education so sown, grew and developed to such an extent that Indians distinguished themselves in every branch of learning.

Now attempts are being made in all directions to restrict education in India and the internal idea seems to be to drag back Indians to the state of ignorance in which they (the English) found them in the beginning, but that is an impossibility. Measures are being taken in every part of the country to found National schools and colleges, and the time is near when people, after receiving education on national lines, will raise their motherland in the scale of progress.

Railways were run from one end of the country to the other so as to afford facilities to Ralli Brothers to export as much corn to *bilayet* (England) as they could, and with the object of taking away a portion of the country's wealth in the form of railway fares and for strategic purposes. Such were the objects kept in view in introducing railways into this country. But who imagined that the introduction of railways would bring about union and harmony between the inhabitants of the different parts of India?

At the outset, they (the English) raised an army of Indians and with their help conquered India, but later on they became anxious lest awakening should also affect the sepoys and they should come to realize their rights and privileges, as this would be detrimental to their (the English) own position.

Recently Lord Curzon added fuel to the fire by partitioning Bengal. He did not anticipate the evil consequences of his crooked policy. It would have been better if, having regard to popular feelings on the subject, the partition had been set aside as a mistake, but that was not to be, inasmuch as they (the English) never admit their mistakes. They lost a magnificent country like America, but adhered to their obstinacy. They do not think it a wise, but rather a foolish policy to ensure possession of half of a thing by yielding the other half to their adversaries. They have set their heart on this country of gold. They seem to think that they should go on milching this cow as much as they can, depriving its calves of its milk. In accordance with this line of policy, they kept Indians on false hopes and assurances for years. Now they (the English) want to gain their ends by threats and by a show of force, but they would never admit that they repeatedly committed and are still committing mistakes."

HINDI PRADIP, March 1908.

The growth of the movement.

28. "The movement," says the *Hindi Pradip* (Allahabad), for March (received on the 23rd May), "has been going on (with all its accompaniments)—*swadeshi*, boycott, *swaraj*, and National education. For some considerable time, however, there was a lull in this movement. But as Providence would have it, Lord Curzon thought of partitioning Bengal. As soon as the partition of Bengal was accomplished, the solid foundations of this movement were laid. Lala Lajpat Rai and Ajit Singh were arrested and deported to Mandalay with this very object that the movement might be stopped. But why was it to stop? The Risley circular was issued and the Act prohibiting meetings of twenty persons was enacted. But all

this had no effect on the movement. It has been going on all the same. Bepin Chandra Pal was sent to jail for six months. The editors of the *Sandhya* and *Yugantar* got into trouble. A riot took place at Tuticorin and a punitive police force was quartered there. Detectives are to be found on every inch of ground. No sooner does an occurrence take place than wicked detectives poison the ears of the authorities with their tales. All this was done in the hope that the movement might be stopped, but it was of no avail and the movement went on as usual. Arabinda has been arrested on a charge of being an accomplice of the bomb-throwers, but what signifies one Arabinda? Even if a hundred Arabindas are arrested and sent to jail, the advance of the movement is in no way retarded. In the beginning, the Bengalis helped in establishing the sway of Government in this country, they are now engaged in subverting it—the movement is going on."

ABHYUDAYA, 29th May 1908.

Repressive measures.

29. Criticising an article in the *Pioneer* in which it urges the necessity of the "real moderates" supporting Government in adopting repressive measures to suppress the anarchist movement, the *Abhyudaya* (Allahabad), of the 29th May, remarks that those who advocate the adoption of repressive measures are not only injuring the cause of the country but also that of the Government, inasmuch as their advice will betray it and place it in a more difficult situation. The editor urges that repressive measures cannot restore real peace and order in a discontended country as is evident by the course of events in Russia; and that repression is not only futile but harmful withal, for it provokes mutual reprisals and places both Government and the people in an unnatural position, destructive of all ordered progress and civilization. He suggests that Government should deal severely with those concerned in the anarchist movement, but should at the same time take measures to eradicate that discontent among the people that led these desperadoes to perpetrate such a horrid crime.

INDIAN PEOPLE, 31st May 1908.

The test of severity.

30. Referring to the clamour for repression and drastric measures, the editor of the *Indian People* (Allahabad), in the issue of the 31st May, says that the test of severity of any measure is to be judged by the feeling of those who are affected by it. Preventive and punitive measures have been resorted to freely whenever necessary in India, and there can be no more damaging condemnation of any enlightened Government than that it employs Russian methods. Such a condemnation is now general in the case of the Government of India. He then refers to the measures taken last year in Bengal and in the Panjab and remarks that instead of restoring order and respect for the law, these repressive measures have led to the appearance of a form of crime which it was hoped would always remain unknown in India. The offenders have no personal motive, they do not expect any personal advantage and yet they risk their lives in a cause that appears to them sacred and demands every sacrifice. He concludes by saying that the repressive measures that have been taken so far are not wanting in severity and severer measures may be now introduced, but they will not have the effect of suppressing the revolutionary movement.

INDIAN PEOPLE, 31st May 1908.

The new spirit.

31. Referring to the warning given by the Chief Presidency Magistrate of Calcutta to the accused in the *Yugantar* case while passing sentence, the *Indian People* (Allahabad), of the 31st May, remarks that this warning was unnecessary, for men who dare and die cannot be moved from their purpose. Sedition is preached even in Russia. The number of those who will dare and die is not yet large, but the number of those who admire them without imperilling their own lives is growing. The spirit of defiance is certainly growing with alarming rapidity.

INDIAN PEOPLE, 31st May 1908.

"The Domination of Race."

32. Under the heading "The Domination of Race", the editor of the *Indian People* (Allahabad), in the issue of the 31st May, refers to the panic that has been created by the unexpected appearance of anarchism in India and to the prevalent feeling that strong measures must be taken at once to suppress this new evil. He says that the talk of an Explosives Act and of a new Press Act, that the concomitants of the present situation gave rise to by violent writings and speeches, is quite natural. He compares the subject race to a child, and says that the maxim: "spare the rod and spoil the child" is equally applicable in the present case.

He concludes by saying :—

"To accuse the Government of weakness is to prefer a false charge. But those who twit the Government with weakness are not content with a display of strength. They want the 'tiger' instincts to be awakened. Besides the blow that fells the victim there must be the mauling, growling, roaring, the crunching of bones, the sickening ferocity that fills the onlooker with horror. Is not that what the Anglo-Indian press demands, and is the Government to yield to such a demand ?"

33. One Sital Prasad of Bombay contributes an article entitled "Potency of Thought" to the *Jain Gazette* (Deoband), of the 1st June, in the course of which he remarks :— JAIN GAZETTE, 1st June 1908.

"Potency of Thought."

"Under the impression that they have no power left in them and that their regeneration is impossible owing to their living in servitude for centuries, Indians are gradually degenerating and the chains of servitude are becoming tighter upon them day by day. If these very Indians were to regard themselves as the descendants of the ancient, adventurous, emperors and were to harbour this firm conviction in their heart that they are all-powerful and that they can break the chains of servitude by promoting education, trade and industry among themselves this thought would strengthen them mentally and physically, would constantly create energy in them and would surely accomplish their cherished hope one day or other."

34. The *Jedd-o-Jehad* (Shahabad), in its combined issue of the 25th May and 1st June, while commenting on the references made by Mr. Keir Hardie to the poverty and misgovernment in India, remarks that what he says is true. People are dying of famine and the Government is doing nothing to relieve their misery. The number of the school-going population is very small. The editor thinks that much of the discontent in India is due to the fact that British officials do not remain in touch with "public men" and thus do not become aware of the grievances of the people. He complains that they see only those who call them "*huzur*". JEDD-O-JEHAD, 25th May and 1st June 1908.

India and Mr. Keir Hardie.

35. The *Nasim-i-Agra*, of the 3rd June, while referring to the sedition prevailing in the country, remarks that it is very strange that anarchism should break out in India, where in the past kings were worshipped as gods, and disobedience of a king was supposed to be little short of godlessness. The editor thinks that sedition has sprung into existence as the people have become exasperated. He ascribes this to the aloofness of the higher officials from the people, and their dependence for information on the subordinates who misuse their authority. He hopes that the higher authorities will take the question in hand, and look into the doings of their subordinates. NASIM-I-AGRA, 3rd June 1908.

Sedition.

36. The *Citizen* (Allahabad), of the 4th June, publishes another instalment of the letter of Mr. Myron H. Phelps (of the New York Bar) on the "Economic Decline of England." The writer says that besides the exhaustion of coal, to which he referred in his last letter, the following are the other causes of the economic decline of England :— CITIZEN, 4th June 1908.

"Economic Decline of England."

(1) The spirit of conservatism which binds the English to antiquated and unprofitable methods, while their competitors, of whom America is the chief, are free from the shackles of tradition and are ready to adopt those methods, which though they may be new, are the most suitable.

(2) An increasing relaxation of attention to work and business and a giving way to self-indulgence and a tendency increasing somewhat rapidly towards a high if not an extravagant standard of living. This lack of frugality leads to deterioration of character, which is a sure sign of decline in the industrial efficiency of the nation.

(3) A gradual decline in agriculture which is not being made up for by in increased productive energy.

(4) Greater time devoted to games and recreation, and the shirking of work on the part of British workmen and tradesmen.

Mr. Phelps promises to continue the subject in his next letter.

ADVOCATE, 4th June 1908.

Indians in the Transvaal.

37. Referring to the turn that the question of Indians in the Transvaal has again taken, the *Advocate* (Lucknow), of the 4th June, observes :—

"It is a pity that having spent more than three-fourths of his life in that Colony Mr. Gandhi could not read the Colonists' character well enough, but ran away with the simple nod of reluctant assent to his terms which, it seems now, were not well, not to say fully, discussed between him and the Government at the time the settlement was effected. Thus the few Indians who did not approve of the compromise and went to the length of expressing their views in ways other than by mere words, appear to have been wiser than the whole lot who were satisfied with what may, in the light of the latest events, be characterised as but lip sympathy, better still to say, a promise by word of mouth with no intention of performance at heart. Thus are manufactured by the State mills, Extremists and anarchists. This move on the part of the Colonist will certainly not enhance the prestige of the Empire in the eyes of the Indians. Be on the track of so-called Indian revolutionaries in India, New York and Vancouver and run them to earth when found out and proved guilty. But so long as the official mill grinds in the way it does, it cannot but produce discontented people, some with minds ill-balanced enough to be led astray."

ADVOCATE, 4th June 1908.

The Jamalpur damage case.

38. The *Advocate* (Lucknow), of the 4th June, refers to the proceedings of the Jamalpur damage case, which is being heard by Mr. Justice Fletcher in the Calcutta High Court and remarks "in view of the disclosures made in this case, is it wonderful that the relations between the people and officials in East Bengal have got highly strained and that a trial of strength is going on. These riots and disturbances of the peace have given birth to a desperate class of people who are on a look-out for a chance to sow seeds of hatred and enmity between class and class. The first condition for establishing peace is to make a thorough enquiry into the facts of cases like those that occurred in Jamalpur and to severely punish the officials who have betrayed their trust and instead of keeping their balance of mind and impartially doing justice have taken sides and thereby given unnecessary provocation."

II.—Afghanistan and Trans-Frontier.

AL HADI, 31st May 1908.

The Amir.

39. *Al Hadi* (Samrauta, Rae Bareli), of the 31st May, referring to the constant vilification of the Amir by the Anglo-Indian press, remarks that the perverse and imprudent policy of these papers has well-nigh exasperated the people of India, and may have the same effect on Afghanistan. The editor is afraid that the Amir may interdict the export of grain from his territories into India, and thus stop a sure means of support for the people in time of famine.

III.—Native States.

ROHILKHAND GAZETTE, 1st June 1908.

Bharatpur State.

40. The *Rohilkhand Gazette* (Bareilly), of the 1st June, complains that attempts are being made by the *Arya Samajist* officials of the Bharatpur State to forcibly convert some three lakhs of Musalman Rájputs living in the state to Hinduism. The compulsion employed by these officials would have led to a serious riot on the part of these Musalmans had not Mr. Blanchette, the Superintendent of Police, appeared on the scene by the orders of the Agent to the Governor General and punished these officials severely.

BHARAT JIWAN, 1st June 1908.

The reinstatement of the Maharaja of Bilaspur.

41. The *Bhárat Jiwan* (Benares), of the 1st June, applauds the action of the Government in reinstating Maharaja Bijai Chandra of Bilaspur to his State.

IV.—Administration.

(a)—Judicial and Revenue.

SWARAJYA, 30th May 1908.

Europeans and Indians.

42. The *Swarájya* (Allahabad), of the 30th May, referring to the acquittal of a European soldier who killed an Indian carriage-driver at Farrukhabad, remarks that notwithstanding this the British Government claims to be just and justice-loving and expects loyalty and fidelity from the people.

43. The *Indian People* (Allahabad), of the 31st May, referring to the case that was tried on Monday and Tuesday last by the Hon'ble Mr. Justice Knox in the local High Court, in which a European soldier of Farrukhabad was accused of causing the death of the driver of a hackney carriage, remarks that one black man, more or less, probably does not matter very much, but in view of what the eminent Judges of the local High Court have in the past said about Allahabad juries it is time for the Government to consider whether in future further waste of public time and public money over trials like these should be allowed.

The Allahabad High Court.

INDIAN PEOPLE, 31st May 1908.

44. The *Oudh Akhbar* (Lucknow), of the 3rd June, says that the laws framed by the Government are generally in the interests of the people, but its officials put their own interpretations on them, by which the beneficent purpose of legislation is very often frustrated. Subordinate officials do not take into consideration the merits of the case, but decide it generally on the facts. Criminal cases generally produce dissatisfaction among the people, as the Judges, who also possess executive powers, are partial to the police and overlook their shortcomings. The press, says the editor, is very useful in bringing gross travesties of justice to the notice of the Government, and if it is gagged, the Government will be deprived of one of its chief sources of information.

Law and Justice.

OUDH AKHBAR, 3rd June 1908.

(b)—Police.

45. A Sub-Inspector of Police writing to the *Rohilkhand Gazette* (Bareilly), of the 1st June, complains that :—

Police.

ROHILKHAND GAZETTE, 1st June 1908.

(1) Sub-Inspectors are posted at a great distance from their homes, and so they have to incur large expenses when going home on business.

(2) They have been ordered by the Inspector General of Police to wear hand-tied *safas* instead of made-up turbans (of sola). The *safas* are very heavy and are unsuitable for persons doing mental work.

(3) They have to stand on duty in thoroughfares in many districts, which is highly derogatory to their dignity and lowers their prestige.

(4) Many police stations have been abolished under the new scheme, and they have to make big rounds every day, which tells upon their health, and is injurious to the interests of the public.

46. The *Maha Vidyalaya Samachar* (Hardwar), of the 1st June, referring to the appointment of a Secret Police to unearth political conspiracies, remarks that the people have now found out these secret agents and are always on their guard against them. The editor is of opinion that the Government should repose confidence in its subjects and should not exasperate them by searches and secret inquiries. A policy of conciliation, he thinks, will be more useful than one of repression.

Secret Police.

MAHA VIDYALAYA SAMACHAR, 1st June 1908.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

47. The *Agra Akhbar*, of the 28th May, again refers to the insufficient supply of water in Agra. The editor says that the time during which water can be had has been reduced by half and the stand posts have not been doubled, so that those that are feeble find it very difficult to get water. He, moreover, says that it is rumoured that the shortage of water is due to corruption in the municipality. In conclusion, he says, that it is not prudent to entrust the welfare of two and a half lakhs of people to a single man (the Secretary-Engineer ?)

Water-supply at Agra.

AGRA AKHBAR, 28th May 1908.

48. The *Bhárat Jiwan* (Benares), of the 1st June, complains that now-a-days people in Benares are supplied with pipe water only for about one hour in the day. The editor expresses a hope that the municipality will take early steps to increase the supply from the water-works.

Water-supply at Benares.

BHARAT JIWAN, 1st June 1908.

HINDUSTANI, 3rd June 1908.

Vaccination.

49. A correspondent writing to the *Hindustani* (Lucknow), of the 3rd June, complains that since the Vaccination department has been placed under the District Board, vaccinators are being degraded and transferred to other districts, without being given an opportunity to defend themselves. He requests the Government not to leave them at the mercy of the head clerks (of District Boards ?)

(e)—Education.

INDIAN PEOPLE, 31st May 1908.

The Aligarh College.

50. The editor of the *Indian People* (Allahabad), in the issue of the 31st May, referring to the address presented to the Viceroy by the Trustees of the Aligarh College on the occasion of His Excellency's recent visit, remarks that it followed the usual lines of such addresses and had all their characteristic faults, self-praise and advertisement, disparagement of others, and "toadyism of the Anglo-Indian official." He accuses the trustees of parading their loyalty and in a way trading upon it, and says that many earnest Musalmans prefer to send their sons to other colleges as they mistrust the religious education given at Aligarh. He condemns the copying of English manners by the Aligarh students and expresses his dissatisfaction with the residential system in vogue in English colleges and at Aligarh. He thinks that students should have nothing to do with politics, and the professors, too, should refrain from taking an active part in them. The college, he says, cannot be raised to the status of a university as long as no attempt is made to engage competent teachers and to have well equipped laboratories.

In conclusion he says :—

"Cease to flatter officials; cease to praise yourselves; cease to disparage others; cease to advertise; attend to your own work and leave politics alone. If you follow these rules of conduct, you may not please the Anglo-Indian officials so much, but you will rise in the estimation of all sensible Muhammadans."

SHAHNA-I-HIND, 1st June 1908.

Education in India.

51. The *Sháhna-i-Hind* (Meerut), of the 1st June, referring to the debate on Education in India in Parliament, remarks :—

"Mr. Laidlaw's proposals were very fair, but he was ridiculed. The Educational department in India is good-for-nothing. Primary education is almost discouraged. Fees are being increased, but the schools remain open for only six months in the year. Educational officials are growing fat on public money and have no sympathy with students. The scheme for making primary education free has been set aside, on the plea of want of money, although the Government finds money for military expeditions."

MASHRIQ, 2nd June 1908.

The Government and the *Nadwat-ul-Ulama*.

52. The *Mashriq* (Gorakhpur), of the 2nd June, referring to the request made by the *Nadwat-ul-Ulama* to the Government for the grant of a site for its Arabic College, remarks that as the Government professes to patronise Arabic studies it should accede to the request of this venerable body.

MASHRIQ, 2nd June 1908.

The Muhammadan Educational Conference.

53. The *Mashriq* (Gorakhpur), of the 2nd June, while reviewing the report of the Muhammadan Educational Conference held in December 1907, remarks that it is highly satisfactory that it has entered upon a practical stage, and is doing something instead of passing resolutions. The Conference should not depend entirely upon the Government, but should send a detailed statement supported by facts and figures whenever it wants to bring anything to the notice of the Government, and should not compel the Government to make enquiries. The editor dislikes the idea of asking the Government to give special scholarships to Musalman students.

ALIGARH INSTITUTE GAZETTE, 3rd June 1908.

Musalmans in the Educational department.

54. The *Aligarh Institute Gazette*, of the 3rd June, makes the following suggestions for attracting Musalmans to the Educational department :—

(1) Musalmans should be admitted into the offices of the Director and Inspectors of Schools, and placed for training under European or Eurasian officers, otherwise they will not stick to their posts.

(2) The Muhammadan Educational Conference should keep itself in touch with the Musalmans who are already in the department or who

may join it in the future, so that their future prospects may not be marred. It is a well-known fact that many Musalmans in the department have not been promoted to higher posts, although they are diligent and hard-working.

(3) The appointment of another Musalman Inspector and several Assistant Inspectors should be recommended.

(4) According to the new scheme, several posts of head master will be created. Some of these must go to competent Musalman graduates who should be sent to the Training College later on.

(5) The number of Musalman students who join Normal Schools is daily decreasing: the Director should take steps to prevent this.

(6) The Registrars of all public examinations should be either Europeans or Eurasians.

(7) A suitable number of Musalman examiners should be appointed. The number of Musalman members of the Text Book Committee should be increased and the arrangement of Urdu, Persian, and Arabic courses should be entrusted entirely to Musalmans.

(f)—Agriculture and questions affecting the land.

55. The *Hindi Pradip* (Allahabad), for March (received on the 23rd May), says that in opening famine relief works Government does not seem to be moved by compassion or by a real desire to relieve the distress of the famine-stricken population, but by considerations of self-interest, to wit to save its empire from internal commotion that may have its origin in the all-devouring hunger of the starving millions, if not satisfied even partially. Had Government been actuated by genuine compassion, it would have provided for the maintenance of the people and would not have given them one or one and a half annas a day on which it is impossible to keep body and soul together.

HINDI PRADIP March 1908.

The object of opening famine relief works.

The editor urges that if Government really wants Indians to be saved from falling victims to ever-recurring famines, it should make permanent settlement throughout the country; it should interdict the export of food stuffs from India; it should heartily encourage the *swadeshi* movement so as to improve the material condition of the country permanently; and lastly, it should impart education to the masses.

(g)—General.

56. In the course of an article on "Noble Parentage" the *Hindi Pradip* (Allahabad), for March (received on the 23rd May), remarks that the world has as much to gain from a person of noble parentage as it has to lose through one of humble origin. As long as the system of competitive Civil Service examinations did not exist in England, the officials who came to India were of noble families. Since the introduction of this system the kind of officials who come to India is but too obvious. No month passes but the newspapers have to publish the doings of such officials and editors find full scope for the display of their faculties for criticism.

HINDI PRADIP, March 1908.

"Noble Parentage."

57. A correspondent of the *Riyáz-ul-Akhbar* (Lucknow), of the 28th May, suggests the advisability of making arrangements for *post mortem* examinations in branch dispensaries, as many corpses are decomposed when they reach the hospitals at the headquarters of districts.

RIYAZ-UL-AKHBAR, 28th May 1908.

***Post mortem* examinations.**

58. The *Advocate* (Lucknow), of the 31st May, has the following:—

ADVOCATE, 31st May 1908.

The Medical College.

"The grounds for the building of the Medical College in Lucknow have been levelled and they present a very attractive appearance. Roads are being constructed and arrangements for laying water pipes are being made. But there is little or no activity as to construction of buildings. One does not know why. We understand that this is due to some differences between Captain Cruickshank, the Engineer in charge of the works, and the Chief Engineer. Captain Cruickshank, who worked hard in levelling the grounds, is gone on three months' leave. He may not return to the works. Captain Cruickshank is, it is said, in favour of utilizing the local contractors, and the Chief Engineer is in favour of employing large Calcutta firms, and the name of Martin and Company is freely

talked of as being the fortunate recipient of the contract. We do not know how far the rumour about a serious difference of opinion is well founded. But we feel that preference should be given to local contractors. We may not have very large contractors willing and ready to take up the entire contract, but the work can be divided and given to a number of small contractors. These local contractors have a better claim on the patronage of the Local Government than Calcutta contractors, whose only recommendation is their great resourcefulness which surely can be made up by the provincial contractors if they only combine. In the early part of the year, when there was every apprehension of a severe form of famine in Lucknow, when arrangements were about to be made for opening relief works, thousands of men were kept engaged on the grounds by Captain Cruickshank, who managed to save people from having to live on famine relief wages. If Captain Cruickshank is allowed to entertain the services of small contractors they may find work for hundreds of people living in Lucknow and its suburbs. We think it will be advantageous to employ local contractors, and if the wishes of the members of the Medical College Committee were consulted they would surely take the view expressed by us."

ARYA MITRA, 1st June 1908.

Backwardness of the United Provinces.

59. The unfortunate United Provinces, says the *Árya Mitra* (Agra), of the 1st June, are the most backward of all the provinces of India. At the time when even the women of other provinces are affected by the national awakening, the leaders of these provinces want to live in *purdah*. What can be the state of the inhabitants of that province, the leaders of which are so weak-minded? The United Provinces afford a living example of that state. They are lagging behind all other provinces in every respect in general and industrial education, in politics and in social and religious life. The cause of this state of affairs can be found only in the weakness of the leaders of these provinces.

MASHRIQ, 2nd June 1908.

The Urdu press.

60. The *Mashriq* (Gorakhpur), of the 2nd June, referring to a statement (?) in the *Pioneer* that the Government should deprive the Urdu press of its liberty, remarks that papers published in English are the greatest defaulters in this respect and that the Urdu press is on the whole loyal. The editor is, however, disposed to think that the statement is incorrect.

HINDUSTANI, 3rd June 1908.

Kayasthas.

61. A Kayastha writing to the *Hindustani* (Lucknow), of the 3rd June, complains that the Government has very unjustly debarred the Kayasthas from its service, although they have been always loyal to it, and have faithfully served it for a long time. They have been fairly honest, and have kept themselves away from all political agitation.

AL BASHIR, 2nd June 1908.

The Government and the press.

62. *Al Bashir* (Etawah), of the 2nd June, notes with satisfaction the Government's intention to send copies of the reports of all departments to Urdu papers.

V.—Legislation.

JADD-O-JEHAD, 25th May and 1st June 1908.

The threatened press legislation.

63. The *Jedd-o-Jehad* (Shahabad), in its combined issue of the 25th May and 1st June, refers to the threatened press legislation, and remarks that it would not be very prudent to crush all newspapers, as this would cause a blank which it would be difficult to fill. He thinks that the punishment of seditious journalists under the existing law is quite sufficient.

OUDH AKHBAR, 2nd June 1908.

The threatened press legislation.

64. The editor of the *Oudh Akhbar* (Lucknow), in the issue of the 2nd June, says that it is very likely that the Government of India is going to make the press laws more stringent with regard to Vernacular papers, as the whole Anglo-Indian press and Anglo-Indians as a body are demanding it loudly. He thinks that if Lord Lytton's Act is revived under a Liberal ministry there is little chance of its being repealed by Conservatives, and he is afraid that the English papers conducted by Indians may be subjected to the same law. In the end he says that if a heavy cash security is demanded, not more than 10 per cent. of the papers will survive.

65. The *Oudh Akhbar* (Lucknow), of the 3rd June, referring to the threatened press legislation, remarks that the press now occupies the same place in India that it does in Europe, and newspapers which freely criticise the Government and express their views fearlessly on current topics are read with avidity by the people, and it would be very hard on them if they are deprived of an innocent means of enjoyment and self-improvement. It is wrong to think, says the editor, that the discontent in the country is due to the baneful influence of the press.

The threatened press legislation.

OUDH AKHBAR, 3rd June 1908.

66. The *Hindustani* (Lucknow), of the 3rd June, referring to the various proposals about curtailing the liberty of the press, remarks that of these the confiscation of presses in which seditious newspapers are printed and the taking of sureties from journalists guilty of sedition, would be fatal to the cause of Indian journalism.

The threatened press legislation.

HINDUSTANI, 3rd June 1908.

VI.—Railway.

67. The *Rohilkhand Gazette* (Bareilly), of the 1st June, adversely criticises the conduct of Babu Ladli Prasad, Establishment Clerk, District Traffic Superintendent's Office, Bareilly, and asks Mr. Schemery, the District Traffic Superintendent, to take notice of it.

Railways.

ROHILKHAND GAZETTE, 1st June 1908.

68. A correspondent writing to the *Hindustani* (Lucknow), of the 3rd June, suggests the advisability of connecting Etawah and Kanauj by railway, as the cotton trade has become very brisk in the district and people in the interior of the district find it very difficult to send their cotton to Etawah. Besides this it would be very convenient to litigants, as the Munsifi of Kanauj has jurisdiction over an area of fifty miles through which the proposed railway line would pass.

Railways.

HINDUSTANI, 3rd June 1908.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

69. The *Kshatriya* (Meerut), for March and April (received on the 2nd June), reports that Master Nathu Singh delivered a lecture on Social Reform before the 48th Pioneers at Bareilly on the 14th February last, which impressed them very much.

Social reform among sepoys.

KSHATRIYA, March and April 1908.

70. The *Sháhna-i-Hind* (Meerut), of the 1st June, reviles the editor of the *Musáfir* (Agra) in a controversial article on transmigration.

Religious controversy.

SHAHNA-I-HIND, 1st June 1908.

71. Now that the Government of India, says a correspondent in the *Jain Gazette* (Deoband), of the 1st June, have upheld the decision of the Bengal Government to construct bungalows on the Parasnath Hill, Jains should appeal to the King-Emperor in the matter and His Majesty is sure to do them justice and prohibit the construction of bungalows on their sacred hill as wounding their religious susceptibilities.

The Parasnath Hill.

JAIN GAZETTE, 1st June 1908.

72. *Al Bashir* (Etawah), of the 2nd June, referring to the earnest efforts that are being made by the Hindus to re-admit Musalman Rájputs into the fold of Hinduism, remarks that the real motive of this is to gather a body of brave men who will be helpful when the Hindus make a bid for *swaraj*. The Rájputs are the bravest of the Indian races, and if they return to Hinduism, the Hindus think that they will experience very little difficulty in attaining *swaraj*.

Conversion of Musalman Rajputs to Hinduism.

AL BASHIR, 2nd June 1908.

73. *Al Bashir* (Etawah), of the 2nd June, referring to the recent fracas between the Shias and Sunnis of Lucknow, remarks that this state of affairs will continue as long as *marsiyas* and *jhandas* (religious songs) are not discontinued.

Shias and Sunnis.

AL BASHIR, 2nd June 1908.

74. A correspondent, while communicating his impressions of the Gurukul at Hardwar to *Al Bashir* (Etawah), of the 2nd June, remarks that although an attempt was made to instil into the minds of young ascetics all that is purest and best in literature and in religion, yet he found that they were little better than ordinary mortals and were

The Gurukul.

AL BASHIR, 2nd June 1908.

swayed by the same passions and that they were very envious of others and were extremely intolerant.

The Gurukul *mela* was attended by some fifteen thousand persons, two-thirds of whom were women. Most of them were from the Panjab, with a sprinkling from other provinces. Books were sold in large quantities and they were all of a controversial nature, mostly against Islam. Lectures were delivered in tents, people were exhorted to take up arms and to plant the flag of the *Arya Samaj* in Europe and in Arabia. Women were advised to rear up their children and make them brave, as the mother of *Sivaji* did. He concludes by saying that nothing is left undone to create a militant spirit and to deepen the hatred of Islam among the *Arya Samajists*.

HINDI PRADIP, March 1908.

75. The *Hindi Pradip* (Allahabad), for March (received on the 23rd May), contains a humorous article entitled "The Malady of too much Wisdom" in which the writer says that there is no one who does not suffer from this malady. Indian youths have this malady in the form of their contempt for persons of the old school, whereas the latter, too, are not without it, inasmuch as they are proof against the spirit of the times. The Government, too, is subject to this malady with the result that the bureaucracy has no sense of justice and generosity and is imbued with racial partiality. Again, the police force is the very personification of this malady which, besides being discreditable to the Government, also leads it to oppress the people. God, too, is affected with the malady of having too much wisdom, for had it not been so, why should there have been floods in Orissa and practically no monsoon in Northern India?

"The Malady of too much Wisdom."

IX.—Miscellaneous.

HINDOSTHAN, 29th May 1908.

76. The Hindi *Hindosthan* (Kalakankar), of the 29th May, reports on the authority of the *Bháratbasi* (Allahabad), that the students of the Sheo Rakhan Anglo-Vernacular High School, Allahabad, have established an association called the *Sarvopakari Sabha* with the object of improving the debating powers of its members and rendering pecuniary assistance to indigent students.

The *Sarvopakari Sabha*, Allahabad.

NAINI TAL:
The 6th May 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a)—Foreign.

1. Referring to the repeal of the Arms Act in the French possession of Chandarnagore, the *Sipáhi* (Cawnpore), for May, remarks "To render brave men powerless is truly as great a sin as to castrate them."

SIPAHI, May 1908.

Repeal of Arms Act in Chandarnagore.

2. A correspondent of the *Sahífa* (Bijnor), of the 5th June, referring to the constant vilification of Turkey by the European press and by Christian Missionaries, advises Christians to have due regard for the feelings and susceptibilities of Musalmans. He thinks that if the latter are treated well they will prove true friends of the Europeans.

SAHIFA, 5th June 1908.

Turkey and European powers.

(b)—Home.

3. The *Agra Akhbar*, of the 7th June, remarks that "a man named *Hoti Lal*, by caste Jat, resident of Handawan, police circle Maunt, district Muttra, an ex-student of the Agra College, who had recently returned from his travels in France and other foreign countries, was arrested in connection with the Calcutta conspiracy. It is said that a number of papers were recovered from his possession which showed that he knew the art of bomb-making. The district authorities having suspected a number of persons of giving him assistance, issued search warrants and several houses have already been searched. The houses of a respectable Honorary Magistrate and a well-to-do Banker and Municipal Commissioner were searched, and this has caused panic in the city and different sorts of rumours are afloat. The local police are enquiring into the matter, and the result of their enquiries is anxiously awaited by the public. As the facts connected with the enquiry are kept confidential no opinion can be formed, but the district authorities are requested to remember that the people of Agra, both Hindus and Muhammadans, are loyal and peace-loving, and until something definite is proved by a thorough enquiry, it is not desirable to disgrace them on mere suspicion."

AGRA AKHBAR, 7th June 1908.

House searches in Agra.

4. The *Indian People* (Allahabad), of the 7th June, remarks that "after the arrest of Hoti Lal Varma eight houses, including two belonging to Bengalis, were searched by the police, and it is believed other search warrants have been issued. Nothing whatever of an incriminating character was found. Hoti Lal is an ex-student of the Agra College, but it is well-known that he has only recently returned from Europe, and no one at Agra knows much about him. He has been arrested on suspicion, but, as we have said, he has not been placed before a magistrate formally and charged with any particular offence. Does the fact of his presence at Agra justify the suspicion that some residents of that city are concerned with the terrorist conspiracy? The most unlikely places are being searched for evidence of a conspiracy which most certainly has not affected every part of the country. As regards the manner in which the searches were conducted our information is that where Deputy Magistrates accompanied the police there was no violence or incivility, but where a Police Officer alone headed the search party, there was gross incivility and offensiveness. No bombs or unlicensed arms, and not even a scrap of paper was found anywhere, but a number of peaceful and probably loyal subjects have been subjected to unnecessary humiliation and will swell the ranks of the discontented. When a man finds he is treated as a suspect and disgraced without reason he may fall an easy prey to designing or seditious people."

INDIAN PEOPLE, 7th June 1908.

House searches in Agra.

5. The *Árya Mitra* (Agra), of the 8th June, reports that a number of house searches were made in Agra on the 1st June which, it is said, was due to suspicion in connection with the bomb conspiracy. Among others the house of Kunwar Kanhai Singh was searched. Considering the position of the Kunwar Sahib and his staunch fidility to Government it is unaccountable why his house should have been searched. It is equally mysterious what need there was to search the house of Seth Jaswant Rai, one of the most loyal subjects of the Government. The house of Ganpat Lal, an ordinaryclerk of the office of the *Árya Mitra*, was also searched. The editor requests the local authorities to stop all such house searches, for Agra is not the place congenial to the

ARYA MITRA, 8th June 1908.

House searches in Agra.

growth of the bomb cult. In conclusion, he remarks that Agra is drifting to the same state as was found in Etawah after the deportation of Lala Lajpat Rai.

NASIM-I-AGRA, 11th June 1908.

House searches in Agra.

6. The *Nasim-i-Agra*, of the 11th June, complains that a panic has been created in Agra by the searches for bombs made in the houses of respectable merchants, raises, and professional men of Agra, and remarks that the District Magistrate, if he had any suspicion, ought to have warned these men instead of openly insulting them.

INDIAN PEOPLE, 11th June 1908.

The evil of house searching.

7. The *Indian People* (Allahabad), of the 11th June, has the following :—

"Even the Bengal Government has realized the danger and unwisdom of promiscuous and indiscriminate house searches. An official letter was written to the *Hindu Patriot* by the Under-Secretary to the Bengal Government asking for specific instances of house searches without reasonable suspicion, or which were harassing. Eight such instances have been mentioned and are under enquiry. When a large number of houses are searched without any results, when it is known that there is nothing against the owners of the houses, it must be inferred the search business is being overdone. If there is very strong reason for suspicion in Bengal there is none in these provinces, and the searches at Benares and Agra are not only improper but positively dangerous, for they will produce the very thing that is sought to be found out. The zeal of the Criminal Investigation Department has to be restrained, for it is neither discriminating nor very intelligent. To treat the whole country as a land of suspects would be to bring about the identical danger that has to be prevented, for a man who is suspected, and suspected without cause, will not be inclined to be very loyal. If there are suspects everywhere, is the Secret Police free from them, and may it not be a part of the conspiracy to encourage indiscriminate house searches so that indignation and disaffection may increase and the position of Government be weakened? This view may appear exaggerated to-day, but it will come true if the campaign of groundless suspicion is carried on with vigour."

INDIAN PEOPLE, 11th June 1908.

Hoti Lal's case.

8. The *Indian People* (Allahabad), of the 11th June, referring to Hoti Lal Varma's arrest and prosecution, remarks :—

"What was the object of his travels, what profession or trade he has learned, and what may be his antecedents will doubtless be known in good time. In the name of commonsense, however, a protest must be made against the wicked attempt of the *Times* to make out that all young Indians in foreign countries are revolutionists."

ABHYUDAYA, 29th May and 5th June 1908.

Origin of the bomb.

9. The *Abhyudaya* (Allahabad), contains an article in the issues of the 29th May and 5th June in which the editor attempts to trace the origin of the bomb in India. He says that from the commencement of British rule in India down to the year 1904, no trace of disloyalty could be perceived on the part of Indians towards the Government, and that Indians only wanted to see reforms gradually introduced into the administration of the country, but they never even dreamt of the idea of subverting the Government. In 1887 Bepin Chandra Pal, who is now regarded as the most notorious of the opponents of the Government, expressed his gratitude to it in the strongest terms and his feelings were shared by all his countrymen. But in 1904 Lord Curzon partitioned Bengal in utter disregard of public opinion and thereby caused intense discontent among Indians, especially amongst the Bengalis, so much so that the latter lost all faith in constitutional agitation, became vehement advocates of boycott and adopted extreme views. However, when the Liberals came into power and Lord Morley was appointed Secretary of State for India, the Bengalis relaxed their agitation in the hope that on their representing the state of public opinion to the latter he would undo the partition, but they were cruelly disappointed in their expectations and in despair they again took to the boycotting of foreign goods. If after the partition, Government had followed a conciliatory policy it is probable that much of the opposition and excitement would have subsided, but on the contrary Government adopted a policy of repression and of preference of Muhammadans to Hindus. The Muhammadans of Eastern Bengal, taking advantage of the indulgence and favour shown to them, committed indescribable outrages upon the Hindus. All this produced resentment and

estrangement of feelings on the part of Hindus towards the Government. Under the circumstances, it was no wonder that a few misguided Bengali youths, goaded by despair and hatred, took to iniquitous anarchist practices, though that they had reason to do so was deplorable. An impartial judge of the course of administration in Bengal from the partition day to the present time will feel no hesitation in saying that the causes of the origin of the bomb in Bengal are, the partition of that province, the refusal of the Government to set it aside, the favour shown to one community at the expense of another, and undue severity in awarding sentences to editors in sedition cases. The statement of the *Pioneer* that the Indian Members of the Legislative Council and of the Congress, both Moderates and Extremists, are the cause of the origin of the bomb cult and of anarchism in the country, is utterly false. The bomb outrages which are entirely contrary to the spirit of "our" religion cannot in any way help forward the cause of the country, but on the contrary will retard its progress. "We" wish it from the inmost recess of our heart that this anarchist movement may be uprooted for the reason that it will interfere with our cherished progress and will sacrifice the lives of many an innocent person. But "we" are as helpless in putting it down as in bringing it into existence. Just as it was the result of a Government policy of indifference, so it should receive its death blow from beneficial and conciliatory measures on the part of Government. The first step of that beneficent policy is that Government should guard itself against the advice of such Anglo-Indian papers as the *Pioneer* and the *Englishman*, which are the enemies of Indians, and should punish offenders according to their deserts and should adopt such measures as are likely to remove the legitimate grievances of Indians and to foster a feeling of real loyalty in their hearts. This is possible only when the administration of the country is carried on in accordance with the advice of its representatives, and when the British Government, in accordance with the proclamation of the late Queen Victoria, deals with Indians in the same way as with British subjects in England.

"The Bomb and the Bengali."

10. The *Swarájya* (Allahabad), of the 6th June, reproduces from the *Kesari* (Poona), an article headed "The Bomb and the Bengali." SWARAJYA, 6th June 1908.

The bomb outrage.

11. The *Árya Mitra* (Agra), of the 8th June, condemns the bomb outrage as an iniquitous, diabolical and atrocious act of violence, and says that the Bengalis have committed a most foolish mistake in having recourse to the bomb as a means of bringing about the regeneration of India, inasmuch as far from achieving their desired end, it will retard the natural progress of the country, and will further embitter the relations between the rulers and the ruled, a state of affairs that can never be beneficial to the best interests of the Indian people. ARYA MITRA, 8th June 1908.

Anarchism in Calcutta.

12. The *Musáfir* (Agra), of the 30th May, referring to the anarchist conspiracy in Calcutta, remarks that it is the result of the repressive policy of the Government and that anarchism cannot be rooted out of the country unless the Government is prepared to adopt a policy of reconciliation. The editor quotes the example of Russia and Italy to show that anarchism becomes more vigorous under persecution. MUSAFIR, 30th May 1908.

The anarchist conspiracy.

13. The *Almora Akhbar*, of the 31st May, condemning the bomb outrage at Muzaffarpur and the Calcutta conspiracy, remarks that it is more than deplorable that these incidents have cast a slur on the peaceful character of Indian subjects. The authors of this conspiracy have not only played false to the Government but also to Providence who placed the English in charge of this country. Such conspiracies can do no harm to the Government, but on the contrary will damage the cause of Indians and create distrust between the rulers and the ruled. The unrest in Bengal dates back to the partition of Bengal and to the subsequent high-handedness of the authorities in suppressing the *swadeshi* movement which was adopted by the Bengalis as a protest against that measure. Had Government kept quiet and let the matters drift in their own way, all the excitement of the Bengalis would have ended in smoke in course of time. However, what is fated must happen. ALMORA AKHBAR, 31st May 1908.

The *Pioneer*, the organ of the officials, attributes the origin of the bomb, among other causes, to violent writings in the Vernacular press. Even if this statement be accepted to be true, this, too, will not be improper to say that the *Pioneer* also

indulges in false inventions calculated to prejudice the authorities against the people. But the truth is that the accusations of the *Pioneer* are not based on justice but on prejudice, for firstly, the native papers never speak ill of British rule in India or try to subvert it, although they severely criticise the actions of officials who exceed their powers and oppress the people, in order to bring their conduct to the notice of the higher authorities; and in the second place native papers are held in check by law.

NASIM-I-AGRA, 7th June 1908.

The bomb conspiracy.

14. The *Nasim-i-Agra*, of the 7th June, severely condemns the persons responsible for the Muzaffarpur outrage and the bomb conspiracy in Calcutta, and remarks that such actions are unconstitutional and contrary to the will of God, and can never have the support of society. The editor thinks that there was no need for such precipitate and indiscreet action when the Government itself was prepared to introduce reforms.

NAIYAR-I-AZAM, 5th May 1908.

The political agitation in Bengal.

15. The *Naiyar-i-Azam* (Moradabad), of the 5th May, referring to the political agitation in Bengal, remarks that it is all due to the indulgence given to the Bengalis, and to the fact that no restraint was placed upon their actions. The unrest in the Panjab, too, was due to wire-pulling from Bengal. It was a grave mistake to have deported Lajpat Rai and Ajit Singh without any formal trial, and at the same time to have allowed the Bengali malcontents to defend themselves in courts of law. The Government is trying to deal justly with the people, but the Bengalis cannot appreciate such generosity.

In conclusion, the editor says, it would not serve any useful purpose to curtail the liberty of the press, but seditious papers should be seriously dealt with.

ABHYUDAYA, 5th June 1908.

Government and the Bengalis.

16. The editor of the *Abhyudaya* (Allahabad), in the issue of the 5th June, disapproves of the tendency on the part of the Government to look upon all Bengalis with suspicion for the offence of a few individuals of their community, and remarks that this attitude of the Government is only calculated to estrange the feelings of even the overwhelmingly loyal majority of the population of Bengal.

INDIAN PEOPLE, 7th June 1908.

The unrest.

17. The following is from the *Indian People* (Allahabad), of the 7th June :—

"From Calcutta, Bombay, and Madras comes the same story of a growing spirit of defiance to authority and indifference to consequences. The *Yugantar* is openly defiant. No sooner is one printer convicted than another is ready to take his place, while the writing grows in violence. In the Tinnevelly cases one of the accused made a statement of open defiance. Elaborate preparations have to be made to prevent demonstrations in court while trials for sedition are going on. In the Bombay Police Court a number of persons shouted *Bande Mataram* while a case was being heard and on being expelled kept up the shouting outside. Among the men arrested there are very few educated persons, which shows that this dangerous spirit is spreading to the ignorant classes. It is not enough that offenders should be punished, because punishment is meant to operate as a deterrent, whereas it is only too evident that the spirit of defiance is growing the more it is sought to be suppressed. An earnest attempt must be made by the Government and the leaders of the people to reach the root of the unrest and eradicate it. The country is fast drifting to lawlessness and open and persistent defiance of authority and mere punitive measures will only help to aggravate the evil."

CITIZEN, 7th June 1908.

An appeal to commonsense.

18. The *Citizen* (Allahabad), of the 7th June, has the following :—

"Captain Arthur St. John writes as follows in the *Daily News* of yesterday (May 6th) :—

'How is it to be brought home to the British people that they and their representatives in India are mainly responsible for the manufacture of bombs in India? When the Indian National Congress was started in Lord Dufferin's reign, the secret societies (so one is informed on good authority) dwindled away. Now that the National Congress, constantly disregarded and set upon, has proved, or seemed to prove, a failure, and repression and contumely from the ruling race has increased, secret societies have been springing up again.

Shall we have the courage to adopt the obviously sensible and manly course of restoring confidence by timely (or, rather, all-too-late) measures for consulting the will and feelings of the Indian people in their own affairs, and restoring the old aim of letting them learn to govern themselves?

Public meetings and the press are the only safety valves left, and now we hear cries for their suppression. This way lies mad havoc. The Indians are, after all, human. We cannot expect them all to have the extraordinary patience and foresight of Messrs. Dutt and Gokhale.' "

The present situation.

19. The *Abhyudaya* (Allahabad), of the 5th June, referring to the present situation in India, remarks that Government will not be successful in achieving its object if it contents itself with dealing only with symptoms of discontent and does not discover its causes and eradicate them. ABHYUDAYA, 5th June 1908.

Sir Charles Elliott on the situation in India.

20. Referring to Sir Charles Elliott's views on the present situation in India, the *Abhyudaya* (Allahabad), of the 5th June, says that it is a new discovery that Sir Charles has made that poison has also spread to the Native Army, and remarks that if it be a fact, it must be due to something other than violent speeches and vernacular papers which the Anglo-Indian press allege to be responsible for the sedition in the country, for the sepoys are neither allowed to read newspapers nor attendany political meetings. Referring to Sir Charles' opinion regarding the open disavowal of "the party of crime" by the Congress, the editor remarks that this party can be taken to mean only those who were engaged in the Calcutta conspiracy and about whom the Congress knew nothing, and that the Congress leaders will have nothing to do with excluding them from the Congress, as the law itself will eliminate them from every kind of work of the country. ABHYUDAYA, 5th June 1908.

In conclusion, he says, that it is not a fact that assaults on Europeans by Indians go unpunished as maintained by Sir Charles but that the reverse is the case.

Sir B. Fuller on the situation.

21. With reference to Sir B. Fuller's observation that sedition has grown because the English and the Government are supposed to be apprehensive regarding their position in India, the *Indian People* (Allahabad), of the 11th June, says that Sir B. Fuller might have added that the scare of May 10th, 1907, undoubtedly gave a great impetus to such a supposition. His own abandonment in a country like India could only be ascribed to cowardice. INDIAN PEOPLE, 11th June 1908.

The editor says that the general impression produced by the letter is that Sir B. Fuller was the one fearless man in the Government and he was deserted and left to his fate. He represented the rod, and when he was withdrawn, the children of Bengal were spoiled. Our own belief is that had Sir B. Fuller been left undisturbed at his post, terrorism would have appeared much sooner. The immediate cause of the resignation of Sir B. Fuller was his insistence on the disaffiliation of two schools. What would have become of the boys if the schools had been closed? Among the young terrorists arrested, there are some who were expelled from school because they absented themselves when Sir B. Fuller honoured their schools with a visit. Would not the recruiting ground have been much widened had the Calcutta University carried out Sir B. Fuller's behest? Whatever his ability, he should never have been appointed the first Lieutenant Governor of the new province. It was the crowning error of Lord Curzon's ill-starred Viceroyalty. Probably no man would have succeeded in conciliating the people, but a local administrator would have avoided Sir B. Fuller's flagrant errors. His open preference of Muhammadans to Hindus, his undignified habit of bullying Hindu leaders, his singularly unwise historical references and his unshaken faith in high-handedness fairly drove the people of East Bengal to the brink of desperation. He could have prescipitated the crisis, but he could have done nothing to avert it.

Adverting to Sir B. Fuller's remarks about the reforms of the Legislative Councils, the editor observes that if the Council of notables and the proposed expansion of the Legislative Council are referred to, then Sir B. Fuller is perfectly right. The proposed reforms are worse than useless, for they are illusory, and will please no one except those who profess to be pleased by everything done by the Government. The last sentence is astounding in its monumental effrontery. "The earnest hope of well-meaning men in India, of whatever caste or creed, is that Government will now take to governing." The Government has so long been playing and trifling, eh? Was not there some real Government in the ten months when Shaista Khan II appeared in Eastern Bengal, when that oriental potentate, following

the example of the great Moghul, took unto himself a Hindu and a Muhammadan wife, and wholly succumbed to the charms of the latter, and went strutting about mouthing and fuming, crowing and scolding like a bantam on a dunghill? A man who can speak with such open contempt of the Government with which he was associated, is best out of it.

INDIAN PEOPLE, 11th June 1908.

Sir James LaTouche on the situation.

22. The *Indian People* (Allahabad), of the 11th June, in reviewing the paper read by Sir James Digges de LaTouche before the Royal Asiatic Society of Arts on the United Provinces, remarks that it was the most reasonable and the most temperate discourse on the present situation in India that has yet been made, and the reason for its moderation is the fact that Sir James is yet an official and it would be unbecoming on his part to give expression to violent political expressions.

Referring to Sir James' remarks that "the United Provinces have hitherto escaped the unrest which has agitated Bengal mainly to the superiority of the former's revenue administration," the editor says that there may be a great deal of truth in these remarks, but the agitation in Bengal has nothing to do with the revenue administration of that province. In his opinion, the quiescence in these provinces is due simply to the wisdom of leaving well alone. He says that there is no people that cannot be driven to violence by exasperation: there is no people that cannot be won over to peace and order by sympathy and consideration. However admirable the revenue administration, the United Provinces would cease to be a haven of rest and peace if the caustic of local irritation were constantly applied. For instance, if the High Court were transferred to Lucknow, if the Province of Agra were split up into two provinces, if school boys were whipped like felons, and if the leading men were sent for and scolded in coarse language there would be a different tale to tell in a few years. Sir James LaTouche himself left the High Court question in suspense. Sir John Hewett set it at rest at once. Neither Sir James nor Sir John ever alienated the people. For that matter, the Local Government of Bengal is not responsible for the state of affairs in that province, but a discussion on that point, the editor says, is to be reserved for another day.

CAWNPORE GAZETTE, 1st June 1908.

Liberty.

23. "Liberty," says the *Cawnpore Gazette*, of the 1st June, "is all that Indians want and this demand of theirs is perfectly legitimate. Sedition cases are all concocted and there is no one disposed towards rebellion. People who are called rebels in India are respected and even worshipped in other countries.

SWARAJYA, 6th June 1908.

An ode.

24. The *Swarájya* (Allahabad), of the 6th June, publishes the following ode written by the editor:—

"Our feet are chained and we are prisoners in our own garden (India). We are ever sunk in misfortunes and troubles."

"We have been ruined by falling into the clutches of foreigners, and we are still a prey to the same arts and wiles [of the English (?).]"

"We are always a prey to famine, plague and cholera, but we think that we are living in peace."

"The foreigners have sucked our blood like leeches. We are alive, but in the world we are worse than corpses."

"How poor we are in our own country!! We are thirsty, although we live at the confluence of the Ganges and the Jumna."

"Our brother has not a rag to cover his body with, while we are solely engaged in foppery."

"Such wealth and power be cursed, when the people are dying of famine and we are growing foppish."

"Narayana, death is preferable to such life, (for) in our own country we are worse off than vagabonds.

SWARAJYA, 6th May 1908.

An ode.

25. The *Swarájya* (Allahabad), of the 6th June, publishes an ode by a student named Bhagwati Pershad, of which the following is a literal translation:—

"We shall forfeit our lives, in our love for our country. The country lives in our hearts and we in it."

"The white people are making merry in India, while we are a prey to misfortunes in our own country."

"We shall be hanged and shall go to Mandalay Fort, but we shall not abate one jot of our love for our country."

"Our sole desire is to serve India; we shall not forswear our aspirations even if we go to Turkistan."

"If we be put in chains, we do not care for it, we shall wear these ornaments in our love for our country."

An ode.

26. The *Swarájya* (Allahabad), of the 6th June, publishes the following ode composed by Babu Hardwari Singh :— SWARAJYA, 6th June 1908.

"If we suffer any longer in this way, we will rend the old sky by our cries."

"We were born at the very (auspicious) time when national martyrs were born."

"We can make a tyrant forget his perverseness in a minute. If we are put on our mettle, we can bring a foreigner to his senses."

"Now we have to deal with accacia thorns [we have fallen on evil times (?)]. At one time we used to sleep on a bed of roses."

"If the star of our fate rises again, we shall shine like the diamond of Badakhshan in Yemen [our success will dazzle all (?).]"

"India is our home and we live in India, we are born here and we shall die here."

"Are not the lovers of India deft in using their axes (swords). We shall be the breakers of the lines of swordsmen."

"We shall sacrifice our lives in moving on and shall leave a name behind us when we die."

"Our heart is so much affected by the oppression and tyranny of the English that it can send a thrill as far as Washington."

"The fire of patriotism is burning in our hearts. O! people of India, come and be consumed in it."

"Now we are showing our literary merit in an assembly of literary men, but when the time comes we shall show the prowess of our hands."

Loyalty of the Indians.

27. The *Swarájya* (Allahabad), of the 6th June, remarks that the people of India have ever been loyal, but only to those kings who were just and good. The names of Ram Chandra, Krishna, &c., are still revered, while those of Rawana, Kans and Duryodhana are loathed. Those who expect loyalty from their subjects should devote themselves to the welfare of the latter and should make their own existence identical with that of the people over whom they rule The latter should not be thought slaves but helpers, as only in that case would they respect their rulers. The editor then proceeds to narrate the story of Raja Janaka, who expatiated for his sins by working as an ordinary labourer and regrets that conditions are now entirely changed, India is being deprived of its grain resources and the Government takes no notice. It cares only for its revenues in order to enrich England. No attention is paid to the ignorance of the people, their insanitary surroundings, their falling a prey to plague and cholera, their heavy load of military expenditure and their cruel oppression by the police. "These are the glorious acts *(kartut)* of our rulers. This is their protection of the people and still they complain that there is unrest in the country. Every one who sows the seeds of evil and expects good out of it has a cracked brain and is 'building castles in the air.' O, ye! rulers, who want Indians to be loyal and faithful, remember that they will never be so unless you refrain from exploiting India to fill the hellish tomb *(lit.)* of England. It is another thing if there are flatterers and cowards who call themselves loyal. As long as you do not give preference to India over England, and to Indians over the English, it is impossible that the Indian should become loyal." SWARAJYA, 6th June 1908.

"If you want Indians to remain loyal to you, you should repent of the oppression wrought by you and conciliate them. You have forgotten the days when they served you faithfully and cut each other's throats for you. Those times may be revived, you must make yourself useful to them. Educate them, free them from plague and cholera, and they will worship you just as they do their ancient heroes. Without doing this, to expect loyalty from Indians is a vain thought, an impossibility and madness."

INDIAN PEOPLE, 7th June 1908.

Indians in South Africa.

28. The *Indian People* (Allahabad), of the 7th June, has the following:—

"The relations between the Indians and the Transvaal Government are threatening to become again strained. It was a spirit of compromise that brought the first difficulty to an end. The passive resistance that had been so admirably and successfully organized by Mr. Gandhi and his friends was not broken by coercion. They went cheerfully to jail and would have gone there again if compulsory registration and digital impressions had been insisted on. The Transvaal Government was inexorable, but the Imperial Government wisely intervened. The compulsory registration of finger marks was withdrawn, and the prisoners were unconditionally released. As a proof of their good faith, Mr. Gandhi and the leading Indians registered themselves, giving their finger impressions. On their way to the registration office they were mobbed and severely assaulted by their own countrymen. Mr. Gandhi and his friends certainly understood that the Registration Act would be repealed, but this is now denied by the Transvaal Government. Mr. Gandhi has asked that his registration papers should be returned to him and his example has been followed by several thousand Indians. This is ominous and forebodes fresh trouble. A fair compromise is not an acknowledgment of defeat: Mr. Gandhi himself never looked upon it in that light. But the principle of voluntary registration being conceded, the Transvaal Government ought to go a step further and take out the sting of insidiousness. By their self-respect, the Indians of the Transvaal have proved themselves worthy of the respect of others and ought to be treated as citizens and not outcastes."

ARYA MITRA, 8th June 1908.

Regeneration of India.

29. The *Árya Mitra* (Agra), of the 8th June, says that it is quite evident from the history of India that its subjection was due to a want of union amongst its inhabitants. Had mutual strife not weakened Prithvi Raj and Jai Chand, India would not have been brought to its present state of degradation . . . . It is owing to this conspicuous absence of mutual love amongst its inhabitants that they have been reduced to the state of slaves. Why should India have fallen on such evil days, had Seth Ami Chand not forgotten national love and been led astray by worldly prosperity? There is no doubt that disunion has been the root cause of the degeneration of India. It was due to disunion after the time of Ranjit Singh that the Sikhs lost their independence and with it their influence, prestige and power . . . . . It is impossible to bring about the regeneration of India without its inhabitants being inspired with an all-loving spirit, which can only be developed by having resort to the Vedic religion.

SWARAJYA, 6th June 1908.

The *Englishman*.

30. The *Swarájya* (Allahabad), of the 6th June, referring to the anonymous letters frequently published by the *Englishman* purporting to be from Extremists or from some of the accused in the bomb conspiracy case, remarks that the letters are all forgeries and are published in order to excite racial hatred between Indians and Europeans. The editor requests the Government to forbid the publication of such letters.

AL BASHIR, 9th June 1908.

The frontier campaign and the Congress papers.

31. *Al Bashir* (Etawah), of the 9th June, referring to the sympathy shown to the Government by the Congress papers in its difficulties on the frontier, remarks that this sympathy was not real, but that it was displayed in order to hoodwink the Government. The people are not warlike and have not been trained in the use of arms, so it is very foolish on their part to say that they will help the Government. It would be better for them to keep peace within the country.

HINDUSTANI, 10th June 1908.

The Jamalpur damage suit.

32. The *Hindustani* (Lucknow), of the 10th June, reproduces the remarks of the *Advocate*, of the 4th idem, on the case known as the Jamalpur damage suit.

CENTRAL HINDU COLLEGE MAGAZINE, June 1908.

Unrest in schools and colleges.

33. Mrs. Annie Bessant, in the *Central Hindu College Magazine* (Benares), for June, writes in continuation of her article on the subject of unrest in schools and colleges (vide paragraph 49, Selections No. 20 of 1908) and refers to the Risley circular which has been characterized as an unfair restriction on the liberties of students and of school and college staffs. She says that the tendency of both teachers and pupils to associate themselves with political movements is quite undesirable and that the objects of education are frustrated by their doing so.

In her opinion the restrictions laid down in the circular seem to be eminently reasonable and she believes that if masters encourage students to join political movements they fail in their duty as teachers. She says that in England no master would dream of thus abusing his position, and that no country could afford to have its educational centres turned into whirlpools of political excitement.

The Ajudhya Nath National High School.

34. The *Swarájya* (Allahabad), of the 6th June, referring to the desclaimer issued by the Moderate leaders of Allahabad *re* the Ajudhya Nath National High School, remarks that it was issued after the Muzaffarpur outrage and was simply meant to convince the Government that they had no sympathy with Extremists and that their actions had nothing to do with the school.

SWARAJYA, 6th June 1908.

II.—Afghanistan and Trans-Frontier.

The Mohmands.

35. Referring to the Mohmand expedition, the *Sipáhi* (Cawnpore), for May, advises the Government to punish the Mohmands severely for their unprovoked incursions into British territory, as they are incapable of appreciating leniency and take it to be a sign of weakness on the part of the Government.

The editor expresses the opinion that Government should now change its policy towards the frontier tribes and should adopt measures calculated to teach them a lesson, otherwise its prestige is sure to decline in their estimation.

SIPAHI, May 1908.

The Mohmand expedition.

36. The *Indian People* (Allahabad), of the 7th June, says that like other recent expeditions, the Mohmand expedition has also come to an end, but there is, of course, no knowing whether the trouble with the tribesmen is now really at an end. The editor says that it is somewhat difficult to understand the policy followed in dealing with these hill men. He says, would it not be better to stop their allowance for a number of years, guard the frontier carefully and summarily punish raiders? Clemency is useless in the case of men who fear nothing and keep faith with no one.

INDIAN PEOPLE, 7th June 1908.

"The End of the Frontier War."

37. Under the heading "The End of the Frontier War—its Meaning", the *Advocate* (Lucknow), of the 7th June, says:—

ADVOCATE, 7th June 1908.

"Does it mean that peace has been assured on the frontier and that for some time to come? But how long is the lesson taught to these tribesmen by these punitive expeditions to be kept in mind? What is the guarantee that the mild, submissive *maliks* of to-day will not turn into savage freebooters to-morrow under the influence of the *jehad*-preaching and *kafir*-hating *mullahs?* May not a hint come from across the Durand Line and undo the work done at the expense of more than twenty lakhs of rupees spent on Mohmands and twelve lakhs on Zakka Khels?" But, the editor says, it is the unexpected that always happens on the frontier, and that at the most unlikely hour. Moreover, the Afghan factor is a new aspect in the situation and this naturally leads one to look into the causes of the expedition. The cause of discontent in Afghanistan is said to lie in not consulting the Amir with regard to the Anglo-Russian Convention and in denying him the title of His Majesty in the text and in the anti-British feeling among the Afghans and intrigues in the Kabul court. He then refers to the raid on the Torawari Border Military Police outpost on the 28th of May and in concluding his leader on the subject remarks "after this one cannot but be tempted to think that these counter raids are no good, and are veritable costly *tamashas* at best but afford training for troops in mountain warfare. What is wanted is some measure not so much to prevent raids—now almost an impossible task—but to make it possible for nemesis to swoop down upon the raiders and strike terror in the hearts of them and their neighbours. In addition to a well-armed effective police, the people must be allowed to possess arms so as to be able to pay the scoundrels off as far as possible in their own coin. It is a patent fact that the Border raiders come for two things: arms and ammunition and plundering Hindu houses. The former they possess now in a pretty large quantity. So their main objective is the houses of rich Hindu people. Hence all the more need of arming these Hindus and making them to some extent self-protective."

KANAUJ PUNCH, 8th June 1908.

38. The *Kanauj Punch*, of the 8th June, referring to the frequent disturbances on the frontier, advises the Government to punish the tribesmen severely, otherwise they will again repeat their depredations on the frontier. The editor thinks that a policy of conciliation can never subjugate them.

The frontier campaign.

HINDUSTANI, 10th June 1908.

39. The *Hindustani* (Lucknow), of the 10th June, reproduces a translation of the article in the *Advocate*, of the 7th idem, entitled "The End of the Frontier War—its Meaning."

"The End of the Frontier War."

MASHRIQ, 9th June 1908.

40. The *Mashriq* (Gorakhpur), of the 9th June, referring to the constant attacks on Afghanistan in the Anglo-Indian press, remarks that although the policy of the press is generally sane and moderate yet for sometime it has been set upon sowing the seeds of discord between different communities. The Anglo-Indian papers, says the editor, should have some regard for the feelings of their Indian readers.

Afghanistan and the Anglo-Indian press.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ABHYUDAYA, 5th June 1908.

41. Referring to the acquittal, by the Allahabad High Court, of William Rogers, charged with murdering one Baldeo of Farrukhabad, the *Abhyudaya* (Allahabad), of the 5th June, says that it is not the first time that European jurors of Allahabad have given the public cause for grief and indignation by their verdicts which several of the Judges of the High Court have on more than one occasion condemned as partial and unjust. The editor condemns the silence of the Anglo-Indian press on this matter.

Acquittal of William Rogers.

HINDUSTAN REVIEW, May and June 1908.

42. Mr. G. Subramania Iyer remarks, in the combined issue of the *Hindustan Review* for May and June, that to talk of applying economic laws to the present condition of India is, in the case of the land revenue of the Government of India, adding insult to injury. The theory of Anglo-Indian administrators that land revenue was more of the nature of rent than of a tax, which could be enhanced according to the will and pleasure of the state, which is the landlord, is, like the question of permanent settlement, an old fallacy. Because the compensation made to the owner of the land by the farmer who occupies it for cultivation is called rent in Western countries, the same name is given to the share of the produce, which the Indian farmer pays annually to the State. The writer then compares the Indian farmer with the Scotch farmer and the British Government of India with the Scotch landlord and points out several fallacies involved in the application of Western economic theories to the totally different conditions of India, and remarks that this application has done, and is doing, great mischief. In his opinion the Western farmer is a capitalist who invests his capital in land profit and is not necessarily a hereditary cultivator, but a free lease-holder, moving about from estate to estate while the Indian lease-holder or the ryot is nothing of the kind. As a rule, the Indian has no capital except his own labour and knowledge; he does not cultivate for profit but for subsistence; he is attached from generation to generation to the same property and does not move from place to place seeking better terms from some other landlord. Besides, the private landlord is a different person from the British Government which does not spend the land revenue on the improvement of the land or within the limits of the country, thereby affording encouragement to local industries. The money squeezed out of the ryot is spent for the maintenance of the armies on the remote frontiers of the country or on salaries for foreign officials. Very little of the money paid by the ryot, the writer says, returns to him for his own benefit and the rackrenting private landlord is therefore not the same mischievous person as a rackrenting Government.

Is Indian Land Revenue tax or rent?

The writer next gives an account of how this theory of regarding the land revenue as rent came into existence. He then gives a brief summary of the development of rent in England, which he points out was originally a tax on the profit of the cultivator and says that the British rulers of India, in adopting the system

of their predecessors, should not have adopted it in the deteriorated conditions in which they found it, but should have applied those conditions to India under which she had flourished in former days. They forgot that what answered the purpose of the former rulers of India could not be suitable under rulers who aimed at establishing a permanent empire in India. He then says that the British Government started with a system of crushing oppression, and though it may be admitted that the burden on the cultivator is less oppressive at the present day than it was in the first quarter of the nineteenth century, still, during the interval, the cultivator has been so squeezed that before he can be emancipated from his lot of chronic famine, the burden resting on his emaciated and feeble frame will have to be a good deal further lightened.

After describing the English idea of rent, he says that if only the disposition of the ryot did not involve the absolute starving of himself and his family, he would not mind throwing up his holding and betaking himself to another occupation, especially when he is, like the Irish farmer, no more than a labourer paid in land. It is because the ryot is helpless that the burden on him is increased from time to time by an unsympathetic and extravagant landlord. The rents are worse than famine rents; they do not allow the ryot any savings and scarcely leave him enough to exist on.

The result is, what Sir Louis Mallet described: a marked absence of any adequate accumulation of capital upon the soil and (as a consequence) of any sufficient appropriation of such capital to purposes of agricultural improvement, efficiency of stock, of manure, of roads, of tanks, often of seeds and implements. These deplorable characteristics of the agricultural industry in India, the only industry to sustain nearly 200 millions of human beings, have become since greatly aggravated and are growing worse in consequence of a rigid enforcement of a Western theory, inapplicable to India under her entirely different conditions.

(b)—Police.

Murder at Allahabad.

43. The *Swarájya* (Allahabad), of the 6th June, referring to the murder of a *dalal* in broad daylight in Allahabad, complains that the police can no longer preserve peace in the country as they are always on the look-out for imaginary rebels and thus have no time to devote to their legitimate duties.

SWARAJYA, 6th June 1908.

The Railway Police.

44. The *Nasim-i-Agra*, of the 7th June, complains that the Railway Police are almost entirely worthless and serve no useful purpose. While the Civil Police are ever engaged in the work of investigation and maintaining order in the country, the members of the Railway Police lie quietly in their barracks while thieves and robbers are making away with passengers' luggage and breaking into railway waggons. There would be no need for the existence of the Railway Police if the railway premises were to be put under the jurisdiction of the Civil Police and a few literate men were to be sent with every train. At present Railway Police constables make their appearance before the booking office when tickets are being sold and make a show of work by striking poor people with their bludgeons and earning a few pice by buying tickets for the more ignorant or timid.

NASIM-I-AGRA, 7th June 1908.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Public health in the United Provinces.

45. Mr. C. Y. Chintamani, in an article in the *Hindustan Review* (Allahabad), for May and June, remarks that no feature of the administration in recent months has been more satisfactory than the increased attention which the Government, both Imperial and Provincial, have begun to bestow on sanitation. He says that it is perhaps a profitless reflection whether, under national Government, much more would not have been done, during the last ten years, to improve the public health and the conditions of living of the people than has been accomplished by the present Government, who spent only Rs. 5,62,235 on sanitation in the United Provinces during a period when plague was rife in the country. It is superfluous to say one word on the utter and the lamentable inadequacy

HINDUSTAN REVIEW, May and June 1908.

of the expenditure on sanitation. He says that a sum of Rs. 30 lakhs for the whole country and Rs. 5 lakhs for the United Provinces cannot be considered anything like an adequate grant for sanitation, however one need not hesitate to join Mr. Gokhale in expressing one's sense of satisfaction that this special grant has been made. He hopes that the amount allotted by the Imperial Government, to which Rs. 4 lakhs will be added by the Provincial Government, will not be frittered away on sundry small unconnected objects unproductive of any permanent good to any locality but that it will be devoted to the furtherance of some project of lasting utility. He regrets that the Financial Secretary did not take the public into his confidence and give them some idea of the measures on which the Local Government propose to spend this sum of Rs. 9 lakhs. In his opinion the problem of the housing of the people is of much greater importance than the supply of pure water and the adoption of a scientific drainage system, and that both the leaders of the people and the Government have failed in their duty to the masses in not having tackled this problem which involves the greatest difficulty and is of surpassing importance. He suggests a detailed sanitary survey of the whole province with a view to obtaining a requisite data for the preparation of schemes of improvement of the urban and rural areas.

The next suggestion he makes is that the improvement or deterioration in the physique of the people should be tested by means of medical inspection of school children such as is done in several European countries, including Great Britain.

This enquiry will elicit facts, and if it should prove that physical deterioration has set in, its causes will have to be sought and remedied.

Another step which he commends to the favourable consideration of the Government is the establishment of small boards or committees for looking after village sanitation and the appointment of a Health Officer under the District Board. He observes that sanitary improvements carried out with the willing consent of the people are worth a hundred that are thrust on them.

The revenues of both District and Municipal Boards, he says, are inadequate to meet the claims on them, and unless Government make annual grants proportionate to the needs of each city, town and district, sanitary reforms cannot he successfully and efficiently carried out.

He concludes by saying that it is the duty of the Government to retrench and economize in the unproductive department of public services without producing misery and widespread discontent among the people, and to devote more of the peoples' money to objects which intimately affect the peoples' lives. In conclusion he expresses the hope that those who have the power of the purse and are responsible for the good government of the country will not contest this proposition.

ADVOCATE, 7th June 1908.

Public health in the United Provinces.

46. The *Advocate* (Lucknow), of the 7th June, in reviewing the article in the *Hindustan Review* on "Public Health in these Provinces" by C. Y. Chintamani, says that from the funds allotted by the Imperial and Provincial Governments for providing for the sanitary needs of the people, permanent sanitary improvements will be carried out, and that it is a matter of no little satisfaction that the Local Government recognizes the necessity for such improvements. The editor hopes that the question of sanitation will receive careful consideration at the coming Sanitary Conference.

As regards the suggestion of Mr. Chintamani about the medical inspection of school children, he says it is an excellent idea and, if carried out, will indicate the steps that should be taken to prevent physical deterioration.

HINDUSTANI, 10th June 1908.

Public health in the United Provinces.

47. The *Hindustani* (Lucknow), of the 10th June, reproduces a translation of the review of the *Advocate*, of the 7th June, on the article appearing in the *Hindustan Review*, for May and June, under the heading of "Public Health in the United Provinces" by C. Y. Chintamani.

INDIAN PEOPLE, 11th June 1908.

The poll tax at Benares.

48. Referring to the question of the imposition of the poll tax at Benares, the editor of the *Indian People* (Allahabad), in the issue of the 11th June, says that such a tax cannot be justified in any way unless we agree to say that the Municipal Exchequer has

run down and that, in spite of every objection, a tax of some sort must be levied to keep the municipal concern going. He says that the proper way to go about this business in a city like Benares where the gross income of the Municipality is about six lakhs annually and where the annual expenditure does not exceed Rs. 2,75,000, is to consider how expenses can be cut down rather than how fresh taxes can be imposed. For the present state of things the city fathers are responsible, inasmuch as they have in the past accorded sanction for expenditure without either knowing that the expenditure would be profitable or that the municipality had funds to spare irrespective of the question of profits. It is, therefore, doubly their duty to see if any fruitless expenditure is still being continued and whether the large establishment it has the pride to maintain cannot be reduced consistently with efficiency.

He says that the fact is that in their efforts to equip Benares with up-to-date city conveniences, in the shape of costly drainage and water-works, the authorities went beyond their depth, and the fiscal policy of those originally responsible for these costly schemes has not been consistently followed by those succeeding them in office. The municipality of Benares is apparently suffering from the financial error which has retarded the progress of every harbour and town in India, namely, the fallacy of expecting the income to be sufficient to pay interest on the initial outlay, to keep the works in good order and at the same time to refund the money originally invested by raising loans. Such a policy will ruin every private enterprise and has proved a failure in the hands of corporate bodies where responsibility is divided, and no one has any interest in preventing the expenditure of money which belongs to everybody. Added to this is the danger of any scheme getting expanded and altered with every change of the officer in charge. The result is that a particular scheme which, at its inception, was calculated to cost a certain sum, will be found to have far exceeded the original estimate when put into practise. What is apparently necessary is to abolish certain highly-paid officers and to make the municipal commissioners themselves do certain inspection work, which they at one time used to do, and also to suspend the operation of the loans fund and to execute no more capital works out of the municipal revenues until all necessary improvements have been completed from the existing loan funds, and thereafter to utilize the surplus revenue, if any, for redemption purposes. To try to make a poverty-stricken and highly-taxed generation provide a prosperous posterity with drainage and water-works and other city conveniences, practically free, is an ambitious feat, and this luxury it is impossible at present for the Benares Municipality to indulge in.

The Agra Municipality.

NASIM-I-AGRA, 11th June 1908.

49. The *Nasim-i-Agra*, of the 11th June, contains the following notes on the Agra Municipality :—

(1) The annual audit of the accounts of the municipality is going on, and the public hope that the extravagance (of the officials) will be brought to light. For instance, it must be explained for what public purpose Secret Service money is being spent, and what benefit accrues to the municipality from this expenditure.

(2) There was no necessity for wasting the tax-payers' money in the decoration of the Municipal Hall, and they consider this expenditure sheer waste of money.

(3) The Chief Octroi Post was constructed at a great cost. Now it has been demolished and is being built again. What has the municipality gained from this, and how much better off are the octroi officials now ?

(4) Has the Commissioner, who likes economy, ever taken notice of municipal affairs of Agra ?

(e)—Education.

University examinations.

EDUCATIONAL MAGAZINE, May 1908.

50. The *Educational Magazine* (Ghazipur), for May, complains that students are put to great trouble by the holding of university examinations in the hot weather, as it is impossible for them to work hard in such trying weather, and their health and eyesight generally get impaired by hard study at such a time.

The editor suggests the advisability of holding these examinations towards the end of the cold weather.

RIYAZ-UL-AKHBAR, 4th June 1908.

51. The *Riyáz-ul-Akhbar* (Lucknow), of the 4th June, notes with satisfaction that a gentleman named Amir Khan, of the Jodhpore-Bikanir Railway, has offered his services to the Aligarh College to teach young men the different branches of railway work. The editor hopes that the college will soon be able to prepare a corps of efficient railway men.

The Aligarh College.

(f)—Agriculture and questions affecting the land:

Nil.

(g)—General.

MUSAFIR, 30th May 1908.

52. The *Musáfir* (Agra), of the 30th May, complains that the *Ahl-i-Hadis* (Amritsar), of the 8th May, contains obscene passages of the same nature as those published by the *Musáfir* last year, and for which the editor was punished.

Obscene passages in the *Ahl-i-Hadis*.

The editor of the *Musáfir* hopes that the Local Government will bring this to the notice of the Panjab Government.

SWARAJYA, 6th June 1908.

53. The *Swarájya* (Allahabad), of the 6th June, referring to the repeated prosecutions of the *Yugantar*, remarks :—

The *Yugantar*.

"The Government should know that imprisonment and fines have no effect on self-sacrificers (*lit.* head-sellers). Now it should hit upon some other mode of punishment. We think that even the hanging or the burning alive of journalists will not tend to allay the discontent (*lit.* to stop the conflagration), for their blood will serve as kerosine. This fire can be put out only by conciliation and kindness. So as long as the *amrit* (panacea) of kindness and mercy is not sprinkled on this fire, it cannot be extinguished, and as long as it is not extinguished, Indian young men will not refrain from jumping into it like moths."

CITIZEN, 7th June 1908.

54. The *Citizen* (Allahabad), of the 7th June, has the following :—

The Public Service and Kayasthas.

"If the Kayasthas, says a contemporary, can boast of a large number of their class serving under the Government than any other class it is not, we suppose, due to any insiduous influence they might wield over the officials, but it must be due to the culture and intelligence which they possess as a class and the superior enterprise they display in all spheres of public activity. So it is not their fault if they are able to obtain for themselves a larger share of official loaves and fishes, and it is unjust to close the door against them for no other reason than that they have shown superior capacity and worth. If the principle implied in the reply of the United Provinces Government should be generally accepted, the efficiency of public service will greatly deteriorate and be the cause of a great deal of injustice and unfairness. The only test for entrance into the service of the Government is the fitness of the candidate and the Government have absolutely no right to regulate the admission. The policy which has hitherto found favour with the Government has proved most beneficial, and any change in it will be to the detriment of the efficiency and popularity of service under the Government."

INDIAN PEOPLE, 7th June 1908.

55. The *Indian People* (Allahabad), of the 7th June, says that in every age and in every clime there is to be found a multitude of men who are unemployed, but the unemployed in India have not as yet learnt to agitate or to make demonstrations. But, the editor says, so many undreamt of things happen in India, who knows if the unemployed will not begin to agitate in the near future? He says that it behoves us then to give them some sort of education, to make them emigrate from one part of the country to another, and to make them more regular and more efficient in their work.

The unemployed in India.

ADVOCATE, 7th June 1908.

56. Referring to the proposal of a statue being raised to Mr. Butler by the Lucknow public as a token of their gratitude to him, the *Advocate* (Lucknow), of the 7th June, makes the following observations :—

Mr. S. H. Butler and Lucknow.

"Regard for Mr. Butler's service to the province is genuine and the place which he occupies in the affections of the people is high. Hence the movement to commemorate his name in Oudh will, we hope, prove successful. We are, however, averse to any personal memorial of the form of a statue. Mr. Butler's name should be connected with some improvement in Lucknow, and the memorial should be of a utilitarian nature. We think the great need of Lucknow is its industrial development and better lighting of the town, especially its several parks.

The admirers of Mr. Butler cannot do better than connect his name with an electric installation in the town to supply power for lighting public places and for the development of small industries. The Municipal Board, the Hussainabad Endowment and the Nazul department can contribute towards the maintenance of the installation and Mr. Butler's name can be thus immortalized with the greatest possible advantage to the citizens of Lucknow."

Mr. S. H. Butler and Lucknow.

57. The *Hindustani* (Lucknow), of the 10th June, reproduces the suggestions made by the *Advocate*, of the 7th idem, in connection with erecting a memorial to Mr. S. H. Butler in Lucknow. HINDUSTANI, 10th June 1908.

Swadeshi and *panchayat*.

58. The *Oudh Akhbar* (Lucknow), of the 12th June, referring to the *swadeshi* movement and the *panchayat* system, remarks that the regeneration of India depends upon their universal adoption in the country, and although there are many obstacles in their way, they can be all overcome if the people persevere in their efforts. OUDH AKHBAR, 12th June 1908.

V.—Legislation.

The press legislation.

59. Haji Ismail Khan Sahib contributes the following to the *Aligarh Institute Gazette* of the 10th June :— ALIGARH INSTITUTE GAZETTE, 10th June 1908.

"The threatened press legislation has aroused a storm of protest and indignation in a certain section of the press, which shows that these papers do not think that they should be deprived of the unbridled license they now enjoy.

Papers with a peaceful policy have nothing to fear, it is only the seditious ones which will suffer. It is a mere bluff to say that by restricting the liberty of the press, the Government will be deprived of its sole means of information.

The *Pioneer* some time back remarked that sedition originates with the Indian members of the Legislative Council and this statement was met with a storm of vituperation and abuse. But the speeches of many members of the Legislative Council are calculated to produce estrangement between the people and the Government and may even excite disaffection. The writings of the newspapers have a great influence with the people, and many papers are unfortunately creating a gulf between the Government and the people.

The British Government maintains order and peace in the country; the people must appreciate it and must make efforts to perpetuate it. They must try to introduce reforms into their country, and by their practical work, show that they are in earnest. They must cultivate the good will of the English, instead of throwing bombs at them."

In conclusion he regrets that the people have taken to criticising the English in season and out of season, instead of reforming themselves.

Enactment of repressive laws.

60. The *Advocate* (Lucknow), of the 11th June, has the following :— ADVOCATE, 11th June 1908.

"After the deplorable crime in Bengal, all that has been written by Anglo-Indian writers and by a section of the English press, and by eminent Anglo-Indians, such as retired Lieutenant Governors, however intolerant, reactionary, and ill-informed they may be, and the mischievous writings of a section of the Bengali press represented by the *Yugantar*, have not gone for nothing. For the fault of a few Indian papers, who exceeded all bounds of criticism and even decency in discussing Government measures, the entire Indian press and the Indian community have been humiliated by enactments which show that the Government has actually been affected by the rabid writings of a few newspapers. Two repressive measures have been passed in extraordinary haste without even so much as giving a chance to Indians to give expression to their views, though the measures affect their interest most seriously. It is this extraordinary haste which the oriental people cannot understand. It can mean only two things: either utter contempt for the opinion of Indians, whether friends of law and order, or such as are anxious to subvert the Government, or unwillingness to face the opposition that the passing of the measures is likely to create. Whatever may be the motive of this extraordinary haste, it seriously compromises the position of the Government. Surely Lord Minto could have taken the well-meaning section of the community into his confidence by giving it an opportunity to discuss the measures without

in any way endangering the stability of the Empire. Instead of passing the measures at one sitting, they could have been delayed for a fortnight, and the public opinion of the country could have been enlisted on their side; but this was not done and measures of far-reaching influence were passed in a few hours at the Council meeting at Simla in the absence of prominent Indian members who could have spoken out with authority the minds of their educated countrymen. As to the measures themselves, it is useless to say that they will not affect honest citizens and that they are not of a very drastic nature. In the Explosives Act the Government has done well to protect the people from harassment at the hands of the police by the provision that no person will be prosecuted without authority from the Local Government. This provision will act as a deterrent against turning the present law into an engine for wreaking vengeance. In the same manner no newspaper will be prosecuted for incitement to violence without an application being made on behalf of the Local Government. When the Local Government does move, the fate of the newspaper will be sealed as far as the magisterial proceedings are concerned, because it will often happen that the same District Magistrate will report against the violence of a newspaper to the Local Government in his capacity as district officer who will also sit as a magistrate and order the confiscation of the press. The Government of India would have given a greater judicial appearance to the measure had it laid down that the offence will be cognizable only by Sessions Judges. The measure, however, will affect newspapers of the type of the *Yugantar* which are incorrigible and are published with the sole object of bringing the Government into contempt.

In passing the two measures Lord Minto made a speech which is in every way worthy of him. His utterance is free from the feelings of anger and annoyance which had been the distinguished features of Anglo-Indian writings for several weeks. Lord Minto refrained from making any general insinuation or following the footsteps of a section of his countrymen who having lost their balance of mind, make the entire educated community of Bengal responsible for the misdeeds of a few misguided youths who—we have the authority of His Excellency the Viceroy for the belief—have joined a conspiracy which emanated from a source found outside the confines of India. Lord Minto rose to the high pitch of statesmanship when he refused to keep before the British Government in India any ideal other than that of justice to the people. Indians do not want anything more or less than even-handed administration of justice, and whoever falls from this ideal, be he Indian or European, fails to do his duty by the State and the people. There is no question that any measure which goes to strengthen the hands of the Executive against evil-doers without jeopardising the personal liberties of the people, shall have the support of all law-abiding citizens of the Empire who are no less keen about the removal of the defects of the administration in order to secure a better form of Government. We however do not know how far the measure is likely to prove successful. Criminally-inclined newspapers can still defy the Government even at the extra risk of a loss of a few hundred rupees on a printing plant. Those who preach violence when not prevented by section 124A. will not hesitate in spreading sedition or inciting to violence in spite of the present measure. But as long as the present law which gives extraordinary powers to the Local Governments is worked with fairness and justice, there is little risk of any serious danger to the liberty of an 'honest journalist' who might look on it with unconcern."

VI.—Railway.

SIPAHI, May 1908.

Railway accidents.

61. The *Sipáhi* (Cawnpore), for May, says that now-a-days a journey by rail in India has literally become an almost certain path to destruction and it is more than deplorable that notwithstanding several railway collisions during the year, no steps have been taken to ensure the safety of the lives of Indian passengers. The editor holds the railway authorities entirely responsible for the mismanagement which leads to such collisions and asks the Government to take steps to improve the railway administration in the country.

AGRA AKHBAR, 7th June 1908.

Railway collisions.

62. The *Agra Akhbar*, of the 7th June, says that railway collisions have now become very frequent and that it is high time for the Government to take into consideration

the pitiable condition of the relations of people killed in such occurrences. Railway companies, the editor says, earn a good deal and it will not be too much to ask them to have their lines doubled, a measure that would put a stop to such accidents, restore prosperity, render life secure and save the companies as well from the heavy loss which they incur in case of accidents. He says that it is a patent fact that if the tracks are doubled there will be no chance of collisions and people will travel peacefully and without any fear of losing their lives.

63. The *Oudh Akhbar* (Lucknow), of the 8th June, notes that a society has been formed at Delhi for rendering legal aid and otherwise helping persons or their relatives injured in railway accidents. Syed Hyder Raza is the secretary of the association, and Babu Rup Ram its legal adviser.

OUDH AKHBAR, 8th June 1908.

Railway accidents.

64. The *Citizen* (Allahabad), of the 11th June, has the following :—

CITIZEN, 11th June 1908.

Railway disasters and the authorities.

"The ghastly railway catastrophe at Ghaziabad has already passed into the limbo of oblivion, as such occurrences usually do in this country where the railway companies are all supreme, the voice of the Indian public is powerless and the Government are not particularly sensitive in matters affecting the security, convenience and comfort of native passengers. Such a blood-curdling disaster, if it had occurred in England, would have been the subject-matter of interpellations in Parliament : probably elicited expressions of sympathy from the royal family and resulted in numerous claims for compensation. The Anglo-Indian press has remained content with the bare announcement in big head-lines that the victims were mostly natives. We feel absolutely sure the press in England would have known its duty better. The Railway Board were good enough to issue a circular to the railway administrations asking them to supply particulars of accidents to the press with promptitude. But the circular seemed to have been drafted in the course of official business by some routine-loving departmental machine and not by a human being with a tender heart for the terrible sufferings of the victims or the anxieties and sorrows of the bereaved. The Indian railway administration is marked by the same defect as characterises the general administration. The indifference and callousness with which such an awful disaster was treated in this country remind one of the appalling railway accident that took place at Braybrook in Australia on Easter Monday and of the promptitude and humanity shown by the Commissioners in relieving distress by sending an officer round to profer financial help to those who were in need. In the Braybrook accident fifty persons were killed, twenty were seriously injured and over four hundred claims were sent in to the department for compensation. Indian passengers are poor and helpless. But it must not be supposed that the people at large do not feel keenly on the subject or do not expect the Government to intervene with promptitude not to extenuate the action of railway companies but for the protection of helpless and voiceless passengers."

VII.—Post Office.

65. The *Riyáz-ul-Akhbar* (Lucknow), of the 4th June, referring to the frequent complaints in the press regarding the new Value Payable Forms, remarks that the Postal authorities have as yet taken no notice of the vehement protests of the people in this matter, and that the latter are disposed to think that the authorities do not want their new forms to become so much waste paper. He hopes that they will either explain the utility of the forms or revert to the old system.

RIYAZ-UL-AKHBAR, 4th June 1908.

V. P. Forms.

66. The *Mashriq* (Gorakhpur), of the 9th June, remarks that it sometimes happens that the stamps on newspapers drop off, and the paper is treated as if it had not been stamped and the addressee has to pay one anna for it. The editor suggests that such papers should be returned.

MASHRIQ, 9th June 1908.

Postage stamps on newspapers.

67. The *Nasim-i-Agra*, of the 11th June, complains that as there is only one delivery on Sundays it causes great inconvenience to the public, and suggests the advisability of having two deliveries at least.

NASIM-I-AGRA, 11th June 1908.

Delivery of letters on Sundays.

VIII.—Native Societies and Religious and Social matters.

SIPAHI, May 1908.

Religious instructions to sepoys.

68. The *Sipáhi* (Cawnpore), for May, suggests the desirability of an association being formed like the Christian Soldiers' Association which recently held its annual meeting in Belgium, to impart religious instructions to sepoys.

MUSAFIR, 30th May 1908.

The *Arya Samaj*.

69. The *Musáfir* (Agra), of the 30th May, referring to the attempt made in the Pilibhit district to stop the meetings of the *Arya Samaj*, notes with satisfaction the prompt action taken by the magistrate, but thinks that the subordinate officials responsible for the matter have not been adequately punished.

CAWNPORE GAZETTE, 1st June 1908.

Widow marriage and rioting.

70. The *Cawnpore Gazette*, of the 1st June, publishes a letter from a correspondent who complains that the Joint Magistrate of Bareilly did not allow the promoters of widow marriage to take a procession through the city on the plea that it was "thrusting" principles down other peoples' throats and was likely to lead to a row. The editor remarks that the ceremony was quite a harmless affair and would not have led to a row.

AGRA AKHBAR, 7th June 1908.

The *pardah* system.

71. Hakim Shaikh Farid-ud-din of Bulandshahr sends a long letter to the *Agra Akhbar*, of the 7th June, on the subject of *pardah* system in which he condemns the abolition of the time-honoured system of *pardah* in vogue among the Muhammadans, and tries to refute the arguments advanced in its favour. He says that the abolition of the system will not help to create and develop any social intercourse with the European community, and that their religious books do enjoin such restrictions on them.

JAIN GAZETTE, 8th June 1908.

The Parasnath Hill.

72. With reference to the letter dated the 16th May from the Private Secretary to the Lieutenant Governor of Bengal to Rai Manilal Nahar Bahadur in regard to the Parasnath Hill, Sital Prasad of Bombay writes in the *Jain Gazette* (Deoband), of the 8th June, that there has been no misunderstanding on the part of the Jains about the orders passed by the Government of India and that they perfectly know that only the central ridge was reserved for them while bungalows were to be built on the outlying ridges. He says that Jains cannot be satisfied unless it is clearly declared that bungalows will not be built on any part of the hill for the Jains regard the whole of the hill as sacred.

HINDOSTHAN, 9th June 1908.

An All-India *Shuddhi Sabha*.

73. The Hindi *Hindosthan* (Kalakankar), of the 9th June, reports, on the authority of the *Patrika*, that an All-India *Shuddhi Sabha* has been formed at Dhami in the Simla Agency under the presidency of the Rana of that State with the object of reclaiming into the fold of Hinduism such Hindus as have been outcast or converted to other creeds. The editor urges the desirability of influential personages taking an interest in the *Sabha* so as to ensure its success.

AL BASHIR, 9th June 1908.

Caste prejudices.

74. *Al Bashir* (Etawah), of the 9th June, referring to the highly objectionable treatment of the Musalmans by the Hindus on the grounds of caste, remarks that the Musalmans should open their own shops for the sale of eatables, so that they may not be obliged to buy such things from the Hindus.

AL BASHIR, 9th June 1908.

Arya Samaj.

75. *Al Bashir* (Etawah), of the 9th June, commenting on a statement in the *Prakash* (Lahore), that *swaraj* was the ideal of Swami Dayanand, the founder of the *Arya Samaj*, and that he maintained that a foreign Government can never be superior to a national one, remarks that this statement clearly shows that the *Arya Samaj* is a political body, and that any assertions to the contrary are false.

IX.—Miscellaneous.

Nil.

Naini Tal: *The* 13*th June* 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.

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INDIA OFFICE LIBRARY & RECORDS

I.—Politics.

(a)—Foreign.

1. A correspondent, who signs himself "A Musalman Student of Aligarh", contributes the following to the *Urdu-i-Mualla* (Aligarh), for April (received on the 12th June) :— URDU-I-MUALLA, April 1908.

The educational policy of the English in Egypt.

"The English have a strange knack of ruling over foreign races. When they first occupy a country, they win over the hearts of its people and then attempt to prevent them from making efforts to rouse themselves ; and create discord among the conquered races. No governing power has ever made so many efforts to destroy the national consciousness of its subject races as England and the progress of her subject races is checked by imperceptible means. It is well known that when the governing power is bent upon anything, it will certainly accomplish it. The Musalmans have a great regard for Turkey, but the English, with a few noble exceptions, have always tried to undermine Turkish influence. It is the English who are ever ready to interfere in the affairs of Crete and Macedonia and who have threatened the very existence of the Moslems in Egypt and Turkey. How have they treated Arabi Pasha ? Although he has been released from prison in Ceylon, he is spending his last days in a boat on the Nile on a miserable pittance. They promised to evacuate Egypt in 1890, but they have never fulfilled their promise and are ruining that country in every way. They had no sooner set their feet on Egyptian soil, than the number of schools and scholars began to decrease, and now the state of that country is deplorable. A country's state of civilization is gauged by its progress in education, but notwithstanding this, Lord Cromer increased the fees in schools and reduced the sum spent on education. But he could not check the popular demand for education and freedom. The Educational department is entirely manned by English. Persons ignorant of the language of a country cannot understand its educational needs. The English, after living for hundreds of years in India, have not been able to understand Urdu; how can they be expected to master such a difficult language as Arabic ?

Attempts are now being made to cripple the educational system of the country by trickery. Mr. Dunlop, the Minister of Education, has decided that sciences should not be taught in Arabic, as it is wanting in modern scientific terms. But this is very foolish, no one can believe that the language that contained so many scientific works of literary merit a few centuries ago, is now wanting in scientific terminology. The system of education is very defective, but it is an encouraging sign that young men are going in large numbers to European countries, and it is hoped that the teaching of Mustafa Kamel will have far-reaching effects. May the sun of Islamic renascence rise on the banks of the Nile, and illuminate Asia, Europe and Africa.—Amen."

Referring to this article the editor of the *Aligarh Institute Gazette*, of the 3rd June, remarks that as far as he knows it has not been written by any student of the Aligarh College, and that he does not think that there can be any Musalman, no matter where educated, who can criticise the educational policy of the British in Egypt in such a bitter and hostile spirit.

2. The *Aligarh Institute Gazette*, of the 17th June, notes with regret that the young man who wrote an article in the *Urdu-i-Mualla* (Aligarh), on the "Educational Policy of the English in Egypt", was a student of the Aligarh Collegiate School and has been rusticated for a year, and will be re-admitted only on condition that he changes his ideas for the better. ALIGARH INSTITUTE GAZETTE, 17th June 1908.

An Aligarh student and the *Urdu-i-Mualla*.

3. The *Al Bayan* (Lucknow), for May (received on the 19th June), publishes an elegy in Arabic on the death of the late Mustafa Kamel Pasha. AL BAYAN, May 1908.

Mustafa Kamel Pasha.

(b)—Home.

4. The *Abhyudaya* (Allahabad), of the 12th June, referring to the house searches at Agra, says that they have caused widespread excitement in these provinces. Searches, the editor thinks, should only be instituted when there are reasonable grounds for ABHYUDAYA, 12th June 1908.

House searches at Agra.

suspicion, and that discretion should be used in the matter, as undue haste is sure to aggravate the evil that it seeks to check.

INDIAN PEOPLE, 14th June 1908.

House searches at Agra.

5. The following is an extract from the *Indian People* (Allahabad), of the 14th June :—

"Among the houses searched at Agra are those of (1) Kunwar Kanahi Singh, Honorary Magistrate and an important zamindar, whose father received the title of Raja and *jagir* for services during the Mutiny; (2) Seth Jaswant Rai, banker, house owner, zamindar, and Municipal Commissioner; (3) Professor Dutt of St. John's College; (4) Babu Akshay Kumar Banerjea of the Salt Revenue department; (5) Narain Singh of Gokulpura; (6) the medical hall of Dr. Ramkishen; (7) Pershadi Lal, and two others. Not one of all these men is known to be an agitator, or to be connected with any political propaganda. The majority of them render the usual periodic homage to the local authorities. Of what were they suspected, and what did the police expect to find in their houses? Hoti Lal was not found in any of these houses. He had only just gone to Agra. If he had gone to see some of the persons whose houses had been searched, was it supposed that they had all turned conspirators? The whole city was set in a tumult of indignation and consternation without a shadow of justification. Wild rumours are afloat that other houses are about to be searched, perhaps because the first search revealed nothing. Is it difficult to realize the feelings of those whose houses have been searched and who had never dreamed of conspiring or scheming against the Government? They have seen that they are entirely at the mercy of the police and the ban of suspicion rests on all alike. Their loyalty will doubtless be stimulated by the treatment they have received."

INDIAN PEOPLE, 14th June 1908.

House searches.

6. The *Indian People* (Allahabad), of the 14th June, while referring to house searches at various places in the United Provinces, remarks :—

"Every single house may be searched and all licenses may be cancelled. But it will not strengthen the position of the Government at all. Inflammatory writing has converted the timid Bengali into a *ghazi*, unjust suspicion and police raids may convert a loyal and law-abiding people into a bitterly disloyal body. There is an Indian saying that you dig the goolend (?) for an earthworm and find a snake. Too industrious a search for suspicious things may result in the creation of a more serious danger."

INDIAN PEOPLE, 14th June 1908.

Events at Aligarh.

7. The *Indian People* (Allahabad), of the 14th June, has the following :—

"Hoti Lal was placed before the District Magistrate of Aligarh on the 9th instant and was charged with being the author of the telegram that appeared in '*Bande Mataram.*' He admitted that he did send the telegram, but he said that his original message was in milder language and it must have been edited in the office of the newspaper. As the original telegram can be easily obtained, there will be no difficulty in testing this story. We ourselves took strong exception to the telegram, but our impression was that it was a moral offence. If it is treated as sedition surely it would be wrong to prosecute Hoti Lal without instituting proceedings against '*Bande Mataram,*' for there would have been no sedition in this case without publication. If Hoti Lal's version is correct and his message was manipulated in the newspaper office, it enhances the liability of the paper, which regretted having published it. Some witnesses were examined to identify Hoti Lal, who was sent back to Agra to be tried on some other charge, the Aligarh case having been postponed to the 22nd instant. The same day (9th) about nine houses were searched at Aligarh. The searches were made simultaneously, each party being headed by a magistrate. Unlike Agra, therefore, there were no complaints of police insolence in the searches made on account of the presence of the magistrates. Some of the persons whose houses were searched have nothing to do with politics and Aligarh is not noted for political activity, except in the Muhammadan Anglo-Oriental College. Of course nothing incriminating was found and only some pictures and letters were taken away to keep up appearances. Other searches are supposed to be imminent, and the town is in a state of great excitement."

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8. The *Indian People* (Allahabad), of the 14th June, says that "persistent rumours are current in Allahabad of impending house searches and the names of several prominent citizens are mentioned. This may be a scare, though after what has happened at Benares, Agra, and Aligarh, we shall not be surprised at anything and any house may be searched any day. But something else has happened here which is not a mere rumour. All license-holders for keeping arms have been called upon by the District Magistrate to state their annual income and their social position. We forbear to mention names because they would startle the public and give rise to general indignation. It will be enough to say that among them are some leading advocates of the High Court and other men of wealth and position. When licenses to keep arms are given, inquiries are made about the applicants. Is it necessary to refer to them to ascertain their annual income and social position? What is the police for if not to give such information? Even their help is not necessary for obtaining information that can be had from the income tax office and the bazar. The issuing of such a notice at the present time can have but one meaning, namely, either a stricter control over licensed arms, or the cancellation of a large number of licenses. This may be done on any pretext and on as reasonable suspicion as the searching of houses. Sir James LaTouche was wrong when he said there was no unrest in the United Provinces. When such precautions are being taken there must be serious unrest."

INDIAN PEOPLE, 14th June 1908.

Affairs at Allahabad.

9. The *Indian People* (Allahabad), of the 18th June, has the following with reference to the article that appeared in its columns on the 14th June and which is referred to in paragraph 8 (supra) of the current Selections :—

INDIAN PEOPLE, 18th June 1908.

An *amende*.

"In our last issue we wrote that the District Magistrate of Allahabad, or the Tahsildar under his orders, had called upon a number of persons holding licenses for arms to state their annual income and social position. Among them are some of the foremost citizens of Allahabad. We are very pleased to learn that the District Magistrate has now written to a number of these gentlemen that the first letter was sent to them by mistake and need not be replied to. The incident may now be regarded as closed. Every one, even a District Magistrate, is liable to err, but the acknowledgment of an error by a district officer is rare and must be praised on that account. The other serious mistake is the searching of houses in these provinces. If that is stopped, the even tenor of life will be resumed and the irritation will in time be forgotten. It is the very acme of unwisdom to goad these peaceful provinces to become another Bengal."

10. The *Cawnpore Gazette*, of the 15th June, referring to the report in the *Times* (London), that the Indian students in America are manufacturing bombs, remarks that the *Times* does not want Indian students to go to foreign countries to be educated but prefers them to remain in ignorance in their own land.

CAWNPORE GAZETTE, 15th June 1908.

The *Times* and Indian students.

11. The following is from the *Indian People* (Allahabad), of the 18th June :—

INDIAN PEOPLE, 18th June 1908.

Indian students in England.

"It was stated a few days ago that Indian revolutionists in New York were being shadowed by British detectives. We now learn that a similar espionage is being maintained in England also. An English paper writes :—'In England itself private letters are opened, Indian students are watched, detectives abound where these students congregate for food or society, and in the universities to which they are attached reports have been asked for as to how they spend their time.' By the way, has the special reporter of the *Times* been able to get the speeches that were made at the Mutiny celebration that was attended by one hundred Indian students? A list of their names would very much simplify the work of the detectives. Schools and colleges in India are called hot beds of sedition. It does not seem to be an exotic even in England and is evidently flourishing in English schools and universities. The theory that all Indian students in England are revolutionists is an exact counterpart of the doctrine that all Indians are suspects, whose houses should be searched for arms and infernal machines and criminal correspondence. The students who are reading for the Civil Service, or any other service examination should be free from suspicion but they are watched all the same. Will the *Pioneer* explain why revolutionary ideas are learned so easily in free England."

BHARATBASI, 2nd June 1908.

The Anarchist movement.

12. The *Bháratbási* (Allahabad), of the 2nd June, commenting on an article in the *Victoria Paper* (Sialkot), in which the editor expressed his astonishment at the appearance of anarchism in India, in spite of the fact that Government does its best to ameliorate the condition of the people and to remove their grievances, remarks that its contemporary simply bags the question, and instead of arguing from effect to cause, makes the unwarrantable assumption that Government has done nothing to create unrest in the country.

The editor thinks that, for the most part, the repressive policy of the Government is responsible for the rise of the bomb cult in this country and urges that Government has had enough experience of the effects of a repressive policy to convince it that violence cannot be overcome by violence and that it will do well now to give a trial to a policy of reconciliation.

SWARAJYA, 6th June 1908.

Babu Profulla Kumar Chaki alias Dhinesh Chandra Roy.

13. The following is a literal translation of an article that appeared in the *Swarájya* (Allahabad), of the 6th June :—

"Babu Profulla Kumar Chaki alias Dhinesh Chandra Roy, who was released from being entangled (in the meshes of) English law by committing suicide at the Mokameh Railway Station, was a native of Bogra. He *(áp)* was the youngest of the five children of Babu Raj Narayan Chaki Kumar Beharwala. Although his *(áp ka)* name was Profulla (*lit.* cheerful) yet from his very childhood he was very taciturn and impressionable. In childhood he very seldom took part in the games of his playfellows. He used to sit alone for hours, pondering on something. Although his complexion was rather dark, yet his features were very proportionate. He had a broad forehead, pencilled eyebrows and a big head, and his features showed firmness. He was one of the eighty students who left the Rungpur school owing to dissatisfaction with the Government of Sir B. Fuller. Although his life was short and independent, yet he belonged to a well-educated and well-to-do family. His elder brother was a B.A., and was in the employ of the Nawab of Bogra. His two other brothers are also well-educated.

Profulla's sister—She is the only sister of four brothers. This Devi (goddess), although of a gentle nature, is very hard of heart. When she heard of the horrible death of her dear brother, who was the pet of the house, as he was the youngest, she only heaved a sigh, but did not shed a single tear. She at once went into her room and began to read the *Bhagwad Gita* earnestly. When she had done (with the *Gita*) she began to read the (account of) the death of Abhimanyu in the *Mahabharata* and so she passed the night. '(Goddess) Devi all praise to you.'

It was meet that such a lion-hearted sister should have had such a brave brother.

India at present wants goddesses (possessed) of the same brains and heart, as you, for it is such women who can bring forth children who can save India from slavery.

Profulla's mother.—Profulla was the pet of his family and everybody loved him. In speech, even in his youth, he retained the simplicity of his childhood. Why he left the lap of his loving old mother, is a secret which no one can tell. It was a year ago when he put his head on his mother's feet and asked for permission to go away; when he uttered these words, the unfortunate old woman could not understand their real import. Even when engaged in his new and dangerous mission, Profulla did not forget his old mother, and during his last days he sent her two letters, which bore no postmark, assuring her that her child was happy and was not suffering in any way and that he had adopted a life of celibacy, which he would adhere to to the end of his days, and that he was making great progress in religious education and that she should not be anxious in any way about him. What mental anguish the old and unfortunate woman must have suffered (what would have passed on her heart *lit.*) when she heard of the tragic death of her darling son. Our readers can judge of it for themselves; the pen cannot describe it. What must the unfortunate woman have felt when she heard that the head of her worthy son was so cruelly severed from his body and that it was preserved in an unclean thing like wine? How acutely must she have suffered (how much her breast must have been pained *lit.*), and what a terrible piercing sigh must have come from her heart and gone straight to Heaven.

Fear the sighs of (your) victims for when they pray, the acceptance (of their prayers) comes from God to welcome their (sighs)."

The Bengali.

14. The following is from the *Citizen* (Allahabad), of the 14th June :— **CITIZEN, 14th June 1908.**

"It would be altogether erroneous to suppose that the bomb is an absolutely new factor in Bengali life. All that can be fairly said is that the term has been hitherto associated with the card-table, and that its explosions have always taken the form of loud outbursts of hilarity on the part of the winners. This leads up to the more serious question : Have the Bengalis, as a race, lost their old character for meekness ? Two quite opposite schools of theorists are in agreement in thinking that they have. On one side we have bureaucrats of the sun-dried pattern, like Sir Charles Elliott and Sir Bampfylde Fuller, who assert that the gentle and effeminate Bengali has been suddenly transformed into a blood-thirsty Bashibazouk and that stern measures of repression have become necessary in order to keep him under control. On the other hand, the fanatical preachers of *Swaraj* pretend to believe that every man, woman and child in the country is fired with the patriotism of a Kosciusko, and that nothing remains to be done but to elect members for the great Republican Parliament of Calcutta. It is needless to state that the views of both these classes of men are equally preposterous."

Threats and their effect.

15. The *Indian People* (Allahabad), of the 18th June, referring to the threatening letters that were sent to the officials, pleaders, and others in Bengal after the discovery of the anarchist conspiracy in Calcutta and elsewhere, remarks that "if the terrorist movement were to spread and have followers in every part of India, the conditions of life would be entirely changed. No European could move about without an armed guard. To live in the country, as in a land of enemies, would make life almost impossible for Europeans. So long as the people are either afraid or friendly it is easy, but when they are neither, life will become very difficult. This is a state of things that cannot be contemplated with equanimity, but there is no likelihood of its being realized unless the country is driven to it by repression. Nothing is, of course, impossible—of that we are reminded by the miracle, even if an evil one, that has happened in Bengal—but terrorism may yet disappear and officials may go about in safety if the reliance on force alone is relaxed. The legislation that has been introduced will not drive out dynamiters, for the laws and the despotism that supersedes the law are much stronger in Russia but Nihilism has not been extinguished, but the establishment of better relations with the people may put an end to crime and restore personal security." **INDIAN PEOPLE, 18th June 1908.**

Political arrests.

16. The *Musáfir* (Agra), of the 8th June, referring to (1) the political situation in Bengal, (2) the arrest and subsequent release of the editor of the *Frontier Advocate* (Dera Ismail Khan), and (3) the arrest of Hoti Lal at Agra, and the searches made in the houses of respectable citizens of Agra, remarks that by such actions the officials are striking terror into the hearts of the people and thus increasing the misunderstandings between themselves and those they rule over. **MUSAFIR, 8th June 1908.**

Political offences.

17. A correspondent of the *Sahifa* (Bijnor), writing in the issue of the 12th June, advises the Government not to treat political offenders leniently, but to punish them adequately, so that others may not be encouraged to repeat their offences. **SAHIFA, 12th June 1908.**

The present discontent.

18. The *Riyáz-ul-Akhbar* (Lucknow), of the 8th June, repudiates with indignation the two statements made by Sir Charles Elliott that the discontent has spread into the Indian Army and that Indians who assault Europeans are let off without any punishment, and remarks that his advice deserves no consideration by the Government. **RIYAZ-UL-AKHBAR, 8th June 1908.**

Sir Charles Elliott on the political situation in India.

19. The *Jedd-o-Jehad* (Shahabad), in its combined issue of the 8th and 15th June, while reviewing Sir Charles Elliott's article on the present situation in India, remarks that newspapers cannot be put down by repressive measures as has been seen in the case of the *Yugantar*, which is daily increasing in popularity with the masses. **JEDD-O-JEHAD, 8th and 15th June 1908.**

Referring to the Congress leaders, he remarks that recent events at Surat have conclusively proved that they have no power over the people, and therefore cannot influence them for good or for evil. In conclusion he says that the Indian Army is on the whole loyal, although it is to a great extent underpaid, and it is very unjust to accuse it of disloyalty as Sir Charles Elliott does.

INDIAN PEOPLE, 18th June 1908.

Lord Morley on Indian unrest.

20. The *Indian People* (Allahabad), of the 18th June, in reviewing Lord Morley's speech at the Civil Service dinner, remarks, with reference to "estrangement and alienation between the races in India", that this estrangement and alienation is the root-mischief in India and that it is going on extending. At the present moment things are being done and measures are being adopted which are steadily widening the abyss between the races. People whose sympathy and obedience could be counted on with certainty are being wantonly driven to swell the ranks of the discontented.

Adverting to Lord Morley's observation "that there is a living movement of the people for subjects which we ourselves have taught them to think desirable," the editor says, that the phrase "living movement" recalls the memorable words of Mr. Gladstone, when on the occasion of the expansion of the Legislative Councils in 1892 he spoke of giving "a living representation" to India. Quite apart from the appearance of mad terrorism, the growing intellect and heart of the country are moving to a definite and clear aspiration. There is a resurgence of national wakening, a living, throbbing and palpitating movement of the people to the natural destiny of man, the uprising of a nation self-contained and self-reliant. How can order be reconciled with the satisfaction of these aspirations? Surely not by the laws that have just been passed fringed by the proposed Council of Notables and the queer expansion of Legislative Councils. While the measures for the maintenance of order are cast-iron facts, the proposed reforms are a mockery and an illusion and do not even touch the living movement of which Lord Morley speaks. There must be a living representation to satisfy a living movement, and ghosts and shadows will not be mistaken for living flesh and blood.

Not only is education at the root of this living movement but the ideal of a distinct nationality has flowed straight from England and Europe and is now stirring the dead bones of all Asia.

As to the "day" when India will be devoid of its "reasonable people, educated as well as humble," and when the rulers of the most complex and gigantic State will be confronted with an embarrassing and hazardous situation, he says that besides this one danger the other is the advent of the day when the great body of the people in India will come to believe that there is no likelihood of their aspirations being satisfied. Whether it will be given to England to raise India to the status of a self-respecting nation, or whether there will be a protracted struggle between aspiration and frustration lies hidden in the future.

ABHYUDAYA, 12th June 1908.

Repression and conciliation.

21. The *Abhyudaya* (Allahabad), of the 12th June, says that the opponents of the present policy of the Government have exasperated it very much and it is but natural that Government should enact fresh laws, to curb their unbridled license. But repression alone is not only futile but also harmful, and conciliation is the most beneficial means of winning over the hearts of the people. If Government should introduce reforms and measures calculated to increase the happiness and prosperity of the people, it would naturally gag the lecturers and editors who incite them against it.

The editor believes that such action on the part of the Government would also disarm the agitators of their hostility towards it and secure their co-operation in the administration of the country.

SWARAJYA, 13th June 1908.

Laws : Human and Divine.

22. The *Swarájya* (Allahabad), of the 13th June, reproduces from the *Himalaya* (Lahore), an article headed "Laws : Human and Divine."

SWARAJYA, 13th June 1908.

Racial hatred.

23. The *Swarájya* (Allahabad), of the 13th June, publishes an article headed "Racial Hatred—A notice to the Lord God", in which the writer says that the British Government allows the different communities of India to attack each other's religious beliefs in the most savage and malignant manner with impunity, but construes the preaching of *swadeshi* and the crying of *Bande Mataram* into creating

racial hatred and sowing the seeds of disaffection. He criticises the policy of the Government in a sarcastic and humourous way and says that although it is very defective, yet if any one dare criticise it, he incurs its terrible wrath. Then follows a notice to God, intimating to Him that if He does not take immediate notice of the misdoings of the English, the people of India will no longer believe in His existence, and will worship the English as their gods. In conclusion he advises God to go to America and learn bomb-making, otherwise His throne will be invaded by European aeronauts, and it will not be proof against their Maxim guns.

"The Loose Screw."

24. Professor Ferrore thinks "Europe is losing the art of ruling people whom we call barbarians and who possess a civilization different from our own," and this loss, the *Advocate* (Lucknow), of the 14th June, says, "will grow more and more and the Orient will become more and more confident of developing power if the European and American people continue to regard as savage every nation which has not yet conducted a war, and on the other hand, to treat as a demi-god the nation which has successfully prosecuted a campaign. This is as good as saying that its domination over Asia, Europe bases more on might than on justice, on blind brute force of its own than on respect for the character of the Asiatics. Ultimately it is character that wins and not force; the failure of Europe as a power for good in the East seems to lie in lack of the statesmanship that is the child of wide-spread sympathies and evinces a keen desire to be just at all cost. Our rulers in India no less stand in need of Professor Ferrore's warning voice as against the unadulterated summons to arms from Sir Charles Elliott and Sir Bampfylde Fuller." ADVOCATE, 14th June 1908.

The colour line.

25. The *Advocate* (Lucknow), of the 14th June, has the following:— "The *pardah* of the East is not easily penetrated by the European. So said Lord Minto in speaking of the anarchist plot in India. The colour prejudice of the West remains unaffected by culture and education. It seems political freedom and industrial supremacy have made the Westerners give the go-by to all sense of international morality and even humane feelings. The anti-Japanese riot in California marks a fresh ebullition of the resentment exhibited by the white people at the presence of the coloured. And this in a Christian land, where new liberal religious thoughts are said to get a congenial soil." ADVOCATE, 14th June 1908.

Rebellion.

26. The *Oudh Akhbar* (Lucknow), of the 17th June, while referring to the charge of rebellion brought against the people of India, remarks that they have never rebelled against their sovereigns. All that they have done in the past was to rise against some local governor who had made himself obnoxious to them or take part in the wars following on the death of some King. At the present day, too, they are merely agitating for their natural rights, which are denied to them and this agitation of theirs is construed by the Anglo-Indian press into rebellion. OUDH AKHBAR, 17th June 1908.

Inflammatory writings.

27. One K. C. Banerji writes to the *Indian People* (Allahabad), of the 18th June, with reference to the remarks of the *Pioneer* in its leader entitled "The Repression of Anarchy", that "if the produce of the Vernacular press is inflammatory and calculated to excite the sentiments of the people of this country, can it be said that the literature of the Anglo-Indian press as evidenced by such articles as "The Repression of Anarchy" does not tend in the same direction and to the same result, though by different means and by the administration of a different stimulant?" INDIAN PEOPLE, 18th June 1908.

Indians and the Anglo-Indian press.

28. The *Bháratbási* (Allahabad), of the 2nd June, says that had the Anglo-Indian press commented fairly on the legitimate aspirations of the Indians and not prejudiced the authorities against them, the political situation in India would not have assumed such a serious aspect as it has done. Neither would the relations between the rulers and the ruled have been strained so much had Government paid equal attention both to the Anglo-Indian and the Indian press. Reconciliation alone, the editor thinks, can win the heart of the people and repression is not the proper remedy to remove the discontent prevailing in the country. In his opinion those who advise the Government to stick to its repressive policy are not only the enemies of the country but also of the Government. BHARATBASI, 2nd June 1908.

BHARATBASI, 9th June 1908.

Government and journalists.

29. The *Bháratbási* (Allahabad), of the 9th June, in discussing the duties of journalists, says that they should criticise Government and the people alike in a fearless and impassionate manner, when either of them may be in the wrong, and should place before them the absolute truth regardless of consequences. They should take sides with the party which has been wronged. It is necessary that editors should equally enjoy the confidence of the Government and the people, otherwise the results would be harmful both to rulers and the ruled. Fair, though violent, criticism of public measures should never lead Government to prosecute any editor for through fear of punishment other editors will cease to comment on its mistake which may in course of time lead to dangerous consequences.

There is a section of the Indian press which, like the Anglo-Indian press, professes to be the friend of the Government but in truth it is neither the friend of the Government nor of officials and its only aim is self-aggrandizement. There is, however, another section which equally keeps in view the interests of the Government and the people, and it is the support of the representatives of this section that will help the Government in winning over the hearts of the people. It is high time that Government should now listen to what it says and should pay no attention to toadies and flatterers who have so far been misleading it and have thereby caused unrest in the country.

It is a mistake to assert that sedition prevails in India, for the King does not live in India, and to expose the faults of his servants is no sedition. It is the policy of the Government and not the so-called sedition that is responsible for the unrest in the country, and if the administration is reformed, in accordance with the advice of the representatives of the people, there will be no trace of discontent in the country.

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In conclusion, the editor suggests that copies of translations of the articles in newspapers which are submitted to Government should be supplied to every editor so that he may be able to satisfy himself that he is not misrepresented either intentionally or through linguistic difficulties in translation, and that he may be enabled to know what is distasteful to officials and so avoid it.

SWARAJYA, 13th June 1908.

Government and the Indian newspapers.

30. The *Swarájya* (Allahabad), of the 13th June, publishes an article headed "Government and the Indian Newspapers", a literal translation of which is given below :—

"The Indian newspapers rankle like thorns in the hearts (*lit.* eyes) of the tyrannous rulers of India. Why ? Because, like sincere friends they expose to their view their shortcomings, and by exposing their evil deeds advise them to reform their character. Because they disclose to the public secrets which the rulers want to keep air-tight *(lit.)* and by informing the people of the dangerous consequences of this state of affairs advise them to beware. Because they show the people what their legitimate rights are and how they should demand them and teach them not to bow to, and slavishly accept the oppressive, tyrannical, unsuitable and unconstitutional orders of the rulers, but to stand boldly on their rights and to dauntlessly oppose all laws or orders which have been framed to injure them.

It is the desire of the rulers that they should rule over us just as they like and according to their whims, and no one should interfere with them, take them to task for their doings or question their actions. Why are you acting as a butcher while you are (pretend to be) their protector ? You are a watch-dog, why have you transformed yourself into a wolf ? The Indian papers are obstacles in the fulfilment of their unhallowed and illegitimate desires and (try) to stop the carriage of their selfishness *(lit.)*, and expose (to the public) all their moves on the chess-board *(lit.)*. This is the reason why the rulers view the Indian newspapers in the same ominous and infuriated manner as does the frog and mice-eating snake the mungoose.

This is the reason why ever since the Indian press came into existence constant attempts have been made to gag its mouth and the rulers have been trying to take into their own hands the question of its existence.

It was thirty-eight years ago that the first attempt to gag the press was made. In 1870, Sir James Stephen added section 124A. to the Indian Penal Code and thus prepared a legal *shikanja* (an instrument of torture) for imaginary sedition. But this law was not framed for the nominally seditious writings of

the Indian papers, but for the suppression of such conspiracies and wars against the Government as were being hatched by the Wahabis at that time.

At that time 'disaffection' was clearly defined, and the freedom of the press and liberty of speech were restored by holding criminal intent and inciting to war as necessary for attempts at rebellion (?). The second attempt was made in the shape of the Vernacular Press Act, but this mischievous Act was repealed before it could do any mischief.

In reality (the people) were deprived of the freedom of the press and liberty of speech in 1898, when Lord Elgin's Government defined 'disaffection' as 'want of affection' and disregarded the two necessary conditions, criminal intent and inciting to murder.

From that time onwards the honest criticism of any Government measure which was calculated to injure popular interest, has been construed into contempt of the Government and attempting to create hatred against it, and the (editors of) papers who have done so have been caught in the shackles of law and sent to prison.

Besides this, section 153A. was added to the Indian Penal Code, by which people are being punished for creating hatred between different races, but the Government is not as yet satisfied with all this. Although the very existence of the newspapers depends upon the good will and the mercy of the Government, yet the necessity of fresh legislation regarding them is (keenly) felt. Why? So that they may be empowered to stop the publication of any undesirable paper at any time. And the result of all this rage and fury is said to be the bomb.

Admitted that the rulers have lost their equanimity of temper and that they are infuriated and so are unable to consider political questions gravely and sanely, can they not understand that the liberty of the Indian press is more useful to the Government than to the people, and can they not realize that without giving freedom to the press it is well-nigh, if not utterly impossible, for them to carry on their work?

In 1853, when Sir Charles Metcalfe conferred freedom on Indian papers, he stated that the reason for his doing so was that the Company's Government did not want to keep anything secret, but wanted to place all its actions before the public for criticism and was ever ready to remove its shortcomings and to take into consideration the correct views of others and did not want to rule over Indians as if they were a conquered race of ignorant slaves, but wanted to rule India as a civilized and free nation would.

Reading these lines one would at once ask what has become of the early love of freedom (inherent) in British politicians. The rulers of those days wanted to give out to the world that they considered India to be a free and civilized country. But to-day their successors are in season and out of season harping upon (the fact) that Indians have been conquered and are a race of slaves and they do not let slip a single chance of impressing this unpalatable idea on them.

Which is the better of the two? The English politician of the bygone age, or his present successor? Which is the wiser of the two? Those who founded the English Empire in India and who granted liberty to Indian papers to perpetuate their rule in India, or their successors who, after sixty or seventy years, when the people have made rapid strides in education and civilization, have arrived at the conclusion that for the same purpose, i.e. to perpetuate the good name of the English in India it is necessary to destroy the liberty of speech possessed by the people?

Who were the more far-sighted of the two? The rulers of the bygone days who made the press free in order that they might take instruction from its views and learn the opinion of the people and demonstrate to the world that the Government in India was based on the system of Government in vogue in England, or the present rulers, who are acting on an entirely different policy and are crushing the freedom of the press?

The Indian papers inform the people of the intentions of the Government and bring to its notice the ideas and the grievances of the people.

The most vehement writings of the *Yugantar* are not devoid of some amount of good. Lord William Bentinck once said that he received more assistance from the Indian papers than from his councils, boards, secretaries and other officials.

The potentiality of a Government depends upon the extent to which it keeps itself informed of the real condition and feelings of its subjects. This information is supplied to the Government by the Indian papers without any compensation and they do the work so well, that even its Intelligence department cannot surpass them. In critical periods these papers render a great service (to the Government) by removing many misunderstandings.

There is no doubt about the fact that sometimes Indian papers give expression to some unpalatable truths which the rulers do not relish, but they should not get into a fury (on this account).

"That doctor is a liar who, for love of money, pronounces a patient to have recovered, when he is still ill. He is a real friend who like a looking-glass tells to your face all your good and bad qualitities."

If the rulers, owing to their want of foresight, gag the papers, the whole aspect (of the question) will be changed. They will not be able to know the inner feelings of their subjects. In the midst of thousands of men they will not know the real thoughts of those all round them. The discontent which is now spreading in India is the result of the want of complete freedom of the press, and we can affirm (without any fear of contradiction) that if the press enjoyed complete freedom, such an unthoughtof incident as the bomb conspiracy would never have occurred.

But the freedom of the people is being more and more encroached upon and we fear that such incidents (as the bomb conspiracy) instead of decreasing will daily multiply. So the Government should leave its policy of shortsightedness, tyranny and oppression, and adopt a policy of farsightedness, prudence, kindness and mercy. Otherwise it will be committing a mistake [rue its fault (?)] and destroy what its predecessors have accomplished."

INDIAN PEOPLE, 18th June 1908.

An appeal for Aurobinda Ghosh.

31. The *Indian People* (Allahabad), of the 18th June, publishes the following appeal :—

"Sir,—My countrymen are aware that my brother Srijut Aurobinda Ghosh stands accused of a grave offence. But, I believe, and I have reasons to think that the vast majority of my countrymen believe, that he is quite innocent. I think that if he be defended by an able counsel he is sure to be acquitted. But as he has taken the vow of poverty in the service of the motherland he has no means to engage the services of any eminent barrister-at-law. I am, therefore, under the painful necessity of appealing to the public spirit and generosity of my countrymen on his behalf. I know all my countrymen do not hold the same political opinions as he. But I feel some delicacy in saying that probably there are few Indians who do not appreciate his great attainment, his self-sacrifice, his single-minded devotion to the country's cause, and the high spirituality of his character. These embolden me, a woman, to stand before every son and daughter of India for help to defend a brother,—my brother and theirs too.

Contributions should be sent either to me at 6, College Square, Calcutta, or to my Solicitor, Messrs. Manuel and Agarwalla, No. 3, Hastings Street, Calcutta.—SAROJINI GHOSE."

The *Citizen* (Allahabad), of the 18th June, also publishes this appeal.

ABHYUDAYA, 12th June 1908.

British Indians in the Transvaal.

32. Referring to the renewal of Indian agitation in the Transvaal, the *Abhyudaya* (Allahabad), of the 12th June, says that this struggle is a part of that wider problem which to-day confronts all thinking Indians as to whether they will live like slaves or free men in their own country and in foreign countries too. Every Indian, the editor urges, who is proud of the traditions and greatness of his country and who aspires to future progress, should try to solve this problem, and it will be solved then and then alone when foreigners think it worth their while to respect "us" for "our" character, prowess, energy, unity and self-respect.

MUSAFIR, 8th June 1908.

The King-Emperor and India.

33. The *Musáfir* (Agra), of the 8th June, referring to the recent visits of the King-Emperor to France and Russia, remarks that His Majesty is always travelling but never comes to India. He ascribes this to the reluctance of the English to see the King-Emperor in the midst of his loyal Indian subjects, as they are afraid that the people of India may request him to occupy the throne of Delhi, which has been vacant for some time and thus defy the English and prevent them from seeing the face of the King-Emperor for a long time.

34. The *Al Bashir* (Etawah), of the 16th June, referring to the rumours that Sir A. P. MacDonnell, on whom a peerage has been conferred, will succeed Lord Minto as Viceroy of India, remarks that he will not be able to improve the relation of the Government with the Hindus, and will most probably alienate the sympathies of the Musalmans by his prejudiced policy towards them.

AL BASHIR, 16th June 1908.

Sir A. P. MacDonnell.

35. The *Urdu-i-Mualla* (Aligarh), for April (received on the 12th June), referring to the Convention at Allahabad, which the editor calls the "Slaves'" Convention, remarks :—

URDU-I-MUALLA, April 1908.

The Allahabad Convention.

"The *Advocate* (Lucknow), and other Moderate papers now lay the flattering unction to their souls that no one will be able to take his seat in the Congress without signing the so-called creed, and that it is in consequence purged of irresponsible young men. But the Convention has neither the right to call a Congress, nor to foist a creed upon it. The Moderates want to turn the Extremists out of the Congress, but the wave of liberty will wash them overboard and India will be rid of these cowards (Moderates). These contemptible enemies of liberty do everything to please the *Feringhees*, especially Minto and Morley, the enemies of India. No individual or body can frame rules for the Congress, except the Congress itself. The Parsis have been slaves from time immemorial, and slavery has become second nature with them. It is a pity that brave Maharattas and intelligent Bengalis have joined Mehta and Wacha who hate the Nationalists for they aim at total autonomy and hate slavery. It is a pity that a lawyer of Dr. Ghose's standing has seen nothing incongruous in a small *coterie* framing laws for a whole country. In this he has followed his ideals—the English—who pay little attention to their much-vaunted ideas of justice when they legislate in their own favour.

The Moderates, if they want to secede from the Congress, are welcome to form an association of their own to worship, 'the kicks of the English' and let the Congress alone."

II.—Afghanistan and Trans-Frontier.

36. The *Sháhna-i-Hind* (Meerut), of the 8th June, referring to the opinion of Dr. Winter about Afghanistan, remarks that its political atmosphere is overcast with dark and dense clouds and that Habibullah has not, like his father, succeeded in dominating his unruly subjects. The editor is afraid that the British Government may be forced to invade the country, if Nasrullah succeeds in asserting his authority, and warns him to be careful and not to bring matters to such an issue that he may be exiled to India like Amir Yakub Khan.

SHAHNA-I-HIND, 8th June 1908.

Afghanistan.

37. The *Advocate* (Lucknow), of the 14th June, says that "the latest punitive expedition has had no effect practically on raiding parties in the frontier. Raids have become every-day occurrences, the result being the looting and murder of inoffensive British subjects, mostly Hindus. Torawari on one side, and Tiarza on the other have been the scenes of the latest forays accompanied with loss of life and limb and more in property. From Quetta the report comes that on the Peshin and Chaman borders bands of Afghans are seen to penetrate British territory, loot and kill and speedily withdraw beyond our external frontier to escape punishment. While the *Pioneer* is ever busy finding out the Afghan nose poked into the affair, our anxiety is naturally for British Indians living near the administrative border without sufficient provision for self-protection. This aspect of the frontier problem can no longer be neglected without *badnam* being acquired by the Government."

ADVOCATE, 14th June 1908.

The frontier unrest.

38. The *Hindustani* (Lucknow), of the 17th June, reproduces the remarks of the *Advocate* (Lucknow), of the 14th June, on frontier unrest.

HINDUSTANI, 17th June 1908.

The frontier unrest.

39. The *Jedd-o-Jehad* (Shahabad), in its combined issue of the 8th and 15th June, while referring to the return of the punitive expedition from the Mohmand country, remarks that from the European point of view the Mohmands deserve much praise as they have sacrificed their lives and property to maintain their liberty. The editor hopes that they will retain it.

JEDD-O-JEHAD, 8th and 15th June 1908.

The Mohmands.

ADVOCATE, 14th June 1908.

The Torawari incident.

40. Referring to the attack on the Border Police outpost at Torawari, the *Advocate* (Lucknow), of the 14th June, says: "strike terror in the heart of the border Pathan, and you make raids few and far between, if not rare."

III.—Native States.

AGRA AKHBAR, 14th June 1908.

Indian Princes.

41. The *Agra Akhbar*, of the 14th June, referring to the education of young Indian Princes, remarks that it is generally of a literary character and they get no practical lessons in administrative matters, and therefore their states are not well governed. The editor suggests that every prince should be entrusted with the entire charge of a district on leaving school, so that he may get a thorough insight into administrative affairs.

IV.—Administration.

(a)—Judicial and Revenue.

BHARATBASI, 2nd June 1908.

Panchayets.

42. A correspondent in the *Bháratbási* (Allahabad), of the 2nd June, suggests the desirability of discouraging litigation among Indians by establishing *panchayets* all over the country. Discouragement of litigation, he thinks, will go a good deal towards improving the material condition of India.

BHARATBASI, 9th June 1908.

Acquittal of William Rogers.

43. Referring to the acquittal of William Rogers, who was charged with murdering a native in the Farrukhabad district, the *Bháratbási* (Allahabad), of the 9th June, remarks that it is useless to prosecute Europeans charged with murdering natives.

JEDD-O-JEHAD, 8th and 15th June 1908.

A taluqdar imprisoned.

44. The *Jedd-o-Jehad* (Shahabad), in its combined issue of the 8th and 15th June, while referring to the sentence of imprisonment passed on Mehdi Hassan, a respectable taluqdar of the Bara Banki district, remarks that the Government should direct the courts to exercise great discretion in passing sentences of imprisonment on persons of such rank. The editor says that if they are found guilty they should not be incarcerated in ordinary prisons, but should be kept in detention in some out-of-the-way place.

INDIAN PEOPLE, 18th June 1908.

The High Court Government pleadership.

45. The *Indian People* (Allahabad), of the 18th June, makes the following observations with regard to the abolition of the High Court Government pleadership:—

"In all courts in India, so far, pleaders recruited from the children of the soil have been allowed to furnish a representative of the Crown. The Government pleader's is an office of responsibility, a position of honour and trust, and in some parts of India the leaders of the bar have been proud to fill that position. To deprive the pleaders as a body of an appointment like this is a very serious step indeed. It is taking away from them a privilege which they as a body have done nothing to forfeit. If it be said that the pleader is not as well able to conduct a criminal case as anybody else, we deny that proposition altogether. If it be said that the Indian pleader can no longer be entrusted with a Government post of confidence, we deny that charge too. We would therefore respectfully ask the Government to think twice before it decides to deprive a class of people of a valued privilege which they have enjoyed almost ever since British courts of justice were established in this country."

ZUL QARNAIN, 14th June 1908.

Registration Office, Budaun.

46. The *Zul Qarnain* (Budaun), of the 14th June, complains that the Registration Office at Budaun is not in a satisfactory state, and that the public experience much difficulty in getting their documents registered. The Sub-Registrar is a young man who has not yet been confirmed in his post, and the editor advises him to be more discreet in his conduct, so that the present state of affairs may not be brought to the notice of the higher authorities. In a subsequent note he says that the leading lawyers and citizens of all districts should form societies to suppress bribery and corruption among Government officials.

HINDUSTANI, 17th June 1908.

Copying department of the Lucknow District Court.

47. A correspondent of the *Hindustani* (Lucknow), of the 17th June, complains that there is much corruption in the Copying department of the Lucknow District Court and that people experience great difficulty in obtaining copies of documents.

48. Referring to the re-trial of the accused Durga Charan Sanyal in the Darjeeling Assault Case, the *Indian People* (Allahabad), of the 18th June, remarks that "it seems to be a hard case, and one in which the race question unavoidably comes to the front. If the position of the parties had been reversed and the accused had been a European the case would have terminated long ago. Only the other day at Allahabad the jury refused to convict in a case of murder and the Judge had to accept the verdict. The deceased had been done to death, but no one was called to account. Poor Durga Charan Sanyal is a very old man and has already stood the racket of three trials. Would there have been a very grave miscarriage of justice had the Judge accepted the verdict of the jury ?"

The Darjeeling Assault Case.

INDIAN PEOPLE, 18th June 1908.

49. The following is from the *Indian People* (Allahabad), of the 18th June :—

A sweeping libel.

INDIAN PEOPLE, 18th June 1908.

"In noticing the termination of the Muzaffarpur outrage case, the *Pioneer*, while going into raptures over the Englishman's devotion to the rule of law and the fulfilment of all legal formalities, suggests that a foreigner would have been surprised at the delay that has occurred in disposing of the case. "A foreigner" means every one who does not belong to the British race. That is to say, the respect that the Englishman has for law and procedure is not shared by, say the American, Frenchman or German. There is a libel for you, as wide as a word can make it. If the foreigner implied the Afghan or the Russian, the Chinese or the Korean the contrast would be intelligible. The foreigner that recognizes Judge Lynch as the best Judge and the arbitration of the pistol as the most expeditious would be rather astonished at a solemn trial, but there are other foreigners whose judicial tribunals are nowise inferior to the British and sometimes superior. The British system and courts of justice are of slow growth. Jeffries was a Judge; it was by the order of Judges that men were burnt to death at Smithfield. There are foreigners who have abolished the death penalty, because man cannot give and therefore ought not to take life. The murderer of the Empress of Austria is still living as a life-convict. Honest pride and self-consciousness may be a virtue but vanity of the kind displayed by the *Pioneer* is egregious and unutterably silly."

50. The *Jedd-o-Jehad* (Shahabad), in its combined issue of the 8th and 15th June, complains that Government officials are recovering land revenue from the people who are perishing from famine and are obliged to sell their stocks of grain in order to pay the demands made on them.

Land revenue.

JEDD-O-JEHAD, 8th and 15th June 1908.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

51. A correspondent of the *Hindustani* (Lucknow), of the 17th June, complains that the assessment of the house tax in Kakori is in the hands of *panchs* who do not perform their duties honestly. He invites the attention of the Deputy Commissioner of Lucknow to the matter.

House tax in Kakori.

HINDUSTANI, 17th June 1908.

52. A correspondent of the *Hindi Hindosthan* (Kalakankar), writing in its issue of the 14th June, applauds the manifold activities of Sir John Hewett in the direction of sanitary and industrial improvements in these provinces. He says that the chronic presence of plague has rendered the problem of sanitary reform of the utmost importance and it is to be hoped that no time will be lost in carrying out the improvement schemes adopted for Lucknow, Allahabad, and Cawnpore. He suggests that Agra, Benares and other congested areas most subject to the depredations of plague should also be included in the scheme of sanitary reform.

Sanitary reform in United Provinces.

HINDI HINDOSTHAN, 14th June 1908.

ADVOCATE, 18th June 1908.

The Lucknow Municipality.

53. The *Advocate* (Lucknow), of the 18th June, in reviewing the Administration Report of the Lucknow Municipality, says that "the Board has done much to add to the beauty of the city. It will carry on many improvements, but there is a direction, in which little has been done, that is the material and economic development of Lucknow. The executive officers should devise means to make the town a distributing centre of trade for the whole province which it used to be fifty years ago, and there is no reason why a portion of its old prosperity should not be brought back to it and thus the depopulation of the western portion prevented, which unfortunately is still going on."

CITIZEN, 18th June 1908.

Paid Chairmen for Municipal Boards.

54. The *Citizen* (Allahabad), of the 18th June, refers to certain remarks in the *Modern Review* for January last, regarding the Civil Service which practically constitutes the Government of India, and says that these remarks, as far as they state that one of the chief purposes for which the Indian Civil Service exists, is "to find lucrative openings in India for their kith and kin" will shortly find an apt illustration in the action of Government of these provinces in appointing a paid Chairman to control the affairs of the Allahabad Municipality. The editor then points out how the proposal for the creation of this appointment originated, and says that although it was strongly opposed by an overwhelming majority of the members, nevertheless it was sanctioned by the Government in spite of the protests of the Board. He then refers to the question of the resources from which the cost of the new appointment will be met and observes that no arguments, however powerful, which the Municipal Board may urge, can prevail against the arrangement by which some twenty thousand rupees can be drawn every year from the pockets of the Allahabad people and put into the pocket of a member of the heaven-born service. He further remarks that it is scurrilous, if not seditious, to suggest that to strain the resources of an already over-taxed municipality and to starve its public works and improvements to find the Chairman's pay is not very far from making the municipality exist for its Chairman.

He concludes by saying that "the members of the Allahabad Municipal Board are too well behaved to make any public manifestation of their resentment at their resolutions being treated by Government with so little ceremony, and if the Government forces paid Chairmen upon other municipalities, it is not likely that this disregard of people's wishes will result in a resort to any form of passive resistance within the peaceful confines of the United Provinces. If some croakers in the press or on the platform characterize the creation of these posts as an insidious attempt to undermine self-government by making junior civilians sit upon Municipal Boards like nightmares, or as a clever device for taxing large cities to enrich some members of the ruling race, these croakings can be set down to the malice of the 'gutter press' and the 'professional agitators' and if they become over-clamorous they can be easily suppressed by setting the sedition law in motion."

(e)—Education.

MAHAVIDYALAYA SAMACHAR, 8th June 1908.

Education.

55. The *Mahávidyálaya Samáchár* (Hardwar), of the 8th June, has the following comments on education:—

"The Government has become very anxious since the education imparted to Indians has culminated in the bomb. The British Government can know no other thoughts but this (?). Those persons who look with suspicion on the love of the step-mother make a mistake. Modern education has produced the germs of disaffection in the minds of Indians, and it would be better now to teach them the lessons of slavery. 'You were slaves and so were your fathers and grandfathers up to the seventh generation. You are still slaves. It is irreligious to leave old customs. So dear children shut your eyes, keep them shut and sleep till your white brethren have eaten the sweatmeats and drunk the milk.' This is all the education that will be imparted in future (?). But the question is, will these mischievous children acquiesce in this?"

INDIAN PEOPLE, 14th June 1908.

Expenditure on education.

56. The *Indian People* (Allahabad), of the 14th June, notes with regret that the debate on Indian education in the House of Commons ended in smoke. The editor says that in

this connection the facts are all well-known, and the reforms needed are obvious: it is only honesty of purpose and courage to carry out these reforms that are wanting. Referring to the statement of Mr. Hobhouse that it was impossible to spend more money on education without either increasing taxation, or spending less on equally important public objects, he says that much could be done without increasing expenditure. He complains that much of the money devoted to educational purposes is spent on buildings and their decoration and very little on the purchase of books, &c., and that Englishmen of inferior ability are appointed members of the Indian Educational Service on big salaries, when competent Indians are available on smaller salaries. He ascribes this to the narrow and bigotted policy of the Indian Civil Service men in the India Council. He agrees with Sir Henry Clark that the control of education should be transferred from the Local Government to the Government of India and that there should be a Minister of Education in India. Until then, he says, there is no prospect of the wise and economical expenditure of the money devoted to education.

57. The *Advocate* (Lucknow), of the 18th June, refers to the affairs of the Khalsa College and remarks that "from the fate that has recently overtaken the Khalsa College one cannot but conclude that either the history of the Sikhs having ever ruled an empire, even to the carrying of their flag into the very heart of Afghanistan, was a myth or that the Sikh nation has since the British occupation of the Panjab aged fast and arrived at the stage of senility associated with old age." "Indian statesmen," the editor says, "have not been slow to detect a general emasculation in the people; some suspect that Indians are intentionally held in leading strings and are meant to be kept in a stage of perpetual tutelage, and the story of the changes that have come over the management and constitution of the Khalsa College bears ample testimony of this." He says "the College has thus been rendered into an officialized institution pure and simple and the flower of the Sikh graduates have been given no voice in its management, not to mention complete control over it." He hopes that the education committee of the Khalsa Diwan will carry out its scheme of educational improvement independent of the Khalsa College Committee, which is the best way to establish their reputation as to their capability to manage their own affairs.

ADVOCATE, 18th June 1908.

The Khalsa College.

(f)—Agriculture and questions affecting the land.

58. The *Urdu-i-Mualla* (Aligarh), for April (received on the 12th June), contains an article by Ajit Singh, headed "The Real Causes of Famine", in which he says that they are not due either to successive droughts or to over-population, but to the inordinate increase in Government revenue and the systematic destruction of Indian industries by the East India Company and the British Government.

In conclusion, he says that the only measure by which prosperity may be restored is boycott, not political, but commercial.

URDU-I-MUALLA, April 1908.

The real causes of famine.

59. The *Hindi Hindosthan* (Kalakankar), of the 14th June, says that in view of the fact that the bulk of the population of India is entirely dependent upon agriculture for their living, it is much to be regretted that the financial condition of the Indian agriculturists is not good. Most of them have hardly one good meal in the day. The editor, therefore, urges the necessity of suitable steps being taken by Indian leaders to encourage the agricultural development of India. He acknowledges with gratitude the steps that Government has been taking in this direction and calls upon his countrymen to co-operate with it in establishing agricultural schools and experimental farms.

HINDI HINDOSTHAN, 14th June 1908.

The agricultural development of India.

60. Puttu Lal, Secretary to the Dayanand Orphanage, Agra, writing in the *Arya Mitra* (Agra), of the 16th June, requests the various branches of the *Arya Samaj* to take orphans under their protection and send them on to the Agra Orphanage—even at the cost of that institution—but on no account should orphans be allowed to fall into the hands of the followers of other religions.

ARYA MITRA, 16th June 1908.

Orphans.

(g)—General.

NIZAM-UL-MULK, 8th June 1908.

Musalman employees of the Irrigation department.

61. A correspondent writing to the *Nizám-ul-Mulk* (Moradabad), of the 8th June, complains that Rai Sri Ram, Executive Engineer, Babu Lal, Deputy Magistrate, Ganges Canal, and Raghubir Prasad Varma, Assistant Engineer, Ganges Canal, and other officials are oppressing the Musalman employés of the department, degrading them from their posts and insulting and molesting them in various ways.

He requests His Honour the Lieutenant Governor to have enquiries made into the matter and save the Muhammadan staff from the oppression of Hindu officials.

MUSAFIR, 8th June 1908.

Press prosecutions.

62. The *Musáfir* (Agra), of the 8th June, while referring to the prosecution of two Mahratti papers in Bombay and to the refusal of the trying magistrate, who did not know Mahratti, to transfer the case to the Sessions where a Mahratti-speaking jury would be available, remarks that it is strange that a man who does not know a language should have the right to consider the merits of scholarly writings in that language.

BHARATBASI, 9th June 1908.

A fresh murder at Allahabad.

63. The *Bháratbási* (Allahabad), of the 9th June, reports a fresh case of murder in Daraganj Ward, Allahabad, and says that this is the latest of a series of murders that have taken place in Allahabad within the last two or three months. The editor requests the authorities to take steps to put an end to this scandalous state of affairs in the capital of these provinces.

ANAND, 11th June 1908.

Mr. S. H. Butler.

64. The *Ánánd* (Lucknow), of the 11th June, supports the proposal of a memorial being raised to Mr. S. H. Butler in recognition of his valuable services to Lucknow, but suggests that the memorial should take the form of a work of public utility and that the funds should not be wasted in erecting a statue or a fountain.

ABHYUDAYA, 12th June 1908.

Kayasthas and public service.

65. Referring to the restrictions on the employment of Kayasthas in the public service, the *Abhyudaya* (Allahabad), of the 12th June, advises them not to be disappointed but to take to trade and industry as being equally beneficial to themselves and to the cause of the country.

SWARAJYA, 13th June 1908.

Temporary benefits.

66. The *Swarájya* (Allahabad), of the 13th June, reproduces, from the *Urdu-i-Mualla* (Aligarh), an article headed "No Thanks are Necessary for Temporary Benefits."

V.—Legislation.

MUFID-I-AM, 10th June 1908.

Endowments.

67. The *Mufid-i-Ám* (Agra), of the 10th June, referring to Dr. Rash Behari Ghose's draft bill regarding endowments, suggests that the managers of these endowment trusts should be compelled to publish periodical accounts, and if they do not do so, the district magistrate or the public should be able to compel them to do so. The editor thinks that the members of the boards of managements of trusts should not be elected for life, but for specific periods.

ABHYUDAYA, 12th June 1908.

The Explosives Act.

68. Although no advocate of repressive measures, the editor of the *Abhyudaya* (Allahabad), admits, in the issue of the 12th June, the necessity for enacting the Explosives Act, for anarchism was a new danger in this country and it must be suppressed by all means. But, he says, it is to be deplored that Government passed such an important enactment in such hot haste. It ought to have published the draft bill in the *Gazette* for public criticism, for it could afford to wait for some time, as is evident from the tenour of His Excellency the Viceroy's speech. Had it done so, two important advantages were sure to follow—firstly, Government would have showed that it recognizes the weight of public opinion; and, secondly, a few useful modifications would have been made in the Bill. The editor urges that the definition of the term "explosive substances" is too comprehensive and is likely to bring even innocent persons into trouble. It is true that the English Explosives Act also contains a similar section. But there is vast difference in the standards of honesty of the English and of the Indian Police. If some unscrupulous persons colluding with the police put any explosive substance in the house of an individual to whom they bear ill-will, how would that individual prove that he had not

brought it into his house himself? It is true that section 7 mitigates the chances of an innocent man coming to grief under the Explosives Act. But it does not protect him sufficiently. In view of the present state of affairs in the country, the Explosives Act, in spite of its section 7, is likely to bring innocent persons into trouble and thereby give a fresh cause for discontent. Had Government consulted public opinion and not passed the Bill in a hurry, these defects would have surely been removed. It is to be hoped that Government will accord permission to the institution of cases under this Act only after mature deliberation.

The Indian Explosives Act.

69. The *Advocate* (Lucknow), of the 14th June, referring to the passing of the Indian Explosives Act, remarks that this legislation was extremely necessary, as bombs may have easily taken the place of *lathis* and might have been used to avenge private grudges. But the editor thinks that undue haste was used in passing the measure. He says that there are at least two sections which may be turned by the police to their advantage, and they may use them to harass the people. Referring to section (5) he says that the police may put some explosive substance in a house belonging to a respectable man or even under his control, and thus get him sentenced. He further says that in the sixth section the words "supply of money" are very wide and innocent persons may be hauled up for helping individuals or societies with money thinking the objects for which money is being collected to be of a philanthrophic nature, but which are in reality for furthering conspiracies against the Government. These defects, he says in conclusion, might have been removed if the non-official members had been consulted.

ADVOCATE, 14th June 1908.

Enactment of repressive laws.

70. The *Hindustani* (Lucknow), of the 17th June, reproduces the comments of the *Advocate* (Lucknow), of the 14th June, on the enactment of repressive laws.

HINDUSTANI, 17th June 1908.

Enactment of repressive laws.

71. The *Swarájya* (Allahabad), of the 13th June, referring to the passing of the Explosives and Newspapers Bills into law, remarks :—

SWARAJYA, 13th June 1908.

"Our Legislative Council has passed these Bills with great vigour and now whatever remains to us of our liberty will be swept away. Up to this time we had the satisfaction of ventilating our grievances amongst ourselves, but now we have been deprived of even this safety valve. The law is becoming daily more rigorous and fresh measures are being enacted to reduce our liberty to the narrowest straits. Such legislation is not calculated to destroy the germs of anarchism in India, but will help in their development. To expect that these germs will be destroyed is to "throw dust on the pages of history." Up to this time it was penal to possess arms without a license, but now a man will be prosecuted for having in his possession powdered saltpetre, charcoal, or sulphur. By the enactment of the Newspapers Act, magistrates have been empowered to prosecute and punish all journalists whom they think opposed to the policy of the Government. This law will make the existence of all independent papers impossible."

The Newspapers Act.

72. The *Indian People* (Allahabad), of the 14th June, referring to the new Newspapers Act, remarks :—

INDIAN PEOPLE, 14th June 1908.

"The terms of the Act are not precise. Besides the incitement to murder and any offence under the Explosive Substances Act, a newspaper will be liable to prosecution for incitement to 'any act of violence.' This vague expression will cover wide ground and may be interpreted wrongly. The law as it stands provides for almost everything and any newspaper that incites to acts of violence may be easily bound down. The new power that is taken is to make it impossible for a newspaper to incite to murder. Any violence short of homicide can be amply dealt with by the existing law, nor would it be proper to confiscate a printing press for an incitement to violence of a minor form. In cases of assaults upon Indians by Europeans, the favourite comment of Kristo Das Pal was, 'why did he (meaning the Indian) not return blow for blow?' Would that be an incitement to violence? The other day the *Asian* suggested the shooting of Indians at sight. Would that be treated as incitement to murder and dealt with under the new law?"

In a subsequent article the editor remarks that His Excellency the Viceroy was wrong in thinking that a general press law would be welcomed by the more sensible papers. Such legislation, on the contrary, would give

offence to the more respectable papers, as they would be thereby placed in the same category as the *Yugantar* and the *Bande Mataram*. He further says that if the Government had the least regard for public opinion (as expressed in the Indian press) half the discontent in the country would vanish at once. He complains that neither in the administration nor in the legislation of the country is the slightest weight attached to public opinion. As the Government is strong enough to overcome all opposition, it takes no note of the representation of the people, and the result is that there is no co-operation between it and the people. If there is the least indication that the Government is going to set some value on public opinion most of the difficulties of the administration will disappear. If there were more redressing and less repressing, he says in conclusion, the official picture of a happy and prosperous India would have been a reality instead of a chimera.

ARYA MITRA, 16th June 1908.

The Newspapers Act.

73. The *Árya Mitra* (Agra), of the 16th June, referring to the Newspapers Act passed on the 8th idem, says that it has taken away the liberty of the press. No longer will the newspapers now express their independent opinions. It is an explicable enigma why the entire press has become subject to law for the levity of a few journals. No sensible journalist writes anything calculated to arouse hatred. It is, however, a different matter if he uses strong language in publishing what he thinks to be the truth.

CITIZEN, 14th June 1908.

The new repressive laws.

74. The *Citizen* (Allahabad), of the 14th June, has the following :—

"It may safely be asserted that throughout all India you will hardly come across a handful of men who will conscientiously lend their support to the two violent measures of law introduced by the Supreme Government on Monday last. It is said that the three non-official Indian members present—the Tikka Sahib of Nabha, Munshi Madho Lal of Benares, and Nawab Syed Mahommed of Madras—gave their support to the measures. While we are bound to take this statement with the proverbial grain of salt, we cannot help appreciating the delicacy of feeling which prompted the Hon'ble Tikka Sahib in not condemning the measures in stronger terms than he employed. No other course was in fact open to the Hon'ble Member. After that the Government of India put forward the plea that the passing of the Explosives Bill could not be postponed for a single day, in view probably of the panic that the Bengali bomb-thrower had produced; had the non-official member urged anything to the contrary, surely his motive would have been misconstrued. The Hon'ble Tikka Sahib, of course, drew the special attention of Government to clause 7 regarding restriction on the trial of offences and requested that all the defects of appeal to the higher authorities might be removed. Sir Harvey Adamson, however, met this suggestion with the remark that it was not necessary to insist on special provisions as Tikka Sahib's complaints were fully covered in the Criminal Procedure Code.

Granting that the plea of Sir Harvey Adamson as to the existing provisions of the Criminal Procedure Code is acceptable, may it not be fairly asked whether or not the penal laws of the land were not already sufficient to enable the authorities to deal with the existing circumstances? There is section 124A. of Indian Penal Code under which the Indian journalist may be convicted and transported for life or kept in jail with hard labour, if he writes anything which may create disaffection—the meaning of *disaffection* being 'want of affection.' Thus, if an Indian journalist writes that he cannot honestly love the alien Government of the land, why his days are numbered and he must pay for it. Then there is section 153A. which provides for the promotion of bad feelings. Section 505 hauls up a journalist if he publishes a false report and cannot prove that he did it in the interest of the public. Then there is section 108 of the Criminal Procedure Code which authorizes a magistrate to deal with a journalist as with a *badmash*. As though all these fetters forged for the Indian journalist were not in all conscience strong enough, we have now had the *Incitement to Offences Act*, by virtue of which if we happen to condemn strongly the administration of a magistrate who is incapable or a despot, and if subsequent to that the same magistrate is subjected by some *badmash* to any—the least—violence, why, the press at which our paper is printed, though it may not belong to us, will be confiscated and our paper extinguished. Severe as the measure is, we submit that it is uncalled for, for under the Penal Code there is

already an offence as 'abetting or instigating the commission of an offence by the public,' the punishment for which, as provided in section 117, is three years' rigorous imprisonment. A terrible engine of oppression the present *Newspapers Act* may prove in the hands of unscrupulous men, but it does not seem to have afforded full satisfaction to His Excellency the Viceroy. Goaded to desperation by Sir B. Fuller, Lord Minto thus cries:—'It is quite possible that the Bills may not be strong enough, and in that case we should not fail to amend them. But the Newspapers Bill in no way ties our hands to the future introduction of such an Act. In my opinion a further control of the press in India is imperatively necessary.'

If we rightly interpret the threat there is the sword of Damocles hanging over our devoted heads, and it may descend on us any moment. But

Let Hercules do whate'er he may,
The cat will mew, the dog will have his day.

The present Bill has already been passed into law, others in spite of us will be equally passed into law. It will do no good to offer mere academic criticisms."

INDIAN PEOPLE, 14th June 1908.

The new Acts.

75. The editor of the *Indian People* (Allahabad), while referring to the new Acts in the issue of the 14th June, remarks that it is a fallacy to think that political crimes are the result of newspaper propaganda.

In support of his statement, he says that in Ireland the Nationalist Press is intensely hostile to England, but that crimes of an anarchist nature are rare; while Russia, where the Press is gagged, is the home of anarchy. The Mutiny of 1857, he says, was organized by *chappatis* and not by newspapers. Secret societies cannot exist in a country where the press is free. The *Yugantar* itself hinted at the existence of such societies and thinly disguised the locality where bombs were manufactured. In India, it happened by accident that violent newspapers went hand in hand with actual crime, because both were engineered by the same men; otherwise violent writings and bombs are not of necessity consequent, one upon the other.

The provisions of the Explosives Act, in the opinion of the editor, are rather severe, and there would be some difficulty in its application, although it seems to be quite sound in theory.

In conclusion, he says, money may be solicited or supplied for an apparently legitimate purpose and diverted to other uses. Premises may be occupied for a lawful purpose, but may be used for the manufacture of infernal machines. A Kabiraj's shop on Harrison Road was used for storing bombs and explosives. Is the house-owner liable? If the new law is worked in a proper spirit, there will be no complaints, but otherwise it will give rise to a good deal of annoyance and cause a good many enquiries.

ADVOCATE, 14th June 1908.

The new enactments.

76. Under the heading "A Chapter of Versuses", the *Advocate* (Lucknow), of the 14th June, says that "reflection on the latest measures—forges, one would like to speak of them—come out of the Legislative Council, suggests curious ideas. The very first idea that strikes one is the attempt made by the Government to give their action a show of calm deliberation. Lord Minto made much of the fact that what could be done in the form of an ordinance was enacted as a law in order to consult the Legislative Council—a very laudable frame of mind if the affair was what may be said to be sane legislation."

The editor then asks when a bill is introduced, considered and passed in one sitting, what opportunity is given to members for deliberation? He says "the fact is that Government wanted to give its reasons for taking the steps and not for consulting public opinion and therefore *legislated*, though in indecent haste and did not *ordinance*, which procedure would prevent the making of any statement—at least as verbose as the speeches of Sir Harvey Adamson and Lord Minto were. The meeting was a mere formality and the Acts are, all the same, ordinances, for ordinancing would have given the Government more time to reflect and produce better enactments."

He concludes by saying "how soon has the Government been affected by the cry of 'the wolf, the wolf,' raised by the Anglo-Indian press, while the warnings of representative Indians and the sober section of the Indian press fell on deaf ears only."

JEDD-O-JEHAD, 8th and 15th June 1908.

77. The *Jedd-o-Jehad* (Shahabad), in its combined issue of the 8th and 15th June, while referring to the passing of the new Explosives and Newspapers Acts, remarks that if the Government had showed the same expedition in introducing reforms, Bengal would not have been turned into a battle-field.

The new laws.

ALIGARH INSTITUTE GAZETTE, 17th June 1908.

78. The *Aligarh Institute Gazette*, of the 17th June, notes with satisfaction the passing of the Explosives and Newspapers Bills into law, and hopes that these laws will help the Government in rooting out sedition from the country. The editor says that those papers which accuse the Government of indecent haste in passing these laws are greviously mistaken and cannot realize the seriousness of the situation. He agrees with Sir J. B. Fuller, who says that the seditious propaganda owes its existence to the conciliatory policy which has been construed by the agitators into weakness and has led them to believe that the Government rests on a foundation of sand, and is in no way more stable than a house of cards. He further says that it is extremely necessary for a Government that rules over a heterogeneous population ever ready to trample on each other's rights, to be just and impartial. So it should encourage its loyal subjects while punishing the disloyal ones, which is the surest means of inculcating loyalty even among the most disaffected towards it. The Musalmans have always been on the side of law and order, and it is meet that they should be rewarded for it.

The new laws.

ADVOCATE, 14th June 1908.

79. The *Advocate* (Lucknow), of the 14th June, says that with the exception of the *Pioneer*, the English and the Anglo-Indian press generally feel satisfied with the new measure. The *Pioneer* desired the general amendment and the widening of the scope of the Press Law, as the present law cannot touch the majority of the newspapers. But, the editor says, it would not be necessary to make special representations before the Press Act is amended. The Viceroy has already hinted at the amendment: it only requires the Anglo-Indian papers to go on abusing Indians and for the Vernacular press to retaliate. He says that laws may be framed to put an end to incitement to violence, but what can prevent this expression of violence on the part of the Anglo-Indian press? It is the vapourings of the *Asian* and the utterances of men like Sir B. Fuller that are responsible to a great extent for racial bitterness prevalent in India but no serious notice is taken of them.

The Anglo-Indian press on the Newspapers Act.

HINDUSTANI, 17th June 1908.

80. The *Hindustani* (Lucknow), of the 17th June, reproduces the remarks of the *Advocate* (Lucknow), of the 14th June, on the comments of the Anglo-Indian press on the Newspapers Act.

The Anglo-Indian press on the Newspapers Act.

VI.—Railway.

ANAND, 11th June 1908.

81. The *Anánd* (Lucknow), of the 11th June, in reviewing the Railway Administration Report for last year, notes with regret that it does not mention what relief was given to the relatives of those who were killed in various railway collisions, and remarks that perhaps the lives of passengers are supposed to have no price.

Railway Administration Report for 1907.

RIYAZ-UL-AKHBAR, 12th June 1908.

82. The *Riyáz-ul-Akhbar* (Lucknow), of the 12th June, referring to the railway collision near Ghaziabad owing to the failure of the tablet system, advises the railway authorities to adopt the old line clear system in which there is very little danger.

The tablet system.

AL BASHIR, 16th June 1908.

83. A correspondent of the *Al Bashir* (Etawah), of the 16th June, referring to the frequent collisions on Indian railways, suggests that the running of goods trains should be discontinued and that a large number of goods waggons should be put on in front of every passenger train so that in case of collision passengers might sustain no injury.

Railway collisions.

VII.—Post Office.

POSTAL MAGAZINE, May 1908.

84. The *Postal Magazine* (Agra), for May, received on the 18th June, draws the attention of the Postal authorities to the following grievances of the Postal employés :—

Postal grievances.

(1) Subordinates are not granted leave when they suffer from sore eyes or from other minor complaints, unless they produce medical certificates.

(2) They do not generally get leave when they are invited to marriage cremonies or other festivities, and thus offend their relatives.
(3) Transfers should be few and after long periods, as those who are transferred have to incur large expenses when shifting from one place to another. They should be granted concessions in railway fares, and their luggage should be carried free.
(4) They should get uniforms, so that they may be respected when on duty.
(5) Promotions should not be temporary, but must be of a substantive nature.
(6) In all important offices there should be two sets of men, one for night duty and the other for day. No man should be made to work more than seven hours a day.
(7) All men getting less than Rs. 40 a month should get houses free.
(8) Graduates should not be given direct appointments unless they are willing to begin at the bottom, as they interfere with the promotion of the senior employés of the department and are generally inefficient.
(9) The stationery allowance in the Post Office is very small and should be increased.

VIII.—Native Societies and Religious and Social matters.

The flaying alive of goats.

85. The *Sháhna-i-Hind* (Meerut), of the 8th June, notes with regret that the Government of Bengal has forbidden the sacrifice of live goats, and remarks that this is infringing on the religious liberty of the people. (*Note.*—The editor, it seems, has misunderstood the order of the Bengal Government.)

SHAHNA-I-HIND, 8th June 1908.

Social intercourse between Europeans and Indians.

86. Shams-ul-Ulama Maulvi Zaka-ullah, Khan Bahadur, contributes a series of articles to the *Aligarh Institute Gazette*, for May and June, on Social Intercourse between Europeans and Indians in India. He examines in detail the various reasons such as—

ALIGARH INSTITUTE GAZETTE, May and June 1908.

(1) the differences of race, language, religion and colour;
(2) the seclusion of women in India;
(3) the customs and prejudices of the two communities;
(4) the introduction of appointment by competition to the Civil Service, and the influx of base-born Englishmen into it, who become overbearing and proud by their sudden elevation;
(5) the advice of retired civilians to the younger ones to be always overbearing towards Indians in their intercourse with them;
(6) the awakening of India, the demanding of their rights by Indians and the consequent strained relations between them and Europeans;
(7) the plea of want of time urged by many European officers; and
(8) the preferential treatment accorded to Europeans everywhere.

He considers these reasons which are advanced to account for the ever-increasing aloofness between Europeans and Indians to be false and fallacious. He maintains that the real cause of this aloofness is the insularity of the Anglo-Saxon and his unwillingness to cultivate friendly relations with foreigners. As an instance, he mentions the fact that the English resented the marriage of the late Queen Victoria with a German Prince. He thinks that there is very little chance that this aloofness between the two races will be removed in the near future, as no nation can get rid of its inherent prejudices, and as this policy of aloofness has prevented the deterioration of character which is the general consequence of intercourse with an inferior race, just as was the case with Musalmans who lost all their good qualities owing to their intimate relations with the Hindus. He thinks that inherited prejudices are so strong and have such a great hold on a nation, that even its most cherished beliefs cannot affect them. Christianity teaches the equality and brotherhood of mankind, but no European Christian puts these sublime principles into practice.

In conclusion, he says that although the English have very high ideals, they cannot put them into practice, owing to the strong influence of their inherited prejudices, and as long as Indians do not reform their society and attain to a high level of civilization, they cannot expect to meet on terms of equality with the Europeans.

RIYAZ-I-FAIZ, 12th June 1908.

Hindus and Musalmans.

87. The *Riyaz-i-Faiz* (Pilibhit), of the 12th June, notes with satisfaction the laying of the foundation stone of a Hindu temple by the Nawab of Maler Kotla, and hopes that this will draw Hindus and Musalmans nearer.

JAIN GAZETTE, 16th June 1908.

The Parasnath Hill.

88. The *Jain Gazette* (Deoband), of the 16th June, contains, as usual, a number of articles on the Parasnath Hill from correspondents, one of whom urges that Government has dared to oppress the Jains as it looks upon them as a timid and weak community and that they should show a brave front to it so as to make it evident to the authorities that they (Jains) would rather sacrifice their lives, property and all than see their religion insulted by the construction of bungalows on their sacred hill. Another correspondent impresses upon the Government the dangerous consequences likely to ensue from interference on its part with the religion of the Jains and exhorts their countrymen to seek redress for their grievance by appealing to His Majesty the King-Emperor. A third thinks that a memorial to the Government from a general meeting representative of all sections of the Indian population will carry due weight with it and dissuade it from wounding the religious susceptibilities of the Jain community by the erection of bungalows on their sacred hill. A fourth says that at a meeting held on 10th May at Majguva in Saugor, a number of persons (a list of whom is given in the paper) volunteered themselves to go to the Parasnath Hill and ask the authorities to take their lives before laying the foundations of their bungalows.

IX.—Miscellaneous.

ABHYUDAYA, 12th June 1908.

Mr. Clarke.

89. The *Abhyudaya* (Allahabad), of the 12th June, contains the following :—

"The *United Provinces Times*, of the 16th May, writes that Mr. Clarke was arrested and kept in the lock-up for being drunk. Before the magistrate he said he could not tell how he came into the lock-up. He was fined Rs. 10. Mr. Clarke is Superintendent of the Court of Wards department of the office of the Board of Revenue."

ADVOCATE, 14th June 1908.

Inspection Bungalows.

90. A "Native Officer" writing to the *Advocate* (Lucknow), of the 14th June, on the subject of Inspection Bungalows, takes exception to the use of the word "native" and says that it is wrong, vulgar and insulting. He says that an invidious distinction is being made in favour of Europeans, and it is by such means that subordinate European officials treat Indians contemptuously. Indian officers have as much claim to the use of these bungalows, when on Government duty and accompanied by their families, as Europeans. It would have been well, he says in conclusion, if the Chief Engineer had merely ruled that Indian officers, not conforming to English modes of life, should take care not to spoil the rooms when occupying them, and there would have been no unpleasantness in this connection.

Naini Tal:
The 20th June 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

1. The *Hindi Pradíp* (Allahabad), for April (received on the 15th June), contains a poem under the marginally noted heading, in which the writer says:— HINDI PRADIP, April 1908.

"What is the bomb?"

"The 'bomb' is neither the result of the '*swadeshi* movement' nor an instrument of 'boycott' or '*Swaraj*.' Indians know nothing about it . . . . . Newspapers and orators have not brought it into existence. Neither does it owe its appearance to '*Bande Mataram*.' Indians ought not to be blamed for it, since they are incapable of making such things.

'It' is a delusion created by the Anglo-Indian press which unjustly incited the English. It has taken this form for the oppression that was committed on innocent Hindus. Know 'it' for certain to be the tumour of the heart (of the people). It is all due to English education. 'It' is the chief of the miseries to which Indians are exposed and is the venom vomitted by their enemies. Editors in common with others condemn it as a sin . . . . . When kings commit intolerable oppression and the oppressed cry in vain, when the grievances of the poor and oppressed are not redressed, historical facts repeal themselves.

'*Madhava*' asks who has perpetrated this evil deed? Consider what it is that is called bomb."

2. A correspondent in the *Hindi Pradíp* (Allahabad), for April (received on the 15th June), says that the Anglo-Indian newspapers allege the *swadeshi* movement to be the cause of the appearance of the bomb in India and urge the Government to suppress it with a strong hand. But if they were to look closer into the matter they would find out that the universal discontent prevailing in the country is its root cause. Those who advise the Government to adopt a policy of repression and coercion in connection with the bomb outrage are its enemies. It is a fact established by history that such things cannot be put down by repression. As long as the Anglo-Indian papers continue to create racial hatred by their violent writings, as long as the Government persists in disregarding the demands of the people and in considering them to be unfit for the rights which they deserve, and above all as long as they continue to die of starvation, disaffection will not abate in the country. Repression, under the circumstances, is futile, for it will only create desperadoes, who will not grudge the sacrifice of their lives in what they consider to be the cause of their country. HINDI PRADIP, April 1908.

The bomb outrage.

3. Referring to the house searches at Agra, the *Bháratbási* (Allahabad), of the 16th June, remarks that so far there has been peace in these provinces and that His Honour Sir John Hewett should take steps to prevent the police from creating unrest in these provinces by making indiscriminate house searches, such as they did at Agra. BHARATBASI, 16th June 1908.

House searches at Agra.

4. The *Riyáz-ul-Akhbar* (Lucknow), of the 20th June, referring to the regret expressed by the *Hindustani* (Lucknow), at the house searches in Agra and Aligarh, remarks that the police cannot be blamed if they searched the houses of respectable people, when attempts were being made to subvert the Government. The police, the editor remarks, must be praised for the admirable manner in which they conducted the searches. RIYAZ-UL-AKHBAR, 20th June 1908.

House searches.

5. The *Mashriq* (Gorakhpur), of the 23rd June, referring to the house searches in Benares, Agra, and Aligarh, remarks that as all these searches proved futile, and as the people whose houses were searched have been publicly disgraced, they deserve some sort of compensation. The editor hopes that His Honour the Lieutenant Governor will prevent the occurrence of such incidents again and will do something for the people who have suffered. MASHRIQ, 23rd June 1908.

House searches.

INDIAN PEOPLE, 25th June 1908.

House searches continued.

6. The following is an extract from the *Indian People* (Allahabad), of the 25th June :—

"The house searches that were made at Aligarh on the 9th instant produced nothing of importance. Since then a large number of houses have been searched in villages in the *mofussil*. In some instances the houses of respectable zamindars were searched but nothing of an incriminating nature was found anywhere. The *Vedic Asram* has received particular attention. The institution is something like a boarding house built by the *Arya Samajists* of the district. About forty boys live there. The institution being closed for the summer recess the boys have gone home. The houses of almost all of them have been searched. Some of the boys were brought to Aligarh by the police and it is said they were detained in custody. Some of them, it is further said, made certain statements to the Magistrate. Some boys who had been sent for, went direct to the Magistrate and asked him to take down their statements as they feared ill-treatment from the police if they went to them. The Magistrate took down their statements. One boy while in police custody managed to write a letter to his brother and to send it. In this letter he complained of ill-treatment by the police. This letter has been submitted to the Magistrate. There is a wide feeling of insecurity in the Aligarh district. There is a persistent report that an attempt will be made to implicate six or seven persons, in some conspiracy, and there is an apprehension of a repetition of the Etawah and Rawalpindi dramas. Two police officers have been suddenly transferred. Hoti Lal's case came up on the 22nd instant. Not a single copy of the seditious leaflet has been found at Aligarh."

CITIZEN, 21st June 1908.

Hoti Lal Varma.

7. The *Citizen* (Allahabad), of the 21st June, has the following :—

"A correspondent writes from Aligarh under date 11th :—This town has hitherto been totally free from all sorts of political prosecutions and house searchings, but the authorities have now begun to smell sedition in every movement of every forward resident of the place. The court officers are inhaling the same atmosphere that the Europeans stationed in Bengal are breathing and their suspicion of the seditious character of the educated Indians is gradually assuming proportions equally tremendous. Detectives, to earn the good looks of their European officers, are working in the streets and markets in various garbs with great vigour to prove themselves in no way inferior to Sherlock Holmes. Such being the pervading ideas, it is no wonder that the houses and shops of some innocent persons were searched into on the 9th instant by the order of the Magistrate. He said that the searches were made to find a certain seditious leaflet which it is said was circulated by some mischievous person. But the searches came to no result as the leaflet could nowhere be found. It was not without some pains and loss of time that the authorities came to know the name of the sender from Aligarh of the telegram that appeared in the daily *Bande Mataram* of the 11th ultimo. Mr. Hoti Lal Varma was found to be the sender and was consequently arrested at Agra. He was brought over to Aligarh and was tried by the Magistrate. The details of the case are still a mystery, as the case was taken up by the Magistrate on the 9th instant which was a public holiday owing to *Dasehra Ashnan*. Strict secrecy was observed in trying the case.

From another account it appears that Hoti Lal took his trial before the District Magistrate, Aligarh, on the 10th instant. Accused admitted having sent a telegram to the *Bande Mataram* but disclaimed the wording published. The case was postponed to the 22nd. Meanwhile Hoti Lal was taken to Agra to be tried on other charges. There were others there believed to be implicated in the affair. Several houses have been searched at Aligarh. Among these was the place of Mr. Hasrat, the Muhammadan nationalist poet and editor of the *Urdu-i-Mualla*. Nothing incriminatory was found."

ABHYUDAYA, 19th June 1908.

Lord Morley on the present situation in India.

8. The *Abhyudaya* (Allahabad), of the 19th June, while reviewing the speech made by Lord Morley on the present situation in India at the Indian Civil Service Club dinner, notes with gratification that he has realized the gravity of the situation and knows the remedy to apply. He fully understands that mere repression will do no good unless accompanied by measures calculated to satisfy the growing aspirations of the Indians.

ABHYUDAYA, 19th June 1908.

Sir B. Fuller on the present situation.

9. Commenting on the views of Sir B. Fuller on the present situation in India, the *Abhyudaya* (Allahabad), of the 19th June, observes that sedition has grown in India owing to the want of firmness on the part of Government in rectifying its mistakes and not owing to its repressing the people, as is maintained by Sir B. Fuller. Had Government set aside the partition of Bengal, Indians would not have looked upon it as done through fear. They would have taken it to be the result of the Liberals coming into power. The editor says that the deportation of Lala Lajpat Rai and Ajit Singh was a very serious mistake and Government acted wisely in releasing them at an early date. Had they not been released, the present discontent would have been intensified all the more. As to the proposed reforms, he says that the people of India do not take them in the light of reforms but only as retrogressive measures, and, accordingly, they do not consider that they were inspired by fear as Sir B. Fuller appears to believe they were.

ABHYUDAYA, 19th June 1908.

Government and the present situation.

10. The *Abhyudaya* (Allahabad), of the 19th June, says that the only way for the Government to relieve the present situation is to adopt such measures for the good of the country as will convince the people that it governs them in their own interests. Belief in a disinterested policy on the part of Government, the editor says, will be far more effective in establishing the security of British rule than the fear inspired by the army, police, and all the secret agents of Government.

INDIAN PEOPLE, 21st June 1908.

Englishmen and India.

11. The *Indian People* (Allahabad), of the 21st June, has the following under the heading "Try It Yourselves":—

"When Englishmen write about the wisdom and benevolence with which India is governed, we are reminded of the following little anecdote: In the old days of slavery in the Southern States of America, a negro ran away from his master and, assisted by sympathizing friends, escaped to Canada. He settled there and prospered. He happened one day to be talking to an Englishman about his former life. It appeared that when he was a slave his master had not been harsh or brutal, but had, on the contrary, treated him kindly. 'Why, then, did you run away?' asked the Englishman. 'Oh,' replied the negro, 'the place has not been filled yet; if you think you would like it you can have it yourself.' So, too, we suggest to English journalists, that if they really admire the Indian system of government they should try it themselves. Every year sixty or more new members of the Indian Civil Service are sent out to govern India. Let them stay at home and govern England. We are sure they would be willing to undertake the work if it were offered to them. Replace Cabinet, House of Lords and House of Commons and Judges by the successful candidates in a competitive examination. Or, at least utilize the talents of those men who have left the service. It seems a pity that the genius and administrative capacity of retired Lieutenant Governors should be wasted in the India Office. Give them in England what they had in India, more than the powers of King and Prime Minister combined. If, as we suspect, the English are not willing to accept this suggestion, we can only say that it seems a little unreasonable to blame others for finding fault with a system of government which they themselves would find intolerable."

SWARAJYA, 20th June 1908.

Arabindo Ghosh.

12. The *Swarájya* (Allahabad), of the 20th June, publishes the appeal issued by Arabindo Ghosh's sister on his behalf.

INDIAN PEOPLE, 25th June 1908.

Appeal for Mr. Arabindo Ghosh.

13. Referring to Miss Sarojini Ghosh's appeal on behalf of her brother Arabindo Ghosh, the *Indian People* (Allahabad), of the 25th June, says that taking into consideration Mr. Arabindo Ghosh's position and his great qualities, his vow of poverty in the service of his country and his spiritual character, there is no question but that Mr. Ghosh's arrest has come as a shock to the whole country and it is impossible not to sympathize with such an appeal couched as it is in judicious and delicate language. The editor says "some people are apprehensive that contributions to his defence fund will be treated as a mark of sympathy with the conspiracy. We do not think so. Those who believe him to be innocent, or admire him, ought to help him. For the rest, the ban of suspicion does not matter, because men are suspected alike with and without cause."

ANAND, 18th June 1908.

Sedition in the United Provinces.

14. A correspondent in the *Ánánd* (Lucknow), of the 18th June, expresses his surprise that the authorities have scented sedition in the United Provinces, the inhabitants of which have always been known to be the most loyal subjects of the Government and whose unflinching loyalty was only recently testified to by Sir James Digges LaTouche. He urges Government not to suspect the loyal people of these provinces of sedition for to do so would be putting loyalty at a discount.

INDIAN PEOPLE, 25th June 1908.

The position of affairs in Calcutta.

15. The *Indian People* (Allahabad), of the 25th June, reviewing the position of affairs in Calcutta, observes "even Anglo-Indian ex-officials are satisfied that it is not a passing phase but the development of a new birth. Open sedition has been put down for the time and secret conspiracy has also been brought within the meshes of the law, but the conviction is growing that neither the one nor the other can be put out of existence by the application of force alone. There is a call for constructive statesmanship, a frank recognition of the truth that a new and powerful leaven is at work and the old methods of governing will not stand the strain of the new forces that have come into being."

HINDI PRADIP, April 1908.

Future of India.

16. Under the heading "Signs of The Future" a correspondent in the *Hindi Pradíp* (Allahabad), for April (received on the 15th June), points out that as the world moves in cycles, a fallen nation has everything to gain, for its next stage will be one of progress, whereas a great and exalted nation of to-day will be humble in the dust to-morrow. The present cycle has begun from the east and Japan is its precursor. The seed of nationalism in India will be long in taking root. It requires that manure and moisture which is being supplied, although inadequately, by the growing patriotism and enthusiasm of the Indians, and which will enable them even to sacrifice their lives. Men of the old school cannot be expected to furnish this manure. It will be provided by the rising generation of Indians—school boys and college students. Signs of the future prosperity of India are becoming visible. For the service of the country, volunteers are coming into existence. They provide a very good means of bringing about the regeneration of India and they are multiplying in number day by day. The day is near when volunteers will come into existence in every village, howsoever small. These are very good symptoms for making a subject race fit for independence *(Swachhandta)*.

NAGRI PRACHARAK, May 1908.

Regeneration of India.

17. The *Nágri Prachárak* (Lucknow), for May, contains a number of verses in which the writer says that "true *swadeshists* are those who make social reforms, look upon the attainment of *swaraj* as the goal of their lives and the enforcement of boycott as a means of elevating their country." He calls upon the Indians to be true *swadeshists*, if they want to bring about the regeneration of their motherland.

ROHILKHAND GAZETTE, 8th June 1908.

Indian patriotism.

18. The *Rohilkhand Gazette* (Bareilly), of the 8th June, referring to the ever-increasing litigation and to the reluctance of Indian passengers to accommodate each other in railway trains, and to the mutual hatred and enmity prevalent in India, remarks that in the face of such things, no one can believe that the people of India are patriotic or feel for one another.

CITIZEN, 25th June 1908.

India and sedition.

19. The following is an extract from the *Citizen* (Allahabad), of the 25th June:—

"The *Madras Times* suggested some time ago that a Cromwell or a Napoleon was wanted for India to keep down sedition and anarchism. A correspondent to that paper very neatly replied to the demand. Wrote he:—

'It may surprise you to hear that your suggestion that a man of the character of Cromwell or Napoleon should be sent out to govern India has already for some time been under the consideration of Lord Morley by express command of His Majesty the King. Lord Morley and the India Council have, however, sought in vain in England for a man of the requisite firmness of character. There was some hope of discovering the right man in Spain and the name of the present representative of the House of Alba was mentioned. He was found, however, on further enquiry, to lack the great qualities of his illustrious forefather. I am, however, in a position to say that the real object of His Majesty's forthcoming visit to Russia is the selection of a Governor General of the right type. Your recent

news that it was connected with the sale of India to the Czar is altogether without foundation. But His Majesty has been led to believe that men of the high character of Ivan, the Terrible, are still to be found among the Muscovites or the Tartars, though the decadent races of Western Europe no longer produce them.' "

Political Freedom.

SWARAJYA, 20th June 1908.

20. The *Swarájya* (Allahabad), of the 20th June, publishes an article headed "Political Freedom" of which the following is a translation :—

"There is the cry for *swaraj* from all quarters of India, and its people are now once more, after centuries of subjugation, inspired with ideas of liberty. Now the question is : 'Do Indians want political freedom, and in what measure ?' Our opponent says that conquered races should not hanker after freedom. They must be content with their lot, and must be thankful for what is done for them by the dominant race. But should the conquered races quietly accept this dictum and make no efforts to rise from their degraded condition ? Before entering into a discussion on political liberty, it is necessary to remember that the highest aim of a man should be to attain perfection.

Education liberalises the mind and makes it impossible for a man to be selfish and to flatter others to gain his own ends. If education does not accomplish this end, then it is quite useless. There is a class of persons in India who are opposed to the force of freedom, but their existence should be ignored and it must be remembered that God helps those who help themselves. Nature itself is moving from lower forms to higher ones and all the Powers of the world are working towards one end—progress. At this time, if the people of India remain stationary and do not move on, it is their own fault.

God never intended that anyone should be a slave, and no human being has the right to encroach upon the birth-right of another. After Adam's disobedience, God made man free to follow his fancies, with the sole condition that he should not interfere with the progress of his fellow men. But if he does interfere with the advancement of his fellows, a time will come when he will rue the iniquities he has perpetrated. This truth is corroborated by history, but it would not do (for a subject race) to depend upon it and abstain from action. An Empire rests on justice and mercy, but if the rulers do not possess these qualities, there is little hope that the Empire will remain stable for a long time.

Noblesse oblige sustains an Empire while repression and tyranny destroy it.

There are some people who are throwing obstacles in the way of our progress, but remember that truth conquers in the end, and the right cause succeeds. (Here follows a long extract from Mill on Liberty.)

But liberty is not attained all of a sudden. As the nation advances in civilization, in learning, and in arts, its power will increase till it attains *swaraj*, which is its goal.

So the one thing necessary at present is progress and no one can prevent this."

Racial bitterness and unrest.

CITIZEN, 21st June 1908.

21. The *Citizen* (Allahabad), of the 21st June, referring to the racial bitterness and unrest prevailing in India, remarks as follows :—

"To our mind, the present unrest in India is not due to one or two isolated causes. There has been a change in the spirit of the people under the influence of English education, which has led to good results in some causes, and to the contrary in others. At a time like this, it is necessary that the good influence of the best men among Indians and Anglo-Indians should be exerted to counteract the results which are baneful. The worst mistake that can be made is to fan the blaze of racial hatred. For a long time past, it has been a grievance of the people that there is usually a miscarriage of justice in criminal cases in which the issue lies between Europeans and Indians. Indian papers take up these cases, and criticise them with much heat and passion ; and the result is an estrangement between Europeans and Indians. We think it is this racial feeling that accounts, in a great measure, for the prevailing unrest. The Indian to-day is not what he was fifty years ago. He is now a travelled man, and no longer dependent upon the village oracle for the knowledge of the universe. So far as intellect is concerned he feels that he is as good as anybody in the world. It is this consciousness of his own individuality that has given him a certain amount of daring and independence. The European thinks that the educated Indian is arrogant and overbearing, but that is not exactly the case. The educated Indian of the present day looks for

equal treatment with the European. The latter resents this attitude, and so there springs up bitterness between both. Instances may be quoted by the score of Indian passengers meeting with rough treatment at the hands of Europeans in railway trains. We heard of a Raja holding a first class ticket being driven from compartment to compartment to find standing room, because the European travellers would not have him. Well, this sort of thing creates racial bitterness, and the latter by accumulation grows into unrest.

The first thing to which attention should be paid, therefore, is to remove the causes tending to racial bitterness."

OUDH AKHBAR, 22nd June 1908.

The English and their patriotism.

22. The *Oudh Akhbar* (Lucknow), of the 22nd June, remarks that the one admirable trait of the English is their patriotism and their unflinching devotion to the cause of their country and nation. If they extended their sympathies to men of other nationalities under their influence, they would become popular all the world over, but this they cannot do owing to their insular character.

INDIAN PEOPLE, 25th June 1908.

The forces for and against revolutionary conspiracies.

23. The *Indian People* (Allahabad), of the 25th June, has the following :—

"Plots and conspiracies fail oftener than they succeed and they are perpetually in danger of being detected, but very few plots have been so suddenly and completely exposed as the Calcutta plot. The reasons are worth consideration. The making and use of bombs is originally a protest against the tyranny of despotism, the punishment of men and women without trial, the application of torture, ill-treatment and physical degradation and violence. The man who writhes under the knout or howls under the bastinado would naturally gloat on the sweets of revenge and would unhesitatingly fling a bomb at the man who made him suffer such agony and humiliation. Later on the feeling must have become more impersonal, every crowned head and elected ruler of a republic must have been looked upon as a tyrant in the abstract and treated as an enemy whose life was forfeited. Now, in India the brutal excesses of despotism do not exist so that the desire of personal revenge did not introduce the bomb. It was a spirit of bravado and youthful recklessness. It was more fun than anything else. Almost all were boys and they were in high spirits. The danger of the enterprise was fascinating. The concoction of explosives was a very interesting, if dangerous, occupation. Attempts at outrage and murder even, if unsuccessful, had been made more than once and the suspicions of the secret police had been aroused. Some of the conspirators themselves were warned but they did not destroy the documentary evidence in their possession. They had no informers; the police had been watching them for months, but they kept no watch over the police. They were isolated, heedless and devoid of the craftiness of conspirators and when they were caught they hurriedly made confessions even before evidence against them had been produced. Against these conspirators were arrayed not only a Government ready for all emergencies, but the resources and the intelligence of their own people. The best European detective officer could do nothing without his Indian subordinate or colleague. The whole case has been entirely worked up by Bengali detective officers. The informers watched the movements of the conspirators for weeks. The net that closed upon the band of the terrorists was drawn by their own people. So long as these conditions exist there is no fear of any conspiracy being organized on a large scale. When, however, the secret police comes to have conspirators or their friends as members of the force, when among the informers will appear men who really belong to the conspiracy then the position will become truly formidable. It is quite possible, however, that this phase of political crime and conspiracy will pass, though the awakened national instinct will not disappear. We are not very sanguine, however, that we have seen the last of conspiracies and crime, because the causes that gave them birth have not disappeared. They may now go deeper under the ground, but their extinction is doubtful."

HINDI PRADIP, April 1908.

"A dialogue between *Zaid* and *Bakar*."

24. The following dialogue appears in the *Hindi Pradíp* (Allahabad), for April (received on the 15th June) :—

"*Zaid :* Did you suppose that we would continue blind and ignorant for ever and would not wake up till the end of time?

Bakar: Yes, that was what I wished and I was pursuing a course conducive to that end. I left you in such a maze (of difficulties) that you could never get out of it.

Zaid: It seems that is why you hampered us to such an extent that we ultimately became idle and lazy and found it difficult to move?

Bakar: I gathered from history that you had been subject to slavery for centuries and that you like to remain slaves. Why then should not I have had taken advantage of your feelings on the point?

Zaid: Do you want to upset Nature and her laws? Don't you know that Nature is mutable, that it is ever changing and that it is not guided by the laws of uniformity.

Bakar: Your manners and habits indicated to me that in your case Nature, too, was compelled to change her character.

'The sun moves and so does the moon; the ways of the world change. But immovable as well as uniform is Indian idleness.' Ah! I wonder what you were and what you have come to. Is it possible that the sun should rise in the west and that night should be changed into day?

Zaid: Forsooth, this light we have received from the west. No wonder, then, that the sun rose in the west. Don't you know that God who can bring about impossible phenomena is all-powerful. He makes what is impossible possible. Take this example alone. Those who were always known to be timid, and who from their loose *dhotis* were never thought to be endowed with bravery—the Bengalis—are now striving to make their entire community brave and valiant and some of them are hazarding their lives even. It shows that it is certainly then some freak (*lit.* game) of Nature.

Bakar: Do you not want me to remain?

Zaid: No, no; you should remain (here) as our suzerain lord. The heavenly cow (meaning India) belongs to me and you alike. From that heavenly cow we have our very bones and flesh which will in the end again return to it. You come and milch it as far as possible by every possible means and then go way. We get nothing, while you swallow everything. After taking the very kernel, you do not leave even sufficient shell and husk for our bare existence. Doubtless we live, but are lifeless in every way, just as a shameless person that (*lit.* one with nose clipt) leads a miserable life? And perhaps you do not want them to gain in strength and power lest they should claim equality with you. But that is not to be now.

Bakar: Pooh! the dust beneath the foot aspires to the head! Well, now I depart to tell Lord Minto to increase the number of detectives and to quarter punitive police here and there. And I will do everything else that I can so that you may become maimed and distorted all the more.

Zaid: Well, I also warn you that you may do what you like, but these moves of yours cannot checkmate ours. It is owing to the doings of such narrow-minded people as yourself that the prestige of the Government which has so far been invulnerable has now surely begun to decline (*lit.* to be eclipsed). It is our belief that good will follow if the Government will pursue a course of justice."

HINDI PRADIP, April 1908.

"Lip-loyalty."

25. The *Hindi Pradíp* (Allahabad), for April (received on the 15th June), contains the following under the heading "Lip-loyalty":—

"It is not a fact that the officials who rule over us so cleverly, do not know these lip-loyalists. They perfectly understand what is the worth of the professions of such persons. Only recently a number of taluqdars and other gentlemen of these provinces held a meeting in the Mayo Hall to express regret at the bomb outrage. Educated men and Vakils took no part in it. The *Pioneer*, that caviling and inveterate enemy of ours, published it also. The address which was delivered in the meeting was so clumsy that the educated classes could never acquiesce in it. It also contained a resolution urging the employment of honorary detectives. Had Government respected our wishes and considered the claims of the people for their rights and privileges, such outrages would never have taken place. Where then is the necessity of becoming honorary detectives in a fit of lip-loyalty? We will call those who urge the Government to make reforms in the administration of the country greater well-wishers of British rule than those who boast of doing the work of espionage. There never was so poorly attended a public meeting in the Mayo Hall.

This shows that it was a meeting of mere flatterers. It is owing to the doings of such persons that the United Provinces are the most backward of all other provinces and there is little hope of these provinces bestirring themselves."

HINDI HINDOSTHAN, 19th June 1908.

Violent speeches and writings.

26. The *Hindi Hindosthan* (Kalakankar), of the 19th June, condemns the campaign of violent speech-making against the Government. The agitators, the editor says, should clearly understand that violent speeches and writings will not accomplish their object. If they want to make any progress, they, after proving their ability, should respectfully ask the just and kind Government for their rights and privileges and it is sure to grant them.

SWARAJYA, 20th June 1908.

An ode.

27. The *Swarájya* (Allahabad), of the 20th June, publishes the following political ode by one Bhagwati Prasad :—

"Tell those who are daily tyrannising over the natives, that they are digging their own graves (*lit.* cutting their root)."

"They shoot one and rupture another's spleen, and the tyrants say 'why do you complain ?' "

"Remember always that only those will go to Heaven who have forgotten themselves in their love for their country."

"The people of India are dying of starvation, only those will go to Heaven who help them."

"Tell them, O ! *Bahár !* (*nom de plume* of the writer) ye destroyers of exhausted *Bharat* (India), these are your last days."

SWARAJYA, 20th June 1908.

An ode.

28. The *Swarájya* (Allahabad), of the 20th June, publishes the following political ode by Narayana, its editor :—

"Why are you always oppressing us ? Why do you gag our mouths when we complain ?"

"They maltreat us, they make us fret and they wound our feelings. These tyrants are ever oppressing us."

"He is a rebel who opens his lips (to complain) and he is at once incarcerated in a prison."

"Sometimes by holding a man guilty of creating race hatred, they efface *(lit.)* justice and commit injustice."

"They are inventing things like plague, cholera, railways, motor-cars and telegraphs to subjugate us."

"You must have heard a good deal of the braggings of the *huzurs* (the English), now control yourself for the sufferers are now going to give vent to their feelings (*lit.* hold your hearts as men with buried hearts are going to cry)."

"They take away corn from all corners of the country, and we are dying of famine. They are proud of us and they are destroying us."

"They will raise no question if a white man kills a black one, but they are always handing over the black man to the hangman."

"You may maltreat us as much as you like, but remember, *sahib*, they themselves will be destroyed who are destroying us."

"One day the oppression of the innocent will be avenged. How long will they remain joyful who are making others devoid of joy ? "

"One day the twilight will dawn on the sky by the blood of the martyrs. They will be gathered to dust who are to-day oppressing (others)."

"Courage, O ! Narayana, and be not afraid. For God (Himself) helps the patriots."

SWARAJYA, 20th June 1908.

The *Veharee*.

29. The *Swarájya* (Allahabad), of the 20th June, reproduces the article from the *Veharee* (Bombay), on which the prosecution of the editor of the paper for sedition is based and remarks :—

"We are blamed, even if we sigh, (while) there is no scandal, even if they commit a murder."

SADDHARM PRACHARAK, 17th June 1908.

Moderates and Extremists.

30. A correspondent in the *Saddharm Prachárak* (Kangri, Bijnor), of the 17th June, says that it is strange that Indian politicians should be divided into Moderates and Extremists in spite of there being no substantial difference between the aims and objects of the

two parties—both demanding for *swaraj* on colonial lines. He thinks that this division is either due to the hypocracy of the leaders or to a desire on their part for self-aggrandizement, although it may be ruinous to the cause of the country. He says that hypocrites and selfish persons have never so far succeeded in making any country independent, and that it is why the leaders of the *Árya Samaj* urge the futility of political agitation. He goes on to say that several narrow-minded persons allege that the *Árya Samaj* is an obstacle in the way of the attainment of *swaraj* and discourage political progress of the country, but that the truth is that the *Árya Samajist* is not only a well-wisher of India but of all the world. The *Vedas* themselves enjoined a republican form of Government. How is it then possible that the *Árya Samaj* can be opposed to *swaraj* in the case of any particular country? The *Árya Samaj* aims at the real freedom of the country by advocating religious, social and spiritual freedom. Hypocracy and selfishness and secret murders will not give *swaraj* to any country. Permanent *swaraj* can be obtained only by coming into the fold of the catholic religious association of the *Árya Samaj*.

A Council of Notables.

31. The *Indian People* (Allahabad), of the 21st June, has the following :— **INDIAN PEOPLE, 21st June 1908.**

"The function that will be discharged by the Council of Notables is to a certain extent foreshadowed by the letter that has been addressed to the Lieutenant Governor of Bengal by four Maharajas and the Nawab of Murshidabad about the enactment of a general law for the better control of the press. These eminent and loyal noblemen are anxious for the safety of the Empire, and in their opinion the effective muzzling of the press is the only way of preserving the Empire. They 'urge the Government of India (1) to bring in some press legislation which will be able to deal efficaciously with irresponsible, insensible pressmen, and (2) to hound out all the anarchist centres in India, for from the result in Bengal one wonders what the state of things may be in other provinces.' This language is not very dignified, but it is intended to be forcible. Has the Government ever waited for advice to introduce repressive legislation or energetic executive action? Was it on the advice of a loyal nobility that the deportations were made last year, or the Ordinance was promulgated? Emergencies are recognized by the Government quicker than by any body of noblemen in the country, and action is taken without hesitation. The signatories to the letter ought to be aware that 'hounding out centres of anarchism' is not so easy as they suppose. If the influence of the nobility is to prove of any value it should be directed to tracing out the causes of discontent and moving the Government to remove them. Lord Morley recognizes that pure repression is not possible and the aspirations of the people should be satisfied, but he is after all a statesman while our Maharajas and Nawabs have no ambition to be designated by that name."

Hindi as *lingua franca* of India.

32. The *Mohini* (Kanauj), of the 16th June, while putting in a plea for the adoption of Hindi as *lingua franca* of India so as to give an impetus to the new spirit in the country, notes with gratification that Shriman Shyamji Krishna Varma, has espoused the cause of Hindi in his paper, the "*Indian Socialogist*" and has announced that he will give a donation of one thousand rupees to open Hindi classes in Calcutta, Poona and Bombay. **MOHINI, 16th June 1908.**

Tuticorin Steam Navigation Company.

33: The *Nágri Prachárak* (Lucknow), for May, says that "the Tuticorin Steam Navigation Company will raise its capital to ten lakhs of rupees. The officials supposed that the *swadeshi* cause would be ruined by their firing on helpless people and oppressing those serving the country, but who can destroy what is protected by God." **NAGRI PRACHARAK, May 1908.**

II.—Afghanistan and Trans-Frontier.

The Frontier tribes.

34. Referring to frontier raids on Torawari and Tiarza outposts as well as to those on the frontier bodering on Peshin and Chaman, the *Ánánd* (Lucknow), of the 18th June, asks whether these raids are to be regarded as tokens of friendship on the part of the Afghans or as the outcome of the frontier expeditions recently undertaken. But the wonder is, the editor says, that Government does not seem to mind whether its reputation suffers or not by the frequent repetition of these raids. **ANAND, 18th June 1908.**

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ROHILKHAND GAZETTE, 16th June 1908.

Bijnor District Courts.

35. The *Rohilkhand Gazette* (Bareilly), of the 16th June, complains that there is no waiting room for litigants and pleaders in the Bijnor Courts and suggests the advisability of constructing a building for the use of pleaders, &c.

NASIM-I-AGRA, 19th June 1908.

Handwriting.

36. The *Nasim-i-Agra*, of the 19th June, complains that the summons in Hindi or Urdu, issued by the Civil and Criminal Courts, are generally illegible. The editor thinks that this is either due to the carelessness of the clerks or to the press of work in these courts.

He asks the Government to look into the matter.

INDIAN PEOPLE, 21st June 1908.

Pleaders' clerks.

37. The *Indian People* (Allahabad), of the 21st June, referring to the recent ruling of the Calcutta High Court *re* Pleaders' clerks, remarks :—

"We might mention in this connection that a certain quarter of the city of Allahabad peopled by lawyers is frequented by a number of men who loiter about street crossings. Some of the leading members of this noble profession live in that quarter of the town and if they do not take early steps to remove this evil their fair name and fame are likely to suffer. The evil is not very formidable and it can be rooted out quietly and thoroughly by the united efforts of the Bench and the Bar."

MASHRIQ, 23rd June 1908.

Kishori Mohan Banerjee.

38. The *Mashriq* (Gorakhpur), of the 23rd June, referring to the release of Kishori Mohan Banerjee, remarks that this shows that the Government does not want to prosecute any one unjustly, and in spite of what has taken place lately, does not depart from its old traditions of even-handed justice.

ADVOCATE, 21st June 1908.

Probationary Tahsildars.

39. A correspondent of the *Advocate* (Lucknow), of the 21st June, makes the following proposals about the pay and duties of Probationary Tahsildars :—

(a) A Probationary Tahsildar should always be placed under an English-knowing Tahsildar of approved service for training.

(b) He should be allowed to exercise the powers of a Tahsildar under the guidance of his instructor.

(c) He should, like Probationary Deputy Collectors, have his pay increased on completely passing the Departmental Examination.

(d) He should be given all the officiating appointments in the district in order that he might acquire experience.

(e) And lastly he should be given the same allowance as a Tahsildar since Probationary Deputy Collectors have the same privileges as permanent ones.

(b)—Police.

RIYAZ-UL-AKHBAR, 16th June 1908.

Police reform.

40. A correspondent of the *Riyáz-ul-Akhbar* (Lucknow), of the 16th June, complains that the Government on the recommendation of the Police Commission—

(1) has abolished several grades of sub-inspectors;

(2) has made Europeans and Eurasians eligible for appointment as sub-inspectors, a post which was reserved for Indians;

(3) bestows the new post of Deputy Superintendent on raw graduates who know very little regarding detection, investigation and procedure;

(4) discourages the promotion of constables and head-constables to higher grades.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Paid Chairman for the Allahabad Municipality.

41. The *Abhyudaya* (Allahabad), of the 19th June, says that Indians have now begun to realize that municipalities are not independent and that they are entirely in the hands of officials as is evident by the decision of the Local Government to appoint a paid Chairman for the Allahabad Municipality in spite of the opposition from the majority of its members. The editor urges the Government not to appoint a paid Chairman, as his salary will press very heavily on the already over-taxed inhabitants of Allahabad and will embitter their feelings against the Government.

ABHYUDAYA, 19th June 1908.

The extension of Allahabad.

42. The *Indian People* (Allahabad), of the 21st June, referring to the proposed extension of Allahabad, remarks as follows :—

INDIAN PEOPLE, 21st June 1908.

"May we suggest to the Commissioner and the Collector to invite to an informal conference the leading residents in order to find out the real wishes of the people? Such an informal discussion, we may assure them, will be productive of much good. In the light of suggestions made by these gentlemen, they will be able to solve this problem in quite a satisfactory manner. It is always a wise policy to take the public into confidence. Implicit reliance on reports submitted by sub-ordinates in the ordinary course of official routine is not always the best way out of a difficulty. Local suggestion and advice may prove very helpful.

But what is our Municipality doing? Is it not concerned with this matter which so vitally affects the comfort and convenience of so many of the taxpayers? Let it show by its deeds that it is ever watchful of our interests."

The Moradabad Municipality.

43. The *Union Gazette* (Bareilly), in its combined issue of the 7th and 14th June, complains that the sanitary condition of the quarters occupied by the poorer people in Moradabad is very unsatisfactory, and although cholera is raging in the city, the Municipality does not take any notice of it. The editor draws the attention of the chairman to the matter.

UNION GAZETTE, 7th and 14th June 1908.

The Agra Municipality.

44. The *Surma-i-Rozgár* (Agra), in its combined issue of the 8th and 16th June, complains that the people of Agra are suffering very much owing to the insufficient supply of water as water can be had only for two hours in the day. But, notwithstanding, this the Municipality recovers its dues very regularly. The editor suggests that the people should be allowed to sink wells on their own account.

SURMA-I-ROZGAR, 8th and 16th June 1908.

The Muzaffarnagar Municipality.

45. *Al Bashir* (Etawah), of the 23rd June, reports that there is only one Musalman member in the Muzaffarnagar Municipal Board, and he, too, intends to resign as he cannot protect the interests of the Musalman community of the town alone and unaided. But it is said, the editor writes, that Pandit Jawala Prasad, the Magistrate of the district, has asked him to withdraw his resignation and has promised that he would nominate some more Musalmans to be members of the Board. These facts, he says, still lack confirmation, but if they are true the Hindus, who are strongly opposed to racial representation in corporate bodies, should pass a vote of censure on the Pandit.

AL BASHIR, 23rd June 1908.

In a subsequent note the editor remarks that he is grieved to see that the Musalmans of Muzaffarnagar are suffering and do not utter a single word in protest. Is this due, he asks, to their lack of moral courage, or are they convinced that their grievances will not be redressed by the Government. Both these reasons, he says, are to be regretted.

The Lucknow Municipality.

46. The *Hindustani* (Lucknow), of the 24th June, reproduces the comments of the *Advocate* (Lucknow), of the 18th June, on the Administration Report of the Lucknow Municipality.

HINDUSTANI, 24th June 1908.

(e)—Education.

The Allahabad University.

47. The *Indian People* (Allahabad), of the 21st June, complains that while men of inferior abilities have been nominated by the Government to be Fellows of the Allahabad University, the claims of men of such high attainments as Dr. Ganesh Prasad and

INDIAN PEOPLE, 21st June 1908.

Mr. Mulvaney of the Queen's College have been ignored in this connection. The editor hopes that the University and the Government will correct this mistake as soon as possible.

ADVOCATE, 21st June 1908.

The question of space in High Schools.

48. The *Advocate* (Lucknow), of the 21st June, referring to the proposal to limit the number attending all classes and sections in High Schools to thirty-five, remarks that although no objections can be taken to this rule on the grounds of principle, and though it may work well in the larger districts where private effort supplements the work of the Educational department, yet in the smaller districts where there are no private schools, the less brilliant scholars will have to go without education or migrate to some other place, which very few of them can afford to do. The editor says that this question has assumed a very serious aspect at Aligarh, where it is rumoured that the names of some 300 students will be struck off the rolls of the district school at the beginning of the next session. The people of the city were contemplating the opening of a new school, but they have been desmayed by the Hoti Lal incident, and there is little hope of private enterprise coming to the assistance of the Aligarh schools. The editor asks the District Board to open a new Upper Primary School at least if it cannot afford to open a High School.

HINDUSTANI, 24th June 1908.

The question of space in High Schools.

49. The *Hindustani* (Lucknow), of the 24th June, reproduces from the *Advocate* (Lucknow), of the 21st June, an article headed "The Question of Space in High Schools."

HINDUSTANI, 24th June 1908.

The Khalsa College.

50. The *Hindustani* (Lucknow), of the 24th June, reproduces the remarks of the *Advocate* (Lucknow), of the 18th June, on the affairs of the Khalsa College.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ANAND KADAMBINI, February 1908.

The *swadeshi* movement.

51. The *Ánánd Kádambini* (Mirzapur), for February (received on the 18th June), contains a poem of which the following is a literal translation :—

"Shame on him again and again who did not shed tears at seeing the constant import of foreign goods (into his country) and who did not take the vow of *swadeshi*.

Shame on him again and again who can do nothing to remedy the oppression that he sees committed in his country.

Shame on him again and again who forgetting the love of his nation does evil to his country for the sake of self-aggrandizement.

* * * * * * * *

Shame on that sovereign again and again who takes no remedial measures at hearing the cry for protection from his helpless subjects oppressed by misery."

HINDUSTANI, 24th June 1908.

Dairy Farms.

52. "A *Swadeshi*" writing to the *Hindustani* (Lucknow), of the 24th June, advocates the starting of dairy farms and the helping of artisans with money as the surest means of promoting the *swadeshi* movement.

HINDI HINDOSTHAN, 20th June 1908.

Industrial schools.

53. The *Hindi Hindosthan* (Kalakankar), of the 20th June, notes with satisfaction the decision of the United Provinces Government to open industrial schools in certain selected centres to impart instructions in weaving on improved lines and says that this will very much help in bringing about the material regeneration of India.

KAYASTHA HITKARI, 16th June 1908.

Kayasthas.

54. Various correspondents of the *Kayastha Hitkari* (Agra), of the 16th June, advise the prominent members of the Kayastha community to memorialize the Government or send a deputation to wait upon His Honour the Lieutenant Governor and request him to reconsider his decision about the admission of Kayasthas into Government service.

V.—Legislation.

55. The *Riyáz-ul-Akhbar* (Lucknow), of the 16th June, notes with satisfaction the passing of the Newspapers and the Explosives Acts and remarks that it will be welcomed by the Indian press also, as it does not place any restraints on its legitimate liberties. **RIYAZ-UL-AKHBAR, 16th June 1908.**

The new Acts.

The editor pronounces the Viceroy's speech on the occasion to be a masterpiece.

56. Laws, says the *Abhyudaya* (Allahabad), of the 19th June, depend on those who administer them for their good or evil effects. Good officials establish peace and order with the same laws which the bad ones utilize to oppress the poor and the innocent. The same can be said to be true of the two new Acts. The provision contained in them that no action will be taken under these Acts unless permitted by Local Governments cannot afford sufficient protection, for there will be little hope of protection when Governors of the Fuller type will be at the head of any province, and may include anything they please in the definition of violence. **ABHYUDAYA, 19th June 1908.**

The new Acts.

57. The *Abhyudaya* (Allahahad), of the 19th June, says that it would have been much better if ordinances had been framed instead of the two Acts, for an ordinance usually remains in force only for six months and could be converted into an enactment if occasion arose. **ABHYUDAYA, 19th June 1908.**

The new Acts.

58. The *Mashriq* (Gorakhpur), of the 23rd June, makes the following remarks on the Explosives and Newspapers Acts :— **MASHRIQ, 23rd June 1908.**

The new Acts.

(1) There is only one objection to the Explosives Act. If any explosive substance is found in a man's house he will be prosecuted and the *onus probandi* of proving that he is entitled to possess the substance found rests on him.

(2) The Newspapers Act will not put a stop to seditious writings in newspapers, and there was no need for its enactment.

(3) Some people object that drafts of the measures were not circulated and that the Indian members of the Council were not consulted. But they can be easily answered. There was no time for consulting public opinion, and it was the fault of the Indian members if they were not present in the discussion.

(4) Lord Minto's speech was at once sincere and diplomatic.

59. The *Kayastha Hitkari* (Agra), of the 16th June, while referring to the agitation that is being carried on against the recent press legislation, remarks that the press does not in any country possess unrestrained license and cannot attack with impunity either private individuals or the Government. Many Indian papers have been for some time criticising in a bitter and hostile spirit all the actions of the Government and have ignored all that it did for the good of the people. It was this perverse policy of the press which has compelled the Government to put some restraint on the freedom it hitherto enjoyed, and even this the Government has done very reluctantly. **KAYASTHA HITKARI, 16th June 1908.**

Liberty of the press.

60. The *Rohilkhand Gazette* (Bareilly), of the 16th June, notes with satisfaction the passing of the Press Act and remarks that the Government has done well in giving very little authority to the Magistrate and the Police in this connection. The editor however, advises the Government to be very careful in the application of this Act, as its scope is unlimited. **ROHILKHAND GAZETTE, 16th June 1908.**

The Press Act.

61. The editor of the *Abhyudaya* (Allahabad), writes in its issue of the 19th June, that he can take no objection to the enactment of the Newspapers Act except that it was framed in such indecent haste. He cannot believe that Government could not wait for even a month or two before passing this measure without making the situation all the more complicated. It is to be deplored that it did not give the public the opportunity of criticising this measure. Such proceedings on the part of Government only mean that it does not pay any attention to public opinion and never expects **ABHYUDAYA, 19th June 1908.**

The Newspapers Act.

it to be ever in its favour. This is a very serious political mistake for it tends to shake public confidence in Government. He says that the words "any act of violence" are too comprehensive and are likely to bring innocent persons to trouble. It is, however, some consolation that no action will be taken under this Act without the permission of Local Governments, but after what had happened in Eastern Bengal and the Punjab, one cannot expect that notwithstanding this provision, the Newspapers Act will not seriously interfere with the legitimate liberty of the press. He urges that it would have been much better if cases under this Act were tried by a Sessions Judge for the public has greater confidence in him than in a District Magistrate, and that the provision for the confiscation of the press is too harsh. It would have been more politic if for the first offence not leading to any act of violence the press were not confiscated. But as it is the number of newspapers will decline which will be equally injurious to the rulers and the ruled. It is, however, to be hoped in the end that prosecutions under this Act will be permitted only after mature deliberation, otherwise the evil which is sought to be removed will be aggravated. He does not see any necessity for the enactment of a fresh Press Act, inasmuch as the existing law together with the Newspapers Act are adequate to deal with delinquent newspapers.

MOHINI, 16th June 1908.

The Newspapers Act.

62. The Newspapers Act, says the *Mohini* (Kanauj), of the 16th June, is dangerous to native newspapers. Their position will be very precarious owing to the police and the magistracy being empowered to suppress them. It has been a total mistake on the part of the Government to direct the machinery of legislation against the entire native press for the fault of a few violent newspapers considering that the existence of the press is equally beneficial to Government and the people and its value will certainly be reduced by the curtailment of its liberty. Such being the case, the hurried enactment of the Newspapers Act will not be productive of good results. The adoption of a generous policy rather than that of repression is more conducive to relieve the present situation and restore order and peace.

SHAHNA-I-HIND, 16th June 1908.

The Newspapers Act.

63. The *Sháhna-i-Hind* (Meerut), of the 16th June, referring to the passing of the Newspapers Act, remarks that it will take away the freedom of the press in India and that there was little necessity for such legislation as the Indian Penal Code was quite sufficient to deal with sedition. The Government, the editor says, will suffer the most from this Act, as it will have little opportunity of knowing the real feelings of the people and conspiracies will be hatched without its knowledge.

ANAND, 18th June 1908.

The Newspapers Act.

64. Referring to the Newspapers Act, the *Ánánd* (Lucknow), of the 18th June, remarks that it will do no harm, provided all newspapers feel its weight. But this is not to be the case. The *Asian*, the *Englishman*, and the *Civil and Military Gazette* have transgressed all bounds of violence and if these papers had received even a warning, no one would have questioned the validity of this repression. It remains to be seen whether a warning is given to them even now.

VI.—Railway.

NASIM-I-AGRA, 23rd June 1908.

Railways in Agra.

65. The *Násim-i-Agra*, of the 23rd June, complains that passengers intending to travel by the metre gauge line are put to much trouble by the shunting of goods trains at the Agra Fort Station in the morning, which necessitates the level-crossing gates near the station being closed. The editor suggests that the shunting should be done on the other side of the station. He, moreover, complains that there are big holes in the compound of the station.

In a subsequent article he complains that although the city is intersected by railways, there is no arrangement by which people can go from one part of the city to another by rail. He asks the Railway Companies to make arrangements by which this grievance of the people may be removed.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

66. *Al Bashir* (Etawah), of the 23rd June, referring to the advice given by the *Prakash* (Lahore), to the Jains to boycott English goods and to the delicate hint that they should purchase arms and bombs, &c., with their unlimited wealth, urges the Jains to ponder over such advice before adopting it and remarks that they have hitherto been a very peaceful community, and they should not depart from their ancient customs.

AL BASHIR, 23rd June 1908.

The Parasnath Hill.

IX.—Miscellaneous.

Nil.

Naini Tal: } S. T. HOLLINS,
The 27th June 1908. } *Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.*

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Agra Magazine ...	Agra	Priya Lál Saksena ...	500 copies.
2	Allahabad Magazine ...	Allahabad	S. C. Roy	230 „
3	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	11,000 „
4	Hindustán Review ...	Allahabad	Munshi Shádi Lál ...	1,500 „
5	Poet	Mirzapur	Bhugwan Dás	Very small.
6	Student World ...	Allahabad	Bábu Chinta Mani Ghose ...	300 copies.
7	Theosophy in India ...	Benares	Theosophical Society, Benares	5,000 „
8	Virjánand Magazine ...	Partabgarh	S. S. Tug, M.A.	1,000 „
	Twice a month.			
9	Allahabad Law Journal ...	Allahabad	Pandit Man Mohan Lál Nehru	1,000 copies.
	Weekly.			
10	Pice Messenger ...	Dehra Dun	Pandit Keshwa Rám Swámi.	
	Twice a week.			
11	Advocate	Lucknow	Bábu Gangá Prasád Varmá ...	1,000 copies.
12	Citizen	Allahabad	Sen & Co., Allahabad ...	650 „
13	Indian People	Allahabad	Ramzán Ali Sháh ...	700 „
	Daily.			
14	Hindosthán	Kalakankar (Partabgarh) ...	Rája Rámpál Singh ...	200 copies.
	ROMAN.			
	Monthly.			
15	Sipáhi	Cawnpore	Sita Rám	250 copies.
	ANGLO-HINDI.			
	Monthly.			
16	Bhárat Bandhu... ...	Benares	A. P. Misra.	
	ANGLO-SANSKRIT.			
	Monthly.			
17	Prabudha Bhárat or Awakened India.	Almora	Swámi Parmánand ...	1,500 copies.
	ANGLO-HINDI.			
	Weekly.			
18	Báránasi	Benares	Bábu Rás Mohan Sarkár ...	500 copies.
19	Khichri Samáchár ...	Mirzapur	Madho Prasád	Very small.
	ANGLO-URDU.			
	Monthly.			
20	Aligarh Monthly ...	Aligarh	Wiláyat Husain	500 copies.
	URDU.			
	Monthly.			
21	Álamgir	Aligarh	Bábu Pyáre Lál	500 copies.
22	Al Aziz	Agra	Abdul Aziz Khán	500 „

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No.	Name.	Locality.	Name of publisher.	Circulation.
23	Al Hádi	Simrauta (Rae Bareli) ...	Shaikh Fárúq Ahmad ...	937 copies.
24	Al Islám	Allahabad	Hámid Husain	250 „
25	Al Nur	Nawabganj (Bara Banki) ...	Wahid Álam	50 „
26	An Nadwah	Lucknow	Abdul Hai	450 „
27	Árya Bandhu	Meerut	Dr. Rám Chandra ...	550 „
28	Árya Patra	Bareilly	Pandit Púran Mal ...	1,900 „
29	Árya Samáchár... ...	Cawnpore	Bábu Ánand Sarúp ...	500 „
30	Educational Magazine ...	Ghazipur	Rám Saran Lal.	
31	Hamdard-i-Qaum ...	Meerut	Raghu Náth Singh ...	800 copies.
32	Kanyá Saháyak ...	Meerut	Rám Dás	500 „
33	Khátún	Aligarh	Ali Muhammad Khán ...	500 „
34	Pardah Nashin	Agra	Abdul Aziz Khán... ...	1,100 „
35	Postal Magazine ...	Agra	Ditto	1,000 „
36	Satopkári	Bareilly	Bareilly Satopkári Sabhá ...	1,500 „
37	Urdu-i-Mualla	Aligarh	Fazl-ul-Hasan, B.A. ...	750 „
38	Vaishya Hitkári ...	Meerut	Vaishya Hitkári Sabhá ...	750 „
39	Victoria Yádgár ...	Sultanpur	Lakshmi Náth	300 „
40	Yadi Bayzá	Sikandrabad (Bulandshahr) ...	Saiyid Muhammad Said ...	250 „
41	Zamána	Cawnpore	Dayá Narain Nigam ...	1,000 „
42	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalíl-ur-Rahmán	300 „
43	Ziá-ul-Islám	Moradabad	Mushtáq Husain... ...	524 „
	Twice a month.			
44	Akhbár-i-Imámia ...	Lucknow	Saiyid Ábid Ali	250 copies.
45	Anjan-Akhbár	Moradabad	Hakím Mindhai Lál ...	300 „
46	Khurshíd-i-Nánpára ...	Nanpara (Bahraich) ...	Saiyid Ali	500 „
47	Muraqqa-i-Tasawwar ...	Fatehpur	Karím Bakhsh	127 „
48	Násir-ul-Akhbar ...	Meerut	Ahmad Husain	150 „
	Weekly.			
49	Agra Akhbár	Agra	Khwája Siddiq Husain ...	250 copies.
50	Al Bashír	Etawah	Muhammad Bashir-ud-din ...	850 „
51	Aligarh Institute Gazette ...	Aligarh	Muhammad Mumtáz-ud-din ...	350 „
52	Al Islám	Aligarh	Shaikh Saiyid Ahmad ...	250 „
53	An Najm	Lucknow	Maulvi Abdus Shakúr ...	400 „
54	Áwáza-i-Khalq... ...	Benares	Guláb Chand	600 „
55	Cawnpore Gazette ...	Cawnpore	Har Nám Singh	500 „
56	Dabdaba-i-Sikandari ...	Rampur	Muhammad Fárúk Hasan ...	300 „
57	Fitnah	Gorakhpur	Hakím Abdul Karím Khán ...	1,000 „
58	Hindustáni	Lucknow	Bábu Ganga Prasád Varmá ...	1,300 „
59	Jadd-o-Jehad	Shahabad (Hardoi) ...	Shaikh Faiyáz Ali... ...	280 „
60	Jádu	Jaunpur	Abdur Rahman Khán ...	Very small.
61	Kanauj Punch	Kanauj (Farrukhabad) ...	Abdur Rahim Khán ...	470 copies.
62	Káyasth Hitkári ...	Agra	Ahmad Husain	400 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
63	Mahá Vidyálaya Samáchár...	Jawalapur (Haradwar) ...	Swámi Darshananand ...	600 copies.
64	Mashriq	Gorakhpur	Hakím Barham	1,000 „
65	Mufid-i-Ám	Agra	Qádir Ali Khán Súfi ...	250 „
66	Mukhbir-i-Álam ...	Moradabad	Qázi Abdul Ali	300 „
67	Musáfir	Agra	Pandit Bhoj Dat	1,000 „
68	Naiyar-i-Ázam	Moradabad	Saiyid Ibn-i-Ali	350 „
69	Najm-i-Bázigh	Moradabad	Muhammad Ismáil Khán ...	200 „
70	Nizám-ul-Mulk	Moradabad	Qázi Mazhar Qayúm ...	367 „
71	Oudh Punch	Lucknow	Muhammad Sádiq ...	300 „
72	Qulqul	Bijnor	Qázi Nazar Husain ...	350 „
73	Rafíq Punch	Moradabad	Mahmúd-ul-Hasan ...	450 „
74	Rahbar	Moradabad	Brij Lál	400 „
75	Rastgo	Allahabad	Anand Deo Prasád ...	500 „
76	Riyáz-i-Faiz	Pilibhit	Munshi Dál Chand ...	160 „
77	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Azíz ...	500 „
78	Sahífa	Bijnor	Maulvi Ahmad Hasan ...	300 „
79	Shahna-i-Hind	Meerut	Ahmad Hasan Shaukat ...	250 „
80	Sitára-i-Hind	Moradabad	Pandit Banvari Lál ...	115 „
81	Surma-i-Rozgár... ...	Agra	Itrat Husain	184 „
82	Swarájya	Allahabad	Shánti Nárain	1,000 „
83	Tafríh	Lucknow	Ahmad Ail Kamil ...	1,000 „
84	Tohfa-i-Hind	Bijnor	Munshi Jiráj Singh ...	375 „
85	Union Gazette	Bareilly	Karam Iláhi	175 „
86	Zul Qarnain	Budaun	Faizul Hasan	700 „
	Twice a week.			
87	Nasím-i-Agra	Agra	Bíreshwar Sányál... ...	276 copies.
88	Riyáz-ul-Akhbar ...	Lucknow	Saiyid Riyáz Ahmad ...	300 „
	Daily.			
89	Oudh Akhbár	Lucknow	Bábu Manohar Lál ...	600 copies.
	ARABIC-URDU.			
	Twice a month.			
90	Al Bayán	Lucknow	Maulvi Abdul Wali ...	150 copies.
	HINDI.			
	Monthly.			
91	Ánand Kádambini ...	Mirzapur	Pandit Badri Naráin ...	Very small.
92	Bhárat Sudashá Pravartak...	Farrukhabad	Pandit Ganesh Prasád Sharma	275 copies.
93	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	400 „
94	Bráhman Sarvasva ...	Etawah	Pandit Bhímsen Sharma ...	800 „
95	Dayánand Patriká ...	Meerut	Pandit Mutsaddi Rám ...	150 „
96	Garhwáli	Dehra Dun	Pandit Girjá Dat Naitháni ...	850 „
97	Hindi Pradíp	Allahabad	Bálkrishna Bhatt	200 „
98	Jásús	Gahmar (Ghazipur) ...	Gopál Rám	500 to 600 copies.

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
99	Kalwár Gazette... ...	Cawnpore	Bábu Sita Rám	1,100 copies.
100	Kalwár Mitra	Allahabad	Bánke Lál	400 „
101	Kánya Kubj Hitkári ...	Cawnpore	Manohar Prasád	1,100 „
102	Kavindra Bátika ...	Allahabad	Bisheshar Náth	400 „
103	Kávya Kalánidhi ...	Mirzapur	Mahabir Prasád Malviya Vaidya.	
104	Kávya Sudhánidhi ...	Benares	Ram Bharose Sharma Chatarvedi.	
105	Khatri Hitkári	Benares	Balmukund Varmá ...	500 copies.
106	Kshatriya	Meerut...	Shádi Rám Varmá ...	1,200 „
107	Nágri Prachárak ...	Lucknow	Bábu Gopál Lál	96 „
108	Nigamágam Chandriká ...	Benares	Narayan Rao Marhatta ...	3,750 „
109	Sanádhyopkárak ...	Agra	Shankar Lál	400 „
110	Sanátan Dharm Patáka ...	Moradabad	Pandit Rám Sarup ...	1,350 „
111	Saraswati	Allahabad	Bábu Chintámani Ghose ...	1,600 „
112	Shri Rághavendra ...	Allahabad	Chaube Dwárka Prasád ...	500 „
113	Sudha Ságar	Cawnpore	Pandit Sahdeo Prasád Vaidya	1,000 „
114	Swadesh Bándhava ...	Agra	Kunwar Hanumant Singh ...	1,000 „
115	Vánijya Sukhdáyak ...	Benares	Bábu Jagannáth Prasád Singh	1,000 „
116	Ved Prakásh	Meerut	Pandit Tusli Rám ...	1,000 „
117	Zamíndar-wa-Krishikar ...	Agra	Kunwar Hanumant Singh.	
	Twice a month.			
118	Vyapári and Karígar ...	Benares	Thakur Prasád.	
119	Almora Akhbár... ...	Almora	Munshi Sadánand Sanwál ...	155 copies.
120	Rájpút	Agra	Lalji Singh	1,700 „
121	Samrat	Kalakankar	B. B. Lal Ramésh Singh Ju Deo.	
	Weekly.			
122	Abhyudaya	Allahabad	Sital Prasád	1,500 copies.
123	Ánand	Lucknow	Pandit Shiva Náth ...	100 „
124	Árya Mitra	Agra	Hukam Singh	1,800 „
125	Bháratbási	Allahabad	Rám Gopal Sharma.	
126	Bhárat Jíwan	Benares	Bábu Shri Kishan Varmá ...	1,550 copies.
127	Jain Gazette	Deoband (Saharanpur) ...	Pandit Shimbhu Náth ...	1,500 „
128	Sundar Shringár Samáchár...	Muttra	Jagannáth Dás	1,000 „
129	Saddharma Prachárak ...	Bijnor...	Anant Rám Sharma.	
130	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	250 copies.
	Daily.			
131	Hindosthán	Kalakankar (Partabgarh) ...	Rája Rámpál Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
132	Árya Darpan	Shahjahanpur	Bakhtáwar Singh	600 copies.
133	Baranwál Saháyak ...	Moradabad	Dwarka Prasád	500 „
134	Dharm Panch	Meerut	Surju Lál	800 „
135	Kashmír-i-Darpan ...	Lucknow	Munshi Ajodhia Prasád ...	300 „
	SANSKRIT.			
	Monthly.			
136	Saddharm	Bindrában (Muttra) ...	Vámna Chárya	200 copies.

I.—Politics.

(a)—Foreign.

1. The *Riyáz-ul-Akhbar* (Lucknow), of the 24th June, referring to the rumour that the visit of the King-Emperor to the Czar will have much influence on the Macedonian question, remarks that England and Russia cannot do anything unless they are backed up by the other European powers.

Russia, England and Turkey.

RIYAZ-UL-AKHBAR, 24th June 1908.

(b)—Home.

2. A special correspondent of the *Bháratbási* (Allahabad), writing in its issue of the 23rd June, enumerates the various searches that were made at Agra and expresses astonishment that such loyal subjects of the Government as Babu Parshadi Lal Tandon, Kunwar Kanhaiya Singh and Lala Jaswant Rai should have been suspected of having any dealings with Hoti Lal Varma in connection with the bomb incident. He questions the validity of the search of the house of the father of Babu Parshadi Lal, who lives in a separate house from his son and for the search of which a warrant was not obtained. It is alleged, he says, that the houses of those persons were searched whose names were found entered in a diary recovered from the possession of Hoti Lal Varma. It is to be deplored that the officials searched these gentlemen's houses without verifying their connection with Hoti Lal Varma. It is said that Jaswant Rai mentioned in that diary is not Lala Jaswant Rai of Agra but the person of the same name of Lahore who is the proprietor of the *Punjabee* and who paid Rs. 20 to Hoti Lal for being a correspondent of that paper. He remarks, in conclusion, that it would have been much better if only a warning had been given to the suspects in Agra and no searches had been undertaken. The officials should act more wisely in future in the interest of good relations between the rulers and the ruled.

House searches at Agra.

BHARATBASI, 23rd June 1908.

3. The *Union Gazette* (Bareilly), in its combined issue of the 21st and 28th June, referring to the expulsion of a student from the Aligarh Collegiate for contributing a seditious article to the *Urdu-i-Mualla* (Aligarh), remarks that this act will mar the national spirit of the College and will diminish the regard of the students for their *alma mater*. The editor thinks that some other mode of punishment ought to have been resorted to.

The Aligarh College.

UNION GAZETTE, 21st and 28th June 1908.

4. Referring to the rustication of a student of the Aligarh College for contributing an article to the *Urdu-i-Mualla* on the educational policy of the English in Egypt, the *Tafrih* (Lucknow), of the 28th June, remarks that it is very unfair to prevent one from giving expression to what he thinks to be true and to punish him for doing so when everybody is entitled to express his independent views.

The Aligarh College.

TAFRIH, 28th June 1908.

5. The following is from the *Advocate* (Lucknow), of the 28th June :—

Excitement at Aligarh.

ADVOCATE, 28th June 1908.

"Hoti Lal's arrest and trial had not caused so much surprise in the province as the indiscriminate searches at Agra and Aligarh. Because Hoti Lal has given out the names of certain persons as his friends : are all these persons to be disgraced and humiliated by the police ? From Aligarh we learn that searches have been made into the interior of the district, *Árya Samajists* have received special attention, the students of the Vedic Ashram built by *Árya Samajists* as a hostel have been harassed. There must be some end to these proceedings. By all means hunt down seditionists. But why should on mere suspicion otherwise respectable people be harassed and their feelings embittered ? And what is the police searching ? It is said some seditious leaflets which Hoti Lal is suspected to have distributed at Aligarh. Well, the leaflet was not any revealed book that young men should have preserved it to learn by rote in their houses. If some copies are lying concealed in some corners of Aligarh, why should the police be nervous about it ? The expert on explosives has deposed before the District Magistrate that a paper found with Hoti Lal contained a recipè of bomb-making ; the publisher of *Bande Mataram* has deposed to having received a telegram from Aligarh from

Hoti Lal. The case for prosecution was to close on Thursday last and it is said that Hoti Lal has not much defence to offer."

HINDUSTANI, 1st July 1908.

Excitement at Aligarh.

6. The *Hindustani* (Lucknow), of the 1st July, reproduces a translation of the article in the *Advocate*, of the 28th June, on the excitement at Aligarh.

ADVOCATE, 21st June 1908.

Appeal for Mr. Arabinda Ghosh.

7. The *Advocate* (Lucknow), of the 21st June, the *Tafrih* (Lucknow), of the 28th June, the *Arya Mitra* (Agra), of the 24th June, and other vernacular papers publish the appeal issued by Mr. Arabinda Ghosh's sister on his behalf.

ROHILKHAND GAZETTE, 24th June 1908.

Government and the Bengali anarchists.

8. The *Rohilkhand Gazette* (Bareilly), of the 24th June, referring to the spread of anarchism in Bengal, remarks that it is due to a grave error on the part of the Government in allowing the Bengalis to carry on agitation against its very existence with impunity. The editor is of opinion that if during Lord Curzon's time stringent measures had been adopted to crush agitation, such atrocities as are being enacted in Bengal would have never been even dreamed of. It is the unflinching loyalty of the Musalmans, he says, which keeps them from breaking forth into open rebellion. He thinks that it is sheer folly on the part of the Bengalis to dream that liberty can be attained by the use of bombs, as it can only be attained by centuries of earnest work and waiting. In the end he controverts Mr. H. Hyndman's views on the present situation in India, and concludes by saying that a little alteration in the land revenue system will do away with the unrest if there is any.

ADVOCATE, 28th June 1908.

The Calcutta sensation.

9. The *Advocate* (Lucknow), of the 28th June, has the following :—

"The promised sensation in the bomb outrage case has come in the shape of Norendro Gossain, approver's evidence. The statement appears to have been followed by numerous arrests. We think the Bengal police has acted very injudiciously in searching houses of respectable persons and arresting a number of zamindars on the uncorroborated statement of the approver. These proceedings may terrorize a few evil-doers but will surely produce a feeling of indignation at the humiliation and disgrace of respectable persons. Lieutenant-Colonel Nandi's son has been arrested because his three fingers were missing, which the retired Surgeon says can be easily explained. The Raja of Ambicanagore, the Paishkar of the Magistrate of Rungpur, and Babu Monoranjan Guha, have been arrested. Such proceedings alienate popular sympathy from State prosecutions. Great caution has to be taken at this juncture, as it is possible that indiscriminate laying of hands on people without any regard for their respectability and antecedents and refusal to grant bail even when there is not much evidence against the accused, might create a bitterness which ought to be prevented."

NAGRI PRACHARAK, May 1908.

The present situation.

10. The *Nagri Prachárak* (Lucknow), for May, contains the following under the heading "Topic of The Day" :—

"Very difficult times have come,—difficult because a quarrel has ensued between the lion and the goat. What was impossible, appears now to be possible. Is it true that helpless Indians who have long been loyal (to the Government) are to-day ready to oppose the British Lion! Although it is an incredible fact, yet one cannot deny it in view of the events that have been taking place (for some time past). The other day a well-known loyal Pandit said to me: 'Have the inhabitants of this country turned mad? What are they doing? Can the strong current of a river be stemmed by a bundle of straw? Through constant pressure, the very individuality of this nation will become extinct some day or other, what do you think?'

I said in reply: 'Leave aside this question and tell me what they [English (?)] are doing? Why is it not possible that sedition should make its appearance here when there is so much treachery to the motherland, so many domestic feuds, so many mutual differences, so much disunion, so much ignorance, so much selfishness and such a diversity of races in this country? Why are they then committing such arbitrary acts of repression, retaliation, coercion and harshness? Is there not an individual amongst all this white race inebreviated with the pride of power and so wise that he could open the eyes of all and calm them by driving away the delusion of mistaking a piece of cord for a serpent? When they have got such a

strong footing (in the country) why are they startled like children at the dreams of rebellion ?'

That learned Pandit wanted to prove by various arguments that we ourselves were to blame, but he could neither give a proper answer to our question nor could he establish our fault. At last it was decided that if Providence had not so ordained it, it was not only difficult but quite impossible that this (almost) dead nation could have been awakened. This is why such things have been taking place here. Call it the *swadeshi* movement or an attempt at self-improvement or the means of procuring two handfuls of grain—it all would otherwise have been done away with long ago through the constant efforts of the enemies of the country. But who are they that have kept it alive ? The same insensible Englishmen who are afraid of the plans of (mere) boys. It is what indicates that good days are approaching. . . . . We, day and night, look upon the doings of the English with astonishment and wonder as to what has taken place ? The editors of the *Punjabee* and other journals were punished severely, Lala Lajpat Rai and Ajit Singh were deported, Bhupendra Nath, Bepin Chandra and other respectable gentlemen went to jail —all this is nothing. Inhuman repression and oppression was practised in the Punjab. (People) were fired at in Madras, Tuticorin and Tinnevelly and arrests are still going on—that is also nothing. Shushil Kumar, a boy of fifteen years of age, endured with a cheerful countenance stripes such as are only inflicted on ordinary criminals—that is also nothing. We, day and night, only wonder what is all this that has taken place. A war between the lion and the sheep has long been considered in the world to be an impossibility. Why such a war is now taking place in India is a question that requires to be answered. People say what is impossible in this world ? There have always been constant changes in the physical as well as in the moral aspect of the world . . . . . There is thus nothing impossible in this world. The sheep can become the lion in course of time. That is our opinion. But others say that subjection for eight hundred years has made brutes of the inhabitants of this country ; their awakening is altogether impossible. What little was left of manliness in India was crushed by eight hundred years of various kinds of oppression. Where is there now any hope of progress or salvation for this country ? But wise men ask how was the pride of the indomitable King, Bali, the oppression of the dreadful Hiranya Kaship and the tyranny of the proud Rawan over Sita crushed ? Our *Shastras* loudly proclaim that God descends upon earth for making possible what is an impossibility. This is what the world constantly sees. The incarnations of Krishna, Ram, Christ, Buddha and Muhammad are not false and mere figures of imagination. Doubtless we repeat again and again that they have surely no discriminating faculty who regard the present events as due to human agency. Those who will unhesitatingly consider all this to be a divine dispensation, seeing the victory of the unselfish religion with a tranquil mind, will be filled with the love of God and will say that solitude and companionship, prosperity and adversity, beds of flowers and of thorns, embraces and blows are all given by God without our asking for them. To be inspired with joy or fear for what is our destiny is futile. They say that home and jail equally belong to the same being. If God were to kill us who can be our protector and who can kill us if He is our protector ? Those who are engaged in their work under divine inspiration cannot be led astray from their (path of) duty by any conditions of the world.

Who is afraid ? He who has not an independent mind, and he who, moved by selfishness, considers this life, fickle and unstable as it is, like a drop of water on a lotus leaf, and this unsubstantial world to be everlasting. He is afraid who has been enervated by sin and anxiety, who is indulging in all sorts of luxury and who has not been able to realize, even now the importance of altruism. He who is a philosopher takes the whole world to be Brahma, the soul to be eternal and life to be a bubble of water. He who is a humanitarian is always fearless. He has subdued the world and realized God. He is always generous and he is immortal. He regards all conditions (of life) to be in accordance with a divine decree. Realizing the ever-changing character of the world, he does not lose his self in joy and sorrow. He sees, like Prahlad, God present everywhere and thinks himself blessed, and is not upset by the oppression of tyrants. Your

Puranas declare that he who wants to slay the devotees of God is himself destroyed. Where are those to-day who killed Christ . . . . . Brethren? Those who write history, themselves forget the lessons it teaches. Had it not been so, there would have been neither degeneration nor regeneration in the world. A moth before being burnt to death in a flame cannot understand that it is the means of its own destruction. Innumerable persons die daily yet we take no lesson. That is why we are intoxicated with the enjoyment of pleasures. While one home is being convulsed with sorrow and lamentations, another resounds with mirth and revelry. One person is being deprived of his life while another is enjoying himself to his best. Those who take delight in seeing others executed do not know that their heads, too, are liable to be decapitated some day. Alas, Aurangzeb! Alas, Cæsar! and Alas, Napolean! who can fathom the deep mysteries of inscrutable human destiny? Who does not know the history of the English? They [the English (?)] have forgotten their history more than any one else. They think that they will lead a comfortable life in this way for ever. It is truly said that a happy man cannot realize the sufferings of a distressed brother. Particularly how can those who have been given to indulgence in luxuries at the expense of other men's riches, sympathize with others in their miseries, for that would decrease their own happiness? Why are they thinking of raising a statue to Clive? How did Clive acquire the empire? Who does not know that story? But the English who glory in politics feel no shame at reviewing that long-forgotten episode. A memorial pillar has been erected at Plassey. A pillar has been raised to commemorate the supposed Black Hole Tragedy. Now an attempt has been made to raise a memorial to Clive. The Muhammadans cannot understand their cleverness even in these days of deceit in preserving the memory of the Muhammadan victory (or of the victory over the Muhammadans). Their hearts (*lit.* they) are melted at hearing a few sweet words even after suffering hundreds of kicks. These days history is being disregarded everywhere. If it were not so how would this country awaken? It seems that all these unthought of events are taking place only to awaken this country."

BHARATBASI, 23rd June 1908.

Unrest in India.

11. The *Bháratbási* (Allahabad), of the 23rd June, says that the poverty of Indians is the chief cause of the unrest in the country and that it has been aggravated by the present repressive policy of the Government. The editor is of opinion that the discontent prevailing in the country could very easily be removed if the rulers were to adopt a policy of reconciliation and govern India in the interests of its inhabitants. Mildness on the part of the Government will never be construed as inspired through fear, but will be regarded in the light of that generosity and kindness which is shown by the strong towards the weak.

SADDHARM PRACHARAK, 24th June 1908.

The present situation.

12. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th June, is at a loss to understand why Hindus and Muhammadans alike should be holding public meetings in connection with the bomb incident. Will the Anglo-Indians, the editor asks, believe their professions if they will but loudly proclaim them? He goes on to say that an Anglo-Indian newspaper noted that an Indian should be regarded a disloyal subject until he adduced some substantial proof of his loyalty, and remarks that although the authorities avoid making such absurd declarations, yet they seem to share the same sentiment to some extent. But are they not right in their opinion? He thinks that they are. The oppression, he continues, which some of the Europeans are practising upon Indians, has created a panic among Europeans. Millions of the Indian masses are fast asleep and are quite ignorant as to what politics, *swaraj* or political rights mean. Still, their white rulers dream of their secret societies and are unable to enjoy a sound sleep.

ANAND, 25th June 1908.

The present situation.

13. The *Ánand* (Lucknow), of the 25th June, says that no good can be expected from the struggle which is at present going on between the Government and the people. The editor suggests that Indians will do better to give up their political agitation and reform the internal condition of the country, while, on the other hand, Government, instead of increasing the number of members of the Legislative Councils, should grant people substantial concessions, e.g. throw important administrative posts open to them.

ROHILKHAND GAZETTE, 1st July 1908.

Government and the present situation.

14. The *Rohilkhand Gazette* (Bareilly), of the 1st July, says that the appearance of the anarchist on Indian soil has compelled Government to resort to fresh legislation in order to maintain its prestige. But in view of the fact that the solidarity of Government has been firmly established in India, it would be better if the Government adopted a policy of royal forgiveness and generosity, for repressive measures and legislation cannot strengthen the hands of any Government: on the contrary, it is possible that such measures may emphasise the already existing bitterness and irritation. The editor says he does not mean that the Detective department should be neglected, that public meetings should not be prohibited, and that seditious newspapers should be allowed to go scot free. All that he means is that everything should be done with prudence and after due consideration.

AWAZA-I-KHALQ, 24th May to 14th June 1908.

Government and the unrest.

15. The *Awaza-i-Khálq* (Benares), in its combined issue of the 24th May to 14th June, has the following :—

"No doubt every sane man will agree that if the offence is proved against them, the perpetrators of the bomb outrage and the persons suspected of complicity in their actions must be severely dealt with. But statesmanship demands that the origin of this new method of political agitation should be thoroughly studied and that the causes which favour its growth should be removed."

In the opinion of the editor the following are some of the important causes to which the anarchist owes his existence in India :—

1. The Liberal ministry has altogether belied its professions and has frustrated the high hopes of Indians.

2. The unscrupulous support which a highly corrupt police in India receives from the authorities has emboldened it to commit acts calculated to set the people against Government.

3. The whipping of the students in Bengal, the incarceration of the editors, the muzzling of the press—all this has exasperated the people and compelled them to resort to violent methods of political agitation.

4. The want of cordial and social relations between Europeans and Indians and the disregard of the claims of educated Indians for high posts.

5. The weakness of the Government in its frontier policy, especially in its relations with the Amir of Kabul. If Government removes these causes of bitterness and irritation the present unrest would cease to exist in a short time.

SADDHARM PRACHARAK, 24th June 1908.

Lord Morley on the Indian situation.

16. Referring to Lord Morley's speech at the Annual Indian Civil Service dinner, the *Saddharm Prachárak* (Kangri, Bijnor), of the 24th June, remarks that it was a hope-inspiring speech and quite contrary to his former utterances on the Indian situation. Lord Morley will lay Indian leaders under a deep obligation to himself if he is fortunate enough to translate his hopeful words into equally beneficial actions. It is, however, a mystery how his thoughts have undergone such a radical change.

CITIZEN, 28th June 1908.

Lord Morley on the present situation.

17. The *Citizen* (Allahabad), of the 28th June, contains the following :—

"Lord Morley, writes a contemporary, looking at the situation in India could not but be struck with what he called 'the rather painful fact of a certain estrangement and alienation between the races in India.' He was somewhat rudely interrupted by cries of 'no' from a body of men who had helped or were still helping to carry on the administration of this country and many of whom had already spent the best years of their lives here. The fact of a certain estrangement and alienation between the ruling race and the ruled cannot be denied, and he who does deny it betrays only his ignorance. What are we to think, then, of the members of the Indian Civil Service, present and past, who did so? Are they blind to an obvious fact, or do they ostrichwise, bury their heads in the sand and will not see what is face to face with them? Lord Morley, however, was not to be put down, but told his hearers that it was idle to deny that there was a living movement among the people of India for objects which Englishmen themselves had taught them were desirable. That Lord Morley has herein correctly gauged the situation and described it accurately is superfluous on our part to point out. How blind are the men who fail to see that the inevitable effect of Western education is to create

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aspirations for a wider national life and greater freedom. One may as well carefully water a plant and manure it and expect it not to grow and put forth leaves and blossoms."

OUDH AKHBAR, 29th June 1908.

Lord Morley's speech.

18. The *Oudh Akhbar* (Lucknow), of the 29th June, referring to Lord Morley's speech at the Indian Civil Service dinner, remarks that the race hatred, to which he alluded, does not exist in India, unless the agitation for self-government can be construed into such hatred. Referring to his remark that reforms will be introduced when the agitation has subsided, the editor expresses the opinion that the agitation will not subside until the reforms are introduced.

OUDH AKHBAR, 27th June 1908.

Sir B. Fuller on Indian policy.

19. The *Oudh Akhbar* (Lucknow), of the 27th June, while reviewing Sir B. Fuller's letter to the *Times* (London), on the present situation in India, remarks that Sir B. Fuller is wrong in thinking that the Government is not feared as its policy is not repressive. The Government has sufficiently indulged in repression, but repression has served no useful end, as the agitation has persistently increased. Sir B. Fuller, the editor thinks, is chagrined as his policy was not adopted by the Government and so he had to resign. The release of Lala Lajpat Rai and Ajit Singh did not in any way weaken the position of the Government, as Sir B. Fuller thinks, but impressed upon the people the idea that the Government was humane and generous. With reference to his remarks that the agitation in India was due to the English education imparted to Indians, the editor remarks that Indians studied English as they were assured in the Queen's Proclamation of 1857 that all posts would be open to them if they had the requisite attainments. This solemn promise has not been kept, and hence the unrest among the educated classes.

SADDHARM PRACHARAK, 24th June 1908.

The *Arya Samaj* and politics.

20. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th June, writes :—

"Now-a-days while the Muhammadans on the one hand are trying to make out the *Árya Samaj* to be a political body, agnostic Hindus on the other warn the leaders of the *Árya Samaj* against exhorting the *Árya Samaj* public to keep aloof from politics. Against all these, *Árya Samaj* writers are trying to prove that the *Árya Samaj* is not a political body. 'I' in reply to agnostic Hindus, say that the *Árya Samaj* is what it is. Those who are true *Áryas* do not care what views particular officials of the Government entertain about them. Death comes only once; what death can then be superior to that suffered while fulfilling the obligations of one's religion? But these *Áryas* do not like to become dolls in the hands of agnostic Hindus. They are prepared to bear all sorts of troubles for the ideal which Swami Dayanand has placed before them of establishing unity in religion, by sweeping away all the diversity of languages, of education and of manners and customs in the propagation of the catholic Vedic religion. However, they do not like to be made tools in the hands of either Moderates or Extremists or of any other party. The chief object of the *Árya Samaj* is to produce good, pious and exemplary personages. If the Muhammadans or Christians or followers of any other creed look upon this mission as directed against them, or if the officials taking this aim of the *Árya Samaj* as injurious to their position, become its enemies, this must be the answer of a true *Árya* 'wise men do not deviate a step from the right path, although they may have to die to-day or after a full cycle of time.'"

SADDHARM PRACHARAK, 24th June 1908.

The *Arya Samaj* and Government.

21. The *Saddharm Prachárak* (Kangri, Bijnor), of the 24th June, writes :—

"The Rajputs in their eagerness to flatter the English, used to call them incarnations of God. But no sooner did they see the British Government taking the Rajput college under its complete control than they bestirred themselves and are now making stirring appeals for the opening of a new independent college for their own use.

The Government has brought the Khalsa College, too, under its entire control, and consequently the Sikh gentleman who declared on behalf of Guru Gobind Singh that the raising of Sikh regiments was only to help the English, has now aroused himself and is most earnestly calling upon his brethren to open a new independent college. Lala Lajpat Rai, too, is now trying to get the Dayanand

Anglo-Vedic College out of the control of the Government. All these incidents indicate in which direction the wind blows. Will these communities now admit the wisdom of the founders of the *gurukul?* Do not the signs of the times point to the *Arya Samaj* as the sole maker of the present history of India? This being the case, what wonder if the officials in their perplexity should level unfounded accusations against the *Arya Samaj*.

Muhammadans and the anarchist movement.

MUFID-I-AM, 20th June 1908.

22. Referring to the various attempts made by the anarchists on the life of Anglo-Indian officials, a correspondent writing to the *Mufid-i-Am* (Agra), of the 20th June, remarks :—

"Such are the deeds of those Bengalis whose strength was said to lie not in the sword but in the pen.

Although the recognized organs of the Indian National Congress have tried to disassociate themselves from the anarchist propaganda, yet it is not difficult to find out their real sentiments from what has appeared from time to time in their columns.

There may be some justification if the Hindus, who as a class are suspected, hold meetings to express their horror and indignation at the Muzaffarpur outrage and the bomb discoveries, but if the Muhammadans, whose loyalty has been always above suspicion and whose national existence depends upon the permanence of British rule in India and upon their complete isolation from the Hindus, commit themselves to any such course of action, their conduct must be held unjustifiable. It is now pretty clear that association with Hindus can be of no use to the Musalmans whatever. No one, therefore, can suspect us of any sympathy with their movement. Consequently we should refrain from making a show of our loyalty. The British Government is not 'such a soft morsel as to be swallowed like rice, by the Bengalis. Nevertheless, we should pause and consider how this new policy of Bengalis affects us. We recommend this question for the consideration of the All-India Moslem League."

Commenting upon the above article the editor remarks that he cannot agree with his correspondent when he says that it is not necessary for Muhammadans to hold public meetings to express their horror and indignation at the anarchist movement. He has full sympathy with the rest of the article.

Indian Moslems and politics.

ALIGARH INSTITUTE GAZETTE, 24th June 1908.

23. The *Aligarh Institute Gazette*, of the 24th June, has the following :—

"Certain aspects of the present condition of India suggest the question whether ultimately the effect of Western education on Muhammadans will be any different from what it has been in the case of other sections of the Indian population. The late Sir Syed Ahmed saw the question looming in the distance and answered it by prophesying that the pernicious influences which seemed so active throughout the country could not possibly find a home in his College. But what enabled the Syed to be so confident? This is the answer. He knew that Islam forbade its adherents to take up arms against their rulers, as long as their property and religious liberty were intact. The present rulers of India have never interfered with the religion of any section of its population, and as long as this policy continues to be acted on, Muhammadans are forbidden to raise a finger against them. Besides, the past history of Islam cannot be blotted out. At its very birth in Arabia, its followers were obliged to take refuge in Abyssinia under a Christian Monarch. In Cicily, Muhammadans lived under their Christian rulers in peace, and in Spain they were content to suffer even persecution, when it was once clear to them that the days of their power were gone by. In all ages Muhammadans have been a patient and a law-abiding people, after Providence has once made their destiny clear to them. Under Christian and Buddhist rulers, they continue equally loyal and contented to-day. 'It was, therefore, a knowledge of the character and the past history of Islam which made the late Sir Syed so confident in his prophecy as to the future of his College. He knew that Islam would live, and that its history would continue to repeat itself in India. The goal before the Muhammadans of this country is education and nothing else. But progress in this cannot possibly make them politically unrestful. The essential condition, however, of their permanently escaping the surrounding contagion, is that their education should never be divorced from Islam. Western education on the basis of a sound religious training, was the ideal of those who founded the

Muhammadan Anglo-Oriental College. It was the consciousness of the existence of this ideal which made the Syed so confident in his prophecy. The practical results of this ideal are to-day clearly visible. The young men brought up at Aligarh can never break through the training which they have received. And they know that it constitutes for them a veritable haven of safety in the midst of the multifarious difficulties and dangers wherewith they are begirt in these unsettled times.

SWADESH BANDHAVA, June 1908.

Hindi as *lingua franca* of India.

24. The *Swadesh Bándhava* (Agra), for June, says that Mr. Shyamji Krishna Varma has written a good article in his journal advocating the adoption of Hindi as the *lingua franca* of India and has given a donation of Rs. 1,000 towards the promotion of the use of Hindi.

SWARAJYA, 27th June 1908.

Commercial relations between Japan and India.

25. The trade of Japan with India, says the *Swarájya* (Allahabad), of the 27th June, is increasing every day, and the wonder of it all is that in spite of being manufactured in foreign countries, imported goods are obtainable at a cheaper rate than indigenous ones.

The more we reflect upon this, says the editor, the more we become sure that our own benevolent Government is responsible for this result. The Indian manufacturer labours under such heavy taxation and disabilities that he cannot withstand foreign competition. Indians should, therefore, realize their own responsibility and strengthen the cause of the economic regeneration of their country by sticking to their *swadeshi* and boycott vows.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ADVOCATE, 28th June 1908.

The Imperial Cadet Corps.

26. The following extract is from the *Advocate* (Lucknow), of the 28th June :—

"Lord Curzon's institutions, introduced in India with great flourish, are, one after another, coming into disrepute and naturally falling into disuse. When the Cadet Corps was founded, we were told it would open a door to one form of Indian ambition which had so long remained closed. A military career to deserving sons and relatives of Indian ruling Princes and Chiefs was thus opened. After being trained in that body, the qualified man would be given a commission in the regular army. After a few years it was given out that the passed candidate could be attached to a regular regiment in order to do orderly work and run on such other errands of the officer in command but could not expect to get any commission. At once the charm that was round the scheme fell off like the scale of a snake; the parties interested in it lost all love for it. For want of intending cadets from the ranks for which the corps was intended, the field of choice has been widened and sons and relatives of Taluqdars and high officials in Native States are now *invited*—mark the word—to join the body for military training. And what will they do afterwards? Why, become orderlys to British officers of the Indian Army. Thus, have the rulers begun in this matter—to use Lord Lytton's words,—'breaking to the heart the words of promise they had uttered to the ear,' and that so soon."

IV.—Administration.

(a)—Judicial and Revenue.

RAHBAR, 7th June 1908.

Indians and Europeans.

27. The *Rahbar* (Moradabad), of the 7th June, referring to the acquittal of a European soldier charged with the murder of an Indian, remarks that it would be much better if the Government were to frame a new law in this connection, so that the press may not criticise its actions, and white people may not be dragged into courts.

MUSAFIR, 15th and 23rd June 1908.

Indians and Europeans.

28. The *Musáfir* (Agra), in its combined issue of the 15th and 23rd June, referring to the acquittal of a European soldier named Rogers, who was charged with the murder of an *ekkawala*, remarks that as the Hindus believe in untimely death [fatalism (?)], it is useless for them to prosecute persons like Rogers. It was ordained by fate that the *ekkawala* should die, and he has died; Rogers was a mere instrument. He should

get some monetary compensation, the editor remarks for the mental worry and anguish he has suffered by being dragged into court.

MUSAFIR, 15th and 23rd June 1908.

29. The *Musáfir* (Agra), in its combined issue of the 15th and 23rd June, suggests the advisability of changing the sentence of death passed on Khudi Ram Bose into one of penal servitude for life as he is young and inexperienced. The editor thinks that if this were done it would enhance British prestige, instead of lowering it in the eyes of the people.

Khudi Ram Bose.

BHARATBASI, 23rd June 1908.

30. The *Bháratbási* (Allahabad), of the 23rd June, says that the vindication of the dignity of the law would in no way be incomplete if the sentence of death passed on Khudi Ram Bose were commuted into one of transportation for life, in view of the fact that he has had fits of insanity more than once and his behaviour throughout the trial was anything but that of a man in his senses.

Khudi Ram Bose.

OUDH AKHBAR, 27th June 1908.

31. The *Oudh Akhbar* (Lucknow), of the 27th June, reproduces an article from another newspaper in which the writer advises the Viceroy to change the sentence of capital punishment passed on Khudi Ram Bose into one of transportation for life, for if he is put to death, he may be transformed into a popular hero or martyr.

SWARAJYA, 27th June 1908.

32. A supplement dated the 26th June to the *Swarájya*, of the 27th idem, contains the following on the arrest of Mr. B. G. Tilak :—

Arrest of Mr. B. G. Tilak.

"God knows what wonders the panic-stricken and bewildered officials may not work out through their imprudence and shortsightedness and what calamities and sufferings they may not inflict on their Empire and their helpless subjects."

MASHRIQ, 30th June 1908.

33. Referring to the prosecution of Maulvi Fazl-ul-Hassan for publishing inflammatory articles in the *Urdu-i-Mualla*, the *Mashriq* (Gorakhpur), of the 30th June, remarks :—

Newspaper prosecution in the United Provinces.

"We note with regret and alarm the adoption of a repressive policy by the Government of Sir John Hewett. It is yet possible to save the situation if prosecutions are given up and a policy of forgiveness is adopted. Prosecutions are of no avail. On the contrary they do a good deal of harm both to Government and the people. Saiyid Fazl-ul-Hassan should be simply warned, and if he is a sensible man, he should realize that if he cannot put forth his demands in a moderate way, extremism, too, cannot bear fruit."

ADVOCATE, 2nd July 1908.

34. This sudden activity against the Vernacular press of the country and the stern attitude of the executive, says the *Advocate* (Lucknow), of the 2nd July, has caused surprise to the people. But to those who have been watching the course of events during the last six months it was patent that this process of repression was to come sooner or later and that the press would be the first to experience the steel of repression. The Government is under the impression that much of the unrest is the result of the seditious writings of a section of the press, and it must be admitted that a section of the press became so desperate as to forget the limitations under which the press in India can be conducted. There was thus an open rupture between the Government and this section of the press.

The press prosecutions.

The editor then says "these prosecutions, as is natural, create a deal of bitterness and incite racial feeling, and it is here that the Government has to take precaution. We admit that some newspapers exceed the bounds of lawful criticism. But are these newspapers to be found only in the ranks of the Vernacular press? Is not a section of the English press responsible for a deal of abuse and vituperation of the Indians? Then why should not the Government arraign newspapers of the type of the *Englishman* and the *Asian* along with the rabid vernacular newspapers? Both deserve the strongest possible condemnation. Much of the racial feeling out of these prosecutions could be removed, if along with Vernacular newspapers that are said to be guilty of fomenting hatred against Europeans and inciting contempt against the Government, some of those Anglo-Indian newspapers are also prosecuted which are guilty of fomenting hatred of Englishmen against educated Indians. The Government of Bombay in prosecuting the two Poona papers would not have lost anything had it instructed the public prosecutor not to oppose the applications

for bail, because Mr. Tilak was not likely to abscond. And had he done so, he would have inflicted on himself greater punishment than what a court of law could inflict on him. It was not graceful on the part of the Bombay Government to have moved the High Court that the *Kal* case should not go before a common jury and that a special jury should be called for it. Now the majority in the special jury list are Europeans. If at the trial, there is a difference of opinion and the majority of the jurors consisting of Europeans vote on one side and the minority of Indians on the other, the fact will lead to another outbreak of racial feeling. We know the situation is very difficult, but we also believe that the Government is not nervous; it is strong and it can dispassionately deal with the prosecutions while jealous of guarding its reputation for justice and fair-mindedness. The way to obtain the moral support of the country in its campaign against sedition lies through its seeing that no cause is given for fanning racial bitterness."

(b)—Police.

MUSAFIR, 15th and 23rd June 1908.

Trivandrum riots.

35. The *Musáfir* (Agra), in its combined issue of the 15th and 23rd June, referring to the riots in Trivandrum, remarks that the fate of the rioters will be just the same as that of those of Tinnevelly, but the police will not be taken to task for their tyranny. If the Government can free the people from the tyranny of the police, the editor remarks, the incidence of crime will be reduced by half.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ZAMANA, May 1908.

Public health in the United Provinces.

36. The *Zamána* (Cawnpore), for May (received on the 26th June), publishes an article entitled "Public Health in the United Provinces" by Munshi Ganga Prasad Varma, editor of the *Advocate* and the *Hindustani* (Lucknow). He reviews in detail the sanitary condition of these provinces, and shows, by statistics, that the rate of mortality is higher in these provinces than in any other part of India. He makes the following remarks on the present state of affairs :—

(1) Fever is mostly caused by the existence of mosquitoes near water-pipes, so the drainage systems of large towns, such as Lucknow and Benares, should be improved.

(2) Narrow roads in congested areas should be widened and model houses for the poor should be constructed.

(3) As municipalities cannot afford to effect these improvements, Government should cut short its railway programme and spend more money on schemes for the peoples' health.

(4) The excise and income taxes, if necessary, should be made over to municipalities for spending on sanitary improvements.

(5) The Government should advance loans to municipalities on easy terms.

VYAPARI AND KARIGAR, 15th June 1908.

The octroi system in Benares.

37. The *Vyápári and Kárigar* (Benares), of the 15th June, publishes a letter from Mr. G. S. Arundale in which he urges that in the interests of trade and public convenience the octroi duties charged on goods coming to Benares by rail should be realized along with the railway fare as is done in Cawnpore. The editor in a note supports the suggestion and advises the readers of his paper to address a memorial to the Government on the subject.

ABHYUDAYA, 26th June 1908.

The Agra Municipality.

38. The *Abhyudaya* (Allahabad), of the 26th June, referring to the memorial which has been submitted to Sir John Hewett by the trading community of Agra regarding the restrictions imposed by the Municipal Board on local trade, expresses a hope that His Honour will favourably consider the grievances as laid down in the memorial and will take early steps to redress them.

39. In order to make vaccination more popular, a correspondent to the *Hindustani* (Lucknow), of the 1st July, makes the following suggestions:— HINDUSTANI, 1st July 1908.

Vaccination department.

"1. Every headman of the village and member of the municipality should be held responsible for getting children vaccinated in the areas for which they are responsible.

2. The merit of vaccinators should not be judged by the number of persons vaccinated, for this leads to dishonest practices.

3. Lymph should be brought direct from the dépôts where it is stored.

4. Vaccinators should also look to the sanitary arrangement of their *halqas* and should be provided with medicines for diarrhoea, dysentery and cholera for free distribution among the people.

5. The pay of vaccinators and assistant superintendents should be increased so that they may not do their work half-heartedly."

(e)—Education.

40. The *Swadesh Bándhava* (Agra), for June, says that times being very hard, general education and service will not suffice to sustain Indians in the struggle for existence. The editor suggests that Indians should now turn their attention to manual work and try to follow independent professions. SWADESH BANDHAVA, June 1908.

Industrial education.

41. The *Swarájya* (Allahabad), of the 27th June, reproduces an article on national education by Lala Hardayal of Panjab from the *Hindustan* (Lahore). SWARAJYA, 27th June 1908.

National education.

42. The *Advocate* (Lucknow), of the 2nd July, notes the most important changes that occur in the curriculum for the session that begins on the 8th instant (published in the last issue of the *Government Gazette*) in connection with science teaching and manual training and remarks that this is a move in the right direction as it aims at developing powers of observation and comparison, and at training the hand to work with the eye. ADVOCATE, 2nd July 1908.

The curriculum of Anglo-Vernacular Schools.

The editor says that considering "the importance from the educational as well as from the utilitarian standpoint, of drawing, manual training and science, we very much regret the introduction of the troublesome word *or* between these which should have been linked together by *and*, instead of three parallel subjects of which only one was to be studied, we would have been glad to see them forged into an indissoluble chain for the brain, the hand and the eye to work together in order to create in our boys "the cultured mind, the skilful hand." For to separate drawing from brush work is basing a distinction on the tool by which some work is performed. Whether you use pencil or brush, you do one and the same work. And in manual training drawing, particularly with the pencil, is of prime importance."

He says that one great defect in our school curriculum is that it is altogether out of touch with the world; and as it were, takes a child away from his natural and ordinary environments, transplants him in a soil, if not uncongenial, at least foreign to him, stuffs him with unsystematised and therefore empirical knowledge that has little bearing upon his present condition and is in ill-accord with his surroundings. To give a scientific turn of mind, the great thing is to rouse interest and instill enthusiasm. This can best be done by drawing attention to events that take place around us and trying to connect them with their causes. And what is the most interesting thing about a man but the weather, the great regulator of mankind in every soil and in every clime?

He expresses gratification on the introduction of manual training and observes that Mr. C. F. de la Fosse has taken care to point out that "manual training is purely educational work and does not aim at trade instruction, i.e. at direct preparation for some special craft."

The editor suggests that it would be well perhaps to send at least two teachers, who know drawing and woodwork, to Mysore to see the Sloyd system introduced there by Mr. Larsson, of America, and to make a beginning with it as the preliminary stage of manual training.

As to other subjects, he says 'we are sorry object lessons are still left in an unsatisfactory state. Broad indications might easily be given to headmasters to select the objects of every day life according to some system. Man's immediate needs may be the central idea and so lessons on things used for food and raiment, dwellings and locomotion, may be woven round it to make a systematised whole. We would much like to see the direct method of teaching English introduced in our schools which of course is only possible when we have got the qualified teacher. We are afraid the *Lower Primary Readers*, parts I and II, and the *Upper Primary General Readers*, published in Persian and Nagri characters, will cause some difficulty as the language is neither purely Hindi nor Urdu. On this subject the department would be better advised to consult noted scholars. The course in arithmetic for the lower classes seems to be rather heavy still, more because it is taught rather in an arbitrary method.'

(f)—Agriculture and questions affecting the land.

SWADESH BANDHAVA, June 1908.

Condition of the Indian cultivator.

43. The *Swadesh Bándhava* (Agra), for June, gives extracts from Government reports to show that the present condition of the Indian cultivator is the worst possible. The writer enumerates the following as the causes of the poverty of the Indian cultivator :—

(1) excessive burden of taxation ;
(2) want of irrigation ;
(3) inadequateness of the factors of cultivation ;
(4) strained relations between tenants and zamindars and the consequent increase in litigation ;
(5) decrease in the productive capability of the soil owing to its not being allowed to lie fallow ;
(6) sale of the produce at cheaper rates as soon as it is raised, for the payment of debts or rent ;
(7) recurring changes in settlement ; and
(8) the ignorance of the cultivators.

ADVOCATE, 25th June 1908.

Relief during the rains.

44. The *Advocate* (Lucknow), of the 25th June, referring to the relief granted to the people in famine-stricken districts during the rains, remarks :—

"Relief is now needed for three purposes : huts to protect them from the coming downpour ; wherewithal to buy seed, plough and cattle ; and money to live till the harvesting of early *kharif*. Broadly speaking, help is required under two heads : agricultural work and housing with feeding. There can thus be a distinction drawn as to the agencies that should work without overlapping one another. The State aid should mainly be for agricultural operations and feeding of peasants, and charitable funds devoted towards thatching and supplementing Government relief in other respects as far as possible. Unfortunately there has not been a good start given to an All-India Charitable Relief Fund. Taken in hand early enough and helped on by the officials, the Provincial Famine Relief Fund has given good testimony of the charitable disposition of the Upper Ten of society, and a respectable sum has been collected. But it is no good hiding the fact that the Indian Charitable Famine Relief Fund inaugurated rather late under the presidency of the Viceroy has been a failure. And what strikes one most is that in spite of the sympathy so often expressed in England with our sad plight by the Liberal Government no Mansion House Fund was opened in London. The effect is that for non-official relief which is no less necessary now as it was before the rains set in, we have to depend upon three sources only : the Provincial Charitable Fund, the Indian People's Famine Trust, and the two Samajic Funds, with what little help individuals may render. It is high time that the work of all these agencies should be in full swing under the changed conditions with some change in the nature of relief so long afforded by them.

The main source of help for the people is, however, the *takavi* advance. We are afraid there has been some delay in affording this relief in certain places. This delay was not because the aid was late in coming, but because of the new rule known as the *Zanzirabandi*, which means that those who accept *takavi* make themselves jointly and severally responsible for the whole amount given to a village.

That is to say, if two or more persons fail to pay up because of death, desertion or other causes, the rest will have to make good the deficit. The Commission was strongly of opinion and the Famine Code provides that repayment of *takavi* advances must take precedence of even arrears of land revenue. The money will thus be recovered from the fruits of the *kharif* harvest if the rains be favourable."

In conclusion the editor remarks that labourers find it very hard to get work during the rains, as the peasants prefer to work with their own hands at that time. So they deserve relief in a greater measure than the peasants who get *takavi*.

Famine relief.

45. A correspondent in the *Abhyudaya* (Allahabad), of the 26th June, complains that the Deputy Collector of Robertsganj, district Mirzapur, did not allow some private famine workers to relieve the distress of the famine-stricken population of the place and told them that they could not distribute money without the permission of the District Magistrate. He also complains that in various centres of relief operations, such as in Banda, the famine-stricken people are not given sufficient to keep body and soul together and that in many instances deserving people were not given any relief at all.

ABHYUDAYA, 26th June 1908.

Famine and Government servants.

46. The *Rohilkhand Gazette* (Bareilly), of the 1st July, makes the following suggestions:—

ROHILKHAND GAZETTE, 1st July 1908.

"1. That famine allowances should be granted to every one without distinction, as famine weighs as heavily on the high-paid as on the low-paid official.

2. That low-paid officials should not be frequently transferred from one place to another, as transfers mean a good deal of extra expense.

3. That steps should be taken to amend the Alexander scheme as it is no longer practical.

4. That persons receiving a salary of Rs. 100 or less should have the right of appealing against orders of dismissal."

(g)—General.

Indian jails.

47. The *Musáfir* (Agra), in its combined issue of the 15th and 23rd June, referring to the frequent transfer of political prisoners, such as Pindi Das and B. C. Pal from one jail to another, remarks that this is not due to the fact that the Government wants to put them to trouble, but to the corrupt condition of the jails. When a man is about to discover the corruption prevailing in a jail, he is transferred to another. The editor thinks that the wretched condition of the jails cannot long be hidden from the people and the Parliament, and in the name of justice be appeals to the Government to reform them.

MUSAFIR, 15th and 23rd June 1908.

An industrial Conference at Madras.

48. The *Bháratbási* (Allahabad), of the 23rd June, notes with gratification the proposal to hold a conference at Madras to discuss measures for promoting the industrial development of that presidency and remarks that all unrest in India would subside if the Governors of other provinces also were to devote themselves to the promotion of the welfare of the inhabitants committed to their charge.

BHARATBASI, 23rd June 1908.

The industrial development of India.

49. The *Abhyudaya* (Allahabad), of the 26th June, says that distress from famine in India is not so much due to dearness of foodstuffs as to the low economical condition of the people. The editor urges that the development of industry and trade in India will not only raise the material condition of the people but also considerably mitigate the distress from ever-recurring famines. He says that wealthy Indians should lead the way by starting factories and workshops and the Government should do everything to afford them facilities in their undertakings. In his opinion the present unrest will subside considerably if the Government and Indian leaders improve the material condition of the country by developing its industrial resources.

ABHYUDAYA, 26th June 1908.

INDIA OFFICE LIBRARY & RECORDS

AL BASHIR, 30th June 1908.

Transfer of the Assistant Surgeon of Agra.

50. *Al Bashir* (Etawah), of the 30th June, deprecates the transfer of Dr. Masha Allah Khan, Assistant Surgeon, Agra, to Budaun and says that this transfer has caused general regret in the city. The editor hopes that His Honour will be pleased to consider the memorial that the citizens of Agra intend to submit in the matter and will have an enquiry made into allegations made against the Assistant Surgeon that brought about his transfer.

HINDUSTANI, 1st July 1908.

Hospital Assistants.

51. Referring to the good work done by hospital assistants in the *mufassil*, a correspondent writing to the *Hindustani* (Lucknow), of the 1st July, says that their remuneration is quite insufficient when the amount of the work they have to do is considered. He therefore begs to draw the attention of the authorities to the following grievances set forth from time to time in memorials to the Government :—

1. The standard of qualification for admission into the Medical School has been raised, for only Entrance passed candidates are now admitted.

2. Formerly students had to compete only in a few subjects, but now the course of study has been much increased.

3. Though members of other departments are getting fair salaries even the pay of hospital assistants remains as low as ever.

4. They do not get promotion generally even in their own grade.

5. The scale of pay is the same as it was in former days, although the cost of living has increased very much owing to famine.

6. In every department members of the lower ranks have a chance to rise to the higher ones, but a Hospital Assistant can never aspire to be an Assistant Civil Surgeon.

In conclusion, the writer hopes that Government will take steps to remove the abovementioned grievances of these deserving officials of the Medical department.

V.—Legislation.

MUSAFIR, 15th and 23rd June 1908.

The new Acts.

52. The *Musáfir* (Agra), in its combined issue of the 15th and 23rd June, referring to the new Acts, remarks that the Acts have been passed in great haste and their wording is very loose and can be stretched easily to include a good deal. The safety of private individuals and the existence of newspapers has been placed in the hands of the police and the magistracy. Repression, the editor says, has seldom proved useful in suppressing sedition, not even in Russia, where the Government is more strict. The result will be that underground presses will spring up as in Russia, and newspapers will be surreptitiously printed.

SAHIFA, 25th June 1908.

The new Acts.

53. The *Sahifa* (Bijnor), of the 25th June, referring to the new Acts, remarks that no one can object to the passing of the Explosives Act, as the existence of anarchism in the country is a grave menace to the Government, but there was not much necessity for the Newspapers Act, as the existing law was quite sufficient to deal with seditious journalists.

JEDD-O-JEHAD, 22nd and 29th June 1908.

The new Acts.

54. The *Jedd-o-Jehad* (Shahabad), in its combined issue of the 22nd and 29th June, referring to the passing of the new Acts, remarks that the Government, in view of the extreme urgency, cannot be blamed for passing the Explosives Act, and the Newspapers Act will affect only newspapers of the *Yugantar* type and the Government will not molest sensible papers.

NIZAM-UL-MULK 24th June 1908.

The Newspapers Act.

55. The *Nizám-ul-Mulk* (Moradabad), of the 24th June, referring to the Newspapers Act, remarks that the Government has done well in passing this Act, and no one objects to the spirit underlying it. The editor, however, advises the Government to exert great discretion in having recourse to the new Act. He thinks that the Government was obliged to pass this measure to suppress the militant spirit which has been infused into the Indian press by the Indian National Congress.

VI.—RAILWAY.

56. The *Rahbar* (Moradabad), of the 14th June, complains that Indian travellers on Indian railways are not treated well. There are separate carriages for European and Indian passengers. The former are accommodated in new carriages fitted with electric fans and lights while the latter are put in old carriages which are hardly lighted and are not even supplied with water.

RAHBAR, 14th June 1908.

Railways.

57. The *Abhyudaya* (Allahabad), of the 26th June, referring to the frequent railway collisions that have taken place of late, remarks that it is high time that Government should now intervene and compel the various railway administrations to devise means to prevent such railway collisions. The editor says that the recent railway collision at Rasulabad was due to the carelessness of the Driver of the Up Passenger train no. 33, and asks the Government to order a sifting inquiry on this head. He complains that property worth about Rs. 1,000 was stolen in the confusion after the collision.

ABHYUDAYA, 26th June 1908.

Railway accidents.

58. Referring to the frequency of railway accidents, *Al Bashir* (Etawah), of the 30th June, suggests the advisability of appointing a commission to consider the grievances of railway employés and urges the necessity of doubling railway tracks as early as possible lest railway accidents go hand in hand with the ravages of plague and famine.

AL BASHIR, 30th June 1908.

Railway accidents.

59. Referring to the disastrous scene which followed the collision near Ghaziabad, a correspondent writing to the *Hindustani* (Lucknow), of the 1st July, remarks :—

HINDUSTANI, 1st July 1908.

Railway collisions.

"The railway authorities seem to bestow very little attention on the frequent occurrences of accidents on their lines. They are concerned more with suppressing the actual number of casualties than with minimising the chances of accidents. They do not realize that if a feeling of insecurity and danger gets permanently rooted in the mind of the public the result will be simply disastrous for them."

The writer then proceeds to consider who was responsible for the Ghaziabad accident, and comes to the conclusion that if the Assistant Station Master, Ghaziabad, had exercised a little vigilence and prudence the disaster might have been averted. He then makes the following suggestions for the better management of railway systems and hopes that Government and the railway authorities will co-operate in introducing the reforms suggested :—

1. The doubling of railway lines within a period of three years. Railway fares might be increased to meet the cost of their construction.

2. The creation of a staff of supervisors to see that Guards and Drivers are not under the influence of liquor when going on duty.

3. The introduction of a system of telephone connection between Station Masters and gatemen.

60. The *Advocate* (Lucknow), of the 25th June, has the following :—

ADVOCATE, 25th June 1908.

Railway working.

"Lala Lajpat Rai has made a very nice suggestion. Considering the dangerous increase in the number of accidents due to responsible work being exacted from low-paid, under-fed and jaded servants, and the helplessness of passengers, the travelling public should, he thinks, in their own interests and out of consideration of their own safety, have a strong organization to guard their interests and carry on a systematic campaign for reforms in railway administration. The Lala is for provincial organizations to begin with and an All-India movement to control. It would, we think, perhaps be better to make a small beginning and watch the progress of the work before launching into an elaborate scheme. The start may easily be made at Lahore, the head quarters of the North-Western Railway, where Lala Lajpat Rai's advice and guidance may easily be secured."

61. The *Hindustani* (Lucknow), of the 1st July, reproduces the comments of the *Advocate*, of the 25th June, on the suggestion made by Lala Lajpat Rai regarding the working of Indian railways.

HINDUSTANI, 1st July 1908.

Railway working.

SWARAJYA, 27th June 1908.

The East Indian Railway collision.

62. The *Swarájya* (Allahabad), of the 27th June, referring to the recent railway collision near Rasulabad, remarks that railway journeys have become quite dangerous now, and that "with the growth of a feeling of horror among Indians at the prospect of death, God has multiplied the chances of mortality among them. Plague, cholera, famine and earthquakes had hardly finished their work when this fresh agent of disaster has come upon the scene. In England they think it proper to grant compensation to the members of a bereaved family, but in India the railway authorities do not recognize any such code of morality. The rulers, too, do not like to have such a code enforced among them—and why should they? Are not the persons responsible for such disasters their own kith and kin? Alas! Can treatment of this kind secure obedience from the Indian people? Our rulers should first deserve and then desire loyalty from us."

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

Nil.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 3rd July 1908.

S. T. HOLLINS,
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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

United Provinces and the unrest.

1. The *Musáfir* (Agra), of the 30th June, writes :— MUSAFIR, 30th June 1908.

"We note with regret that the British Government, whose might every power was afraid of, has grown so nervous and lost its senses to such a great extent at the appearance of a few stray bombs in India, that it has permitted unscrupulous house searches in Agra and Aligarh. Persons of position have been humiliated and harassed by the police, and much indignation prevails at the present moment. We know our voice is feeble; yet we hope that if our appeal reaches His Honour the Lieutenant Governor of our provinces he will surely prevent the police from creating bitterness in these provinces."

In a subsequent note, the same paper remarks 'we have always been advocating a policy of reconciliation and sympathy; but Government took to a different course of action: and the result is only too plain. We wish the Government could even now change its policy. But it is vain to hope—when such a sound and prudent statesman as our present Lieutenant Governor has departed from his old policy and has thus created unrest.'

Unrest in the United Provinces.

2. Referring to the rumour regarding house searches in Allahabad and to the Aligarh sedition cases, the *Musáfir* (Agra), of the 30th June, remarks :— MUSAFIR, 30th June 1908.

"We have to complain on this occasion, not against the Anglo-Indian authorities, but against the Muhammadan members of the police force who are determined to wreak their vengence upon the *Árya Samajists*. We have every confidence in our present Lieutenant Governor and we trust his Government will act with much prudence and vigilance at this critical juncture. If it pleases God, we shall publish in our next issue details about the *Vedic Ashram* and Inspector Khalil-ul-Rahman of the Aligarh police."

Sedition in the United Provinces.

3. Referring to the arrest of Saiyid Fazl-ul-Hasan in Aligarh, and of Shanti Narayan in Allahabad, the *Musáfir* (Agra), of the 8th July, remarks :— MUSAFIR, 8th July 1908.

"We have nothing to do with the political opinions of these two gentlemen; for we hold western politics to be the root cause of all evil. Still we cannot refrain from saying that our cool-headed Lieutenant Governor has at last fallen into the hands of the police. We have not seen the articles on which the prosecutions have been based; but in any case we cannot congratulate Government on the adoption of this new policy, for we hold that our province cannot be affected by seditious writings of any kind. On the contrary, we are afraid that these prosecutions will stir up a dormant people and do much mischief. We request Government to refrain from such actions."

The Partition of Bengal.

4. The following is an extract from the *Advocate* (Lucknow), of the 5th July :— ADVOCATE, 5th July 1908.

"There is no reason why we should disbelieve Lord Curzon when he disowns the authorship of the partition of Bengal in its present form. Lord Curzon does not take the responsibility. Lord Ampthill, who officiated for him, is not responsible for the measure. Mr. Brodrick, now Lord Middleton, Secretary of State, who gave final sanction, disowned the babe. Lord Morley considers it mistaken in its methods. Then why not remove the mistake? Nobody's prestige appears to be at stake. The Government can revise the partition of Bengal without loss of prestige and thus reconcile the large community in Bengal, which may have no sympathy with the bomb-throwers, but which looks with satisfaction on the acts of people who can cause some confusion to the Government which has insulted their feelings and which, in spite of admitting the mistake, hesitates in righting the wrong."

The Partition of Bengal.

5. The *Hindustani* (Lucknow), of the 8th July, reproduces the article from the *Advocate* (Lucknow), of the 5th July, entitled "The Partition of Bengal." HINDUSTANI, 8th July 1908.

RAHBAR, 28th June 1908.

Expulsion of a student from the Muhammadan Anglo-Oriental College.

6. Referring to the case of a student who has been expelled from the Muhammadan Anglo-Oriental College, Aligarh, on the alleged charge of having contributed an article to a vernacular monthly on the educational policy of "Englishmen in Egypt", the *Rahbar* (Moradabad), of the 28th June, says:—

"We are at a loss to understand why such a step was taken by the college authorities. Had the article been one relating to Indian affairs, their action might have been held justifiable to some extent. However, we trust this expulsion will serve as a lesson to those who, going against the wishes of the people in Indian affairs, side with Government; but hold the same Government to ridicule and criticism when they discuss questions relating to Egypt and Turkey."

NAIYAR-I-AZAM, 5th July 1908.

Expulsion of a student from the Muhammadan Anglo-Oriental College.

7. Referring to the expulsion of a student from the Muhammadan Anglo-Oriental College on the alleged charge of having contributed a seditious article to a vernacular monthly, the *Naiyar-i-Azam* (Moradabad), of the 5th July, says that to expel a student because his conduct was reprehensible is the greatest folly imaginable and shows that the college authorities are incapable of reforming their spoilt children. Besides, students thus expelled grow desperate and take to the very course of life it is intended to prevent them from. It would be sufficient to warn such students and to make them understand the consequences of their action.

ALIGARH INSTITUTE GAZETTE, 1st July 1908.

Political debates at the Muhammadan Anglo-Oriental College.

8. The *Aligarh Institute Gazette*, of the 1st July, writes:—"Hitherto students of the College were forbidden to engage in political controversies, but the effect of this prohibition was not wholesome. The Nawab Vikar-ul-Mulk, who is giving his personal attention to everything in the College, has directed that henceforward students be allowed to express their real thoughts on political questions. He has also begun to invite students to his own house, so that they may have the opportunity of expressing their opinions, and having their doubts removed in serious conversation. We are sure the new departure will prove useful in bringing every Moslem student into line with the general policy of the community."

UNION GAZETTE, 21st and 28th June 1908.

Freedom of the press.

9. The *Union Gazette* (Bareilly), in its combined issue of the 21st and 28th June, reproduces an article from one of its contemporaries, in which the writer, referring to the freedom of the press in India, remarks:—

"Kings, philosophers and historians all agree in holding freedom of speech as of paramount importance for the welfare of society. But Englishmen with all their respect for high principles of administration are often wont to disregard their liberal professions when they are face to face with Indian problems. Liberty of speech and freedom of the press—things which they acquired after so many difficulties and systematic self-sacrifices—are now considered to be dangerous aspirations on the part of the Indian people. They are sincerely told that for their best interests their press should be muzzled and their mouths should be gagged. But pray why did you yourself shed the blood of so many innocent persons for such undesirable things as the freedom of utterance? Why do you even now stick to it with such tenacity? But surely what is sauce for the gander is not sauce for the goose. East is East and West is West. What is good for Englishmen is extremely injurious for Indians. Patriotism may be a spiritual fervour in the case of the former, but with the latter it is sedition. Everything other than that which has the sanction of our rulers is injurious to our interests and should therefore be avoided. Any one who employs his own discretion in this respect is a dangerous man and the society should be purged of him.

Such is the mode of thinking which has got into our rulers' mind. They do not seem to realize that coercion is not the best remedy for every disease. What did coercion do in the case of England herself? It produced martyrs after martyrs till at last the wail of the prisoners and the lamentations of the oppressed had their effect and the redeemer slowly and imperceptibly came down upon the scene. Darkness was dispelled, it was the reign of light once more—and to-day every English child feels proud of the liberty and freedom which has followed the sufferings of their forefathers.

In the face of these facts no one can give the Englishman credit for honesty when he says that liberty is injurious for Indians. We are told that what we have to do we should do within the bounds of law. Agreed. We are told that constitutional agitation should be our goal. Granted. But pray what is this constitutional agitation? Sitting quiet after one has passed a resolution of protest? If so, constitutional agitation can be of no avail at a place where the principle of *might is right* seems to be in vogue. The Congress has been crying itself hoarse, and members of Councils have been constantly entering their 'protest' against unpopular measures. But! Poor constitutional method! It has been of no avail.

Newspapers, too, are told to moderate their tone. But tell us, please, how is moderation possible in the face of this persistent disregard of their honest criticism? Had the least attention been paid to their clamourings, Bengal would have been spared those disgraceful scenes which followed the bomb discoveries. Even now people do not want a revolution. They want justice. There may be some enthusiasts who advocate violence, but their existence also is due to their constant disappointments in getting justice. Indians do not want to turn out Englishmen. They simply request them to do justice. Revolution is always disastrous in its results. It sweeps away institutions of a thousand years' standing. Hence no one can hold it desirable. Government has prohibited meetings, and secret societies have sprung up. It took to repressive measures and the bomb has made its appearance in India. Now legislation can be of no avail at this critical juncture; for the more you repress, the more it will grow. When one has grown desperate he may do anything he likes. Beware therefore lest the majority of Indians growing hopeless of reforms take to the same course of murder and assassination which has already begun in Bengal.

In short the gagging of the press, we are afraid, will lead to serious complications. Our advice to you, Englishmen, is that you should not be led away by your false friends. The discontent in India has become general and those who advise you to repress, to imprison, to annihilate Indian art and trade, to gag mouths, to take away pens, and to disgrace Indians in every way—remember they are all your bitterest enemies. They want to create opposition of a violent nature by exasperating the people and setting them against you. Such men think that the only means left to them for creating enthusiasm among a subject nation, for making them determined to dare and to die, is to help Government in its task of repression and oppression.

But our voice is very feeble; 'you *will* gag the press,' for men in authority often become self-willed. Do not get angry at the somewhat excited tone of our writing for really it is a trumpet-call to save you from an impending peril. 'You see the smoke rising. You see the light, too. Still you are lying in bed.' Alas! You have been hypnotised by your enemies and you do not listen to your friends. Well! God may take pity on you and grant you common sense.

Sometimes getting disappointed we, too, want to leave you to your fate—for we, too, are human beings after all, possessed of ordinary mortal weaknesses. But, no! We have a duty to perform! Providence is looking to us. We cannot let you alone: the world is transitory. Why should we commit ourselves to a sinful course of action? If you listen to us so much the better! if not we leave you to your fate."

OUDH AKHBAR, 4th July 1908.

Freedom of the press.

10. The *Oudh Akhbar* (Lucknow), of the 4th July, says that there was no liberty even before the passing of the Press Act, for newspapers labouring under the fear of local authorities could never freely criticise the action of the "rulers of a town." Freedom there was, but it was limited only to Anglo-Indian papers, whose criticisms were actuated by national selfishness, and such newspapers can well afford, therefore, to ignore the present Act.

We are sorry, continues the editor, that Government has committed a great blunder. The prosecutions of a newspaper usually gives it a publicity which is not at all desirable.

The time of national struggle has come. The Indian and Anglo-Indian press will now be very busy in advocating their respective causes. The incarceration of Indian editors is to become the order of the day. It is very difficult at this moment for European judges to maintain an unbiased mind. Fair play, therefore, demands that Indian judges should also be on the bench to see that justice is properly administered.

Lord Minto referred, to the opinion of public meetings regarding the existence of violent newspapers and said that the passing of the Press Act had also the sanction of the Indian public. It may be. But we want to point out that there is not a bit of independence and freedom of thought left among Indians of the present days.

RAHBAR, 28th June 1908.

The bomb conspiracy.

11. Referring to the astounding disclosures made by Narendra Nath Goshain, who has turned King's evidence in the Calcutta conspiracy cases, the *Rahbar* (Moradabad), of the 28th June, remarks that Government should be very careful in accepting his statements as correct; otherwise it is feared many innocent persons will fall a prey to the unscrupulous credulity of the Government.

It is rumoured that Jitendra Nath Banerji of Burdwan also wants to disclose certain facts in connection with the conspiracies, provided he too is made King's evidence.

If the Government wants to prevent the baneful effects of the teachings of the Extremists from spreading further it should, the editor says, act with much prudence and foresight at this critical juncture.

SADDHARM PRACHARAK, 1st July 1908.

The bomb outrage.

12. The *Saddharm Prachárak* (Kangri, Bijnor), of the 1st July, writes:—

"The Extremists were exulting over the confessions of the bomb anarchists and declared their unity and patriotism to be exemplary. But all of a sudden it was rumoured that Narendra Nath Goshain betrayed the whole thing and his evidence has caused surprise not only to the anarchists themselves but to all the political parties in India. But I do not understand why the people should be surprised at it. It cannot as yet be decided whether Narendra Nath's statement is really true or whether any temptation or intimidation has been employed to make him utter falsehoods in order to implicate Arabinda Ghosh and other Bengali agitators, and to lower the advocates of the *Swadeshi* movement in the estimation of their countrymen by making them out to be robbers (for this point is still being considered by the court). But there can be no doubt that Goshain has turned out to be the meanest traitor. Does not his statement prove that complicity in sin morally destroys all persons connected with its perpetration? How is it possible that the people can make any efforts for the attainment of such a pure thing as *Swaraj* when morality in the country is conspicuous by its absence, when its inhabitants have not the power of self-control and when the workers have no faith in the reality of religion? I believe that the demanted youths, who have confessed their guilt in the bomb outrage, were not moved to do so by love of truth but by an overpowering desire to gain notoriety in the world. The writers and public men of India ought at this time to divert the fickle minds of youths from the pursuit of notoriety to the formation of a good moral character. It is still not too late, but if this opportunity is lost it will be too difficult to set yourselves right."

ABHYUDAYA, 3rd July 1908.

"Our present condition and our duty."

13. The *Abhyudaya* (Allahabad), of the 3rd July, says that Indians must fight out their cause, taking their stand on the Proclamation of 1858 and the Parliamentary Act of 1833, which accord them all the rights of a British-born subject: and it is absolutely essential for the development of their physical, moral and intellectual faculties and for the progress of their country that they should have self-government on colonial lines. It is also clear, the editor says, that Indians can make full progress under the British rule, for Government keeps order and peace in the country and ensures security of life and property and the enjoyment of the fruits of one's labour. It is, however, deplorable that Indians do not take advantage of the facilities afforded by the Government for the development of the country's resources. They take no steps to spread education among the masses and encourage indigenous arts and industries, in which Government is ever ready to co-operate with them. It is therefore quite clear that they are more to blame for their present degradation than those responsible for the defects of the administration.

Unconstitutional agitation will not help their cause in the least; bomb outrages will only impede their progress, and moreover violence and secret murders are quite contrary to their religion and have never been known to secure progress to any country; and further it is impossible that Indians should be able to govern their country independently if the English chose to withdraw from it. Under

the circumstances, it is incumbent upon every well-wisher of the country that he should see that political agitation in this country is carried on strictly on constitutional lines. But at the same time it is equally necessary that Indians should purge out the various defects from their national character, such as their disunion, ignorance, idleness and sordid selfishness; and should cultivate all the qualities found in a progressive nation. It is only then, and then alone, that Government will attend to their demands and base the administration of the country upon their wishes.

Lord Morley on the Indian situation.

14. Referring to the speech of Lord Morley delivered on the occasion of the Indian Civil Service dinner, the *Shahna-i-Hind* (Meerut), of the 24th June, remarks :— SHAHNA-I-HIND, 24th June 1908.

"This speech has been delivered in a calm and undisturbed state of mind—in which we find more of honesty and sympathy than of retaliation—for Lord Morley has plainly said that 'desire for the demand of rights has been created by ourselves and Indians are not to blame in this connection.' This leads us to think that by an early recognition of our aspirations, things are to be calmed down to their normal condition in the near future."

Lord Curzon.

15. Referring to the debate on the Indian situation in the House of Lords on the 30th June, the *Abhyudaya* (Allahabad), of the 3rd July, says that it was Lord Curzon who by reversing the policy of the British Government and of his predecessors, alienated the feelings of Indians from the Government, and that the various measures of his viceroyalty, including the partition of Bengal, shook the confidence of a large section of Indians in the Government and embittered their feelings against it. In short, Lord Curzon is the root-cause of the present political situation in India and it is strange that, in spite of all the facts and figures that prove this, he shifts that responsibility on to other shoulders. ABHYUDAYA, 3rd July 1908.

The present situation.

16. Under the heading "A Christian view of the situation" the *Advocate* (Lucknow), of the 9th July, refers to the views expressed by the Revd. Richard Burges, of Jubbulpore, on the present unrest in India, which are exactly those of Sir Mackworth Young, a former Lieutenant Governor of the Punjab. The editor says that the question of the day is : how is the British Government going to deal with the problem and what help will the missionary and the Church give towards its solution ? He hopes and trusts the Liberal instinct of the present Government and the conscience of Great Britain will help those on the spot to tide over the difficulty and lead the state craft from the troubled waters in which it is rolling heavily on to a calm sea. ADVOCATE, 9th July 1908.

The reverend gentleman's concluding remarks, the editor says, should touch the heart of the British rulers and make them realize the sacredness of their task, the seriousness of the situation and the need of a heart-change as the remedy. He says : "India's sons and daughters are displaying keen brain power, much patience, commendable perseverance, and, all things counted, remarkable moral qualities. Surely they ought to have a larger share in the building of empire. When more responsibility is laid upon them I believe they will prove themselves worthy of the trust. Britain has done a new thing on the earth in thus ruling a non-Christian land by the methods of the West. If the time ever comes when Britain will have trained India to rule herself wisely, she will have done the greatest thing in her great history." May it be so.

The position of India.

17. Under the heading "The Position of India" the editor of the *Indian People* (Allahabad), in the issue of the 9th July, observes that the awakening of Asia necessarily presents different features in different countries. After citing the state of affairs in Japan, China, Persia, Turkey, and Afghanistan he says that the sudden and dangerous developments of the last few months show that the very worst revolutionary methods of Europe have appeared in India, where up to 1905 all the conditions were favourable for peaceful progress. He says "ordinarily the Indian mind regards with abhorrence the methods of the European anarchist, but natural aversion has been overcome under the dangerous spell of foreign anarchism. In India, political assassinations by infernal machines are not merely wantonly wicked but utterly useless. The real Government is in England, and it cannot be overthrown INDIAN PEOPLE, 9th July 1908.

by bombs used in India. Even if it were possible to overthrow the British Government, the people of India are lacking in all the equipment necessary for self-government and self-defence. India would fall a prey to the next comer. Even Japan would not prove an ideal conqueror. The revolutionary movement in India is premature, morbid, and absurd. The industrial movement is the normal development. The *Swadeshi* movement, without the boycott, will open a great future for the country. All earnest, patriotic Indians will join in the hope that the appearance of violent crime as a political propaganda will disappear like a temporary fit of mania and the whole country will settle down to the building of the ground-floor of the national edifice of the future. There are hopeful signs in many directions, though early errors are inevitable. But no mistake can justify the introduction of a form of crime which is the lasting disgrace of Europe. There is no country in the world where anarchists hope to be the ultimate rulers. They merely seek to destroy what exists; their vision goes no further. Indian patriotism has an immense amount of constructive work to do. The bomb-thrower is not only a criminal, but he is unpatriotic, as he paralyses the constructive work of others. Self-restraint comes before self-government; the furious abandonment to unrestrained crime is the gravest menace to the future of India."

ANAND, KADAMBINI, February 1908.

A Bengali and a European.

18. The *Anand Kadambini* (Mirzapur), for February (received on the 18th June), contains the following dialogue between a Bengali and a European :—

"*Bengali :* Saheb! Good morning.
European : O! Good morning. Hallo, Babu, well, how do you do?
Bengali : Quite well; now I am quite well.
European : Well, quite well? Well, what do you want?
Bengali : I simply want *swaraj* from you and nothing else.
European : O, you fool! I will give you a bamboo as a present.
Bengali : A present of a bamboo? Is that so?
Bande Mataram, Bom, Bom, Deva, Deva, Mahadeva."

SHAHNA-I-HIND, 24th June 1908.

The Indian and European anarchist —a contrast.

19. The *Shahna-i-Hind* (Meerut), of the 24th June, writes :—

"India is a land of religious strife and discord. Difference of opinion verging upon open and armed hostility exists, not only between Hindus and Muhammadans, but between different sects of these two great races of India also.

The appearance of the anarchist in India, therefore, forbodes danger alike to Englishmen and Indians: the absence of religious difference in Europe precludes the possibility of frequent occurrences of bomb accidents. But in India unscrupulous persons of different sects will not hesitate to use bombs as a means of converting others to their own faith.

It is extremely necessary, therefore, to put an end to this new movement as early as possible: and every repressive measure adopted in this connection will be conducive to the welfare of the Indian community."

MUSAFIR, 8th July 1908.

How unrest is created.

20. Newspaper prosecutions, says the *Musáfir* (Agra), of the 8th July, are always followed by unrest of a serious nature. Riots in the Punjab followed in the wake of the prosecution of the *Punjabee*, and we hold that if the *Yugantar* had not been prosecuted, we would not have heard of bombs in Bengal.

At present, cases are pending against Messrs. Tilak and Pranjpe in the Bombay Presidency. We want to know if they were really a danger to Government: the objectionable articles for which they are being prosecuted appeared sometime in May or June. Has anything serious happened since then? If not, why is Government creating bitterness and irritation in vain? We once more request the Government to try a policy of reconciliation.

INDIAN PEOPLE, 9th July 1908.

The spread of the revolutionary idea.

21. The *Indian People* (Allahabad), of the 9th July, says that the real burning question in India at present is the sudden and unaccountable birth and development of revolutionary ideas. Public opinion has so far contented itself with condemning the bomb conspiracy in Bengal. But no actual solution of the difficulty that confronts the country has been put forward. The editor says that the arm of the law is sufficiently long and strong to deal with the terrorist plot. But the question, will the revolutionary movement of which the bomb is the symbol, come to an end by the exposure that

has been made and the punishment that may be inflicted, remains unsolved. He then refers to the movement among the Indian students in England and the revolutionary tendencies of young boys and students in general, and says that the former are not all Bengalis, but come from every part of India. Very few of them have come under the influence of Indian orators and papers and they should therefore be the last to love and cherish revolutionary ideas. But the case is quite contrary and there is no adequate explanation forthcoming. Newspapers can be suppressed, speakers can be silenced, but there is no means for preventing the growth of an idea or anticipating its manifestation in concrete action. He concludes by saying "there has been a general miscalculation all round. The Government did not anticipate that discontent would anywhere become so acute as to lead to violence. It is now said that this was foreseen because of the incitement to violence by some newspapers. Still, the question remains why newspapers should have preached a crusade of violence. The sober section of the community, which has been agitating and pressing for reforms, noticed with concern the growth of a new school of thought which repudiated all association with the Government, but it had no notion that actual violence was in contemplation anywhere. The plot that has come to light is a very small thing compared with the potentialities of the revolutionary idea which is spreading rapidly among the younger generation. The problem is how to wean our young men from this danger, or to convince them that a revolution in India is out of the question."

The resurgence of Asia.

22. Referring to the troubles that arose in Persia owing to a difference of opinion between the Shah and the members of the Parliament, the *Rahbar* (Moradabad), of the 28th June, remarks :— **RAHBAR, 28th June 1908.**

"Now the people of Asia generally have come to realize the value of liberty; therefore every measure, instead of repressing them, increases their enthusiasm—still selfish-minded persons think that their welfare consists in repression only."

East and West.

23. The *Saddharm Prachárak* (Kangri, Bijnor), of the 1st July, writes :— **SADDHARM PRACHARAK, 1st July 1908.**

"Europeans do not consider Asiatics to be human beings, but minute discrimination will show that the differences are only superficial and that human nature is the same all the world over. Constitutional institutions having failed in Persia, the English will unanimously declare that 'nothing else could be expected from Asiatics.' They are not fit for *swaraj* and that is why their own Sovereigns do not willingly grant them *swaraj*."

But are European Sovereigns prepared to willingly concede the rights of the subjects? All Europe will be seized with consternation at the execution of the editors of the *Sur-ul-Asraphael* and of other newspapers in Persia. But in India not only have scores of editors suffered, and are still suffering, rigorous imprisonment, but several of them have succumbed to harsh treatment. Why, then, is nobody to be found even to sigh over their sufferings? It is held reprehensible on the part of the Shah of Persia to set Cossacks on his subjects. But why does nobody point to the Hindus being ruined through Gurkhas and Musalmans? In it there is only a difference of means. What the British Government does, it professes to do in the interests of the subjects. The English did not acquire the sovereignty of India through any kind of greed. Seeing oppression committed on Hindus, they stretched their hand of love *(lit.)* over the Indians.

But the Shah of Persia asserts in plain words that he is 'not prepared to forego the inheritance of his forefathers without an appeal to the sword' (although it was his father who made the people aspire for the attainment of their rights). He, without making any excuse, lets Cossacks loose on the people. Has such brutal instinct any connection with Asia? Certainly not. For an insight into the civilization of Asia, one must see the history of the ancient *Áryas* and of their disciples, the Parsis, the Chinese, and the Japanese. To find out the root of the brutal instinct that is now-a-days prevailing in Persia, one should go to Africa, the land of cannibals. This brutal instinct found its way from Africa to Arabia, and thence it was taken to Europe and Asia by freebooters. But the question is, that if the covering of the various civilizations were removed, no difference would be found between man and man. It is only the difference of education that makes one a diamond and the other a stone *(lit.)*.

RAHBAR, 21st June 1908.

If Japan ruled England.

24. The *Rahbar* (Moradabad), of the 21st June, publishes an article entitled "If Japan ruled England", of which the following is a literal translation :—

"Sir Frederick Liely in his book entitled 'Suggestions for the Better Government of India', writes as follows :—Suppose that a foreign nation—Japanese for example—ruled England and the administration thereof were entrusted entirely into the hands of a statesman who had never visited the coast of England before and among whose councillors are men of his own nationality—men whose knowledge is limited to books and reports—men who are entirely ignorant of the English language and whose intercourse with Englishmen consists in having met a few Japanese-speaking Englishmen who sometimes came to visit them. Well suppose all this and say then, what kind of Government would this be ? The people of Tokio must of course consider it good. But would the inhabitants of Yorkshire and Cornwall think the same ? And how long would such an administration last ?

The writer has raised this question and some political astrologer must answer it. But it won't be much amiss if we, too, ask some questions in this connection. It may be that our benign rulers, who take offence at everything we say, will consider and reflect over them at their leisure.

Suppose that in their country Englishmen are excluded from all high Government posts and Japanese are imported to fill their place. Suppose that gradually ordinary posts are also taken away from Englishmen and given away to poor Japanese—not only this, but suppose also that Englishmen are deprived of even the private services of zamindars and talukdars in order that they may be unscrupulously bestowed upon the Japanese—well, suppose all this and say if this state of affairs would be just and fair ?

Suppose, further, that in order to get into the Civil Service of England, Englishmen have to go to Tokio and to compete in a very stiff examination conducted in the Japanese language. Suppose that even for petty posts they are required to pass a test in the Japanese language ; in other words suppose that English children have to spend fifteen or sixteen years of their life in learning a foreign language. Suppose all this and say if the English nation would like this procedure ?

Suppose that the Japanese Government takes away 30 or 40 crores of rupees every year from England without compensating the English for the loss in any way, and sends out only a few able Japanese (to govern). In like manner suppose that Japanese merchants completely destroy the English trade, that they take away to Japan the raw produce from England to manufacture it into goods which they sell at a cent. per cent. profit in the English market. Well, suppose all this and say if England would grow rich or poor day by day ?

Suppose again that in order to remove the poverty of Englishmen, the Japanese instead of lightening the burden of administration increase the taxes every day and force high Japanese officials on the country and squander away one-third of the revenue in providing for a permanent Japanese army in England. Well, suppose all this and say if these measures would be calculated to cure or increase the malady ?

Suppose that the Japanese Government pays a salary of Rs. 100 per mensem to a Japanese soldier and Rs. 10 only to the Englishman, but exacts much hard labour from the latter, and suppose again that when it comes to the offering of a reward it gives the meed of praise to the Japanese but when punishment has to be meeted out, it holds the Englishmen responsible for everything. Well, suppose all this and say if in the face of this treatment the army would ever remain loyal ?

Again suppose that a Japanese, mistaking an Englishman for a boar or a deer, shoots him or kicks his bowels out and the Court or jury constituted entirely of Japanese lets him go unpunished ; or suppose that a Japanese violates the chastity of an English lady and the Japanese Court of Justice pays no attention to it. Well, suppose all this and say if Englishmen would cherish affection for the Japanese ?

Suppose once more that immediately after the advent of Japanese, famine breaks out in the land and increases day by day, and suppose also that before this, Englishmen had never known what famine was. In spite of all this, suppose that Japanese officials hold the failure of the monsoon responsible for the famine, and care very little as to whence the poor Englishmen are to bring money with which to buy grain, but carry away to Japan all the available foodstuff in the country and

increase the revenue regularly every year, exacting it from the people with much rigour and harshness saying that their actions are all for the welfare of the people. Well, suppose all this and say if this lip sympathy would not appear ridiculous to Englishmen.

In the last place suppose that a meeting of Englishmen is held to ventilate their grievances and to demand reforms in the administration of their country; that the Japanese Government instead of attending to their just and proper requests looks upon them with hatred and enmity, adopts a repressive policy and thus creates discontent in the land; suppose that a Japanese Governor divides England into two portions, so that the people thereof may become weak, that coming to know of this, the English race holds a thousand meetings to express its indignation at the proposal and condemns the measure as extremely injurious to their interest; that the Japanese Government disregarding all this, cruelly tramples down under its feet all the sentiments of the English nation and carries out its proposal in the teeth of popular opposition; that Englishmen exasperated by this, resort to a boycott of Japanese goods and of the Japanese departments as far as possible; that Japanese officials instead of taking pity on their deplorable condition, treat them with barbarous severity; deporting some of them without any inquiry, incarcerating the innocent in order to re-establish their prestige and punishing the boycotters in order to save Japanese merchants from embarassment; suppose also that Japanese officials mete out high punishments on flimsy grounds to those English papers that complain of their tyranny and oppression, and publicly flog boys of noble families like thieves and scoundrels, simply because they had dared to oppose the police whose hooliganism they applaude and speak so highly of. Well, suppose all this is the actual treatment of Japanese conquerors towards the conquered English and then say if the latter would cherish affection for the former or throw bombs upon them. Would not Englishmen wonder that in the face of such treatment loyalty and affection is expected from them? Englishmen are rulers of India. It is quite impossible for them to gauge the feelings of Indians. There are many honest Englishmen whose opinion is that Indians feel highly grateful at being subdued an dmade loyal by them, as if *hindustanis* are a flock of sheep. But, by God, we speak the truth when we declare that it is no wonder if Indians say that they, too, are human beings descended not only from the same Aryan stock as yourself but from the first branch of it, and inspired by the same feelings and ideas which prompt your ownselves. We desire it from the bottom of our heart that our responsible rulers should sometimes put themselves in the position in which Sir Frederick Liely has tried to place them. They might then be able to realize the true condition of the people whom Providence has entrusted to their care."

The origin of the anarchist.

25. The *Shahna-i-Hind* (Meerut), of the 24th June, referring to the anarchist movement in Bengal, remarks :— SHAHNA-I-HIN D 24th June 1908.

"The Anglo-Indian press, Government and the anarchists are all busy contemplating the present situation. The Anglo-Indian press is full of rage and fury and frets and fumes at the slow progress of the repressive policy in India. The Government is patiently watching the course of events and waiting for the final verdict of the judges on the bench.

And the anarchist, as well, is also waiting to see if this new method of demanding rights succeeds or not.

Only one attempt has so completely bewildered Englishmen in India that they have begun to look upon every bare-headed Bengali as the agent of death. No one seems to bestow a moment's attention upon the origin of the anarchists. We are not one of those who advise a wholesale deportation and slaughter of the Bengalis, for we know that the Bengali nation, as a whole, realizes its obligation to the British Government, and leading men of that community have already expressed their indignation at this new movement.

The real cause of this anarchist movement is the partition of Bengal, which has highly exasperated the Bengali community. Led away by their enthusiasm, some of the hair-brained youths resorted to this new weapon of political agitation. The enemies of England in foreign countries who do not like to see Fair Britannia in her present glory, are rejoicing at the prospect of coming troubles: and not only 'black devils,' but these 'white demons' also are ready to assist the anarchists.

These repressive measures, therefore, are not sufficient to quell this monster of anarchism. Wisdom and prudence dictate that leaders of public opinion should be invited to a conference, and that by mutual co-operation they should devise the best means of suppressing this new spirit.

The demand for home rule is natural and in accordance with the spirit of the age. The Government should give up its royal *zid* and the people their childish obstinacy and then every Indian in his own home will sing the praises of the British Government."

SWARAJYA, 27th June 1908.

The wail of motherland.

26. The *Swarájya* (Allahabad), of the 27th June, reproduces a poem from the *Himalaya* (Punjab), of which a literal translation is given below :—

"I am a captive in the meshes of calamity and cannot even breathe.

I have been slaughtered by the sword of blandishment to such an extent that I cannot turn my eyes.

The sky has (completely) effaced me (my existence) and humiliated me in the eyes of every one.

It has covered me with dust, so that no one may touch me.

Thousands are my determined enemies, and the heart of every one cherishes a grudge against me.

There are a thousand wounds in my heart. How can one expose them to the public gaze.

Where have my brave men gone ? Where are my fort-conquering heroes ?

What has become of those dauntless men ? (*lit.* bright moon) who never turned their face (from the battle field).

What has happened to my long spears ? My stiff bow was not bent. They placed me on pointless arrows (who) could not aim at even one mark (successfully).

My Hindukush has now taken to killing Hindus and my Himalaya has become bankrupt. My Ganges and Jumna have shrunk away. They are now sufficient only for bathing.

I have no longer that pearl necklace (with me), nor is that (royal) umbrella over my head. My hair is flowing loose in the dust, nor is there any one to wash it (of dirt).

Neither do Delhi and Agra, nor Behar and Calcutta exist any longer. Every city lies desolated. Who can populate them afresh ?

My high fortresses are all now raised to the ground. Where even eagles could not fly, there owls are screaching now.

That throne on which was seated a peacock and which was famous throughout the world they have forcibly taken away from us. Such was the force that they brought to bear upon me.

They have swept off (taken away) my Koh-i-nur and made it into several pieces. In every way they have effaced my existence from the world, so that I may be of no value in any one's eye.

My children have taken to beggary. Who is there to give them a piece of bread ? They are told to be off, wherever they go to. No one allows them to sit by him.

My sons, who used to teach others, are now learning from them. Such is the work of Providence. Who can mend my lot ?

O, Poet ! the same man cannot go on playing on his flute. A thing has never belonged to one for ever, nor will it ever be so. This is very slippery ground ; who can keep a firm foot here ?"

The *Rahbar* (Moradabad), of the 28th June, reproduces the above from the *Swarájya* (Allahabad).

INDIAN PEOPLE 5th July 1908.

The story of a deportation.

27. Reviewing Lala Lajpat Rai's account of his deportation, the editor of the *Indian People* (Allahabad), of the 5th July, makes the following observations :—

"What the Government has to realize is the important fact that the country has refused to share the view that Lala Lajpat Rai was guilty of any offence. There is no man in India who would not feel honoured by welcoming Lala Lajpat Rai to his house, no man who does not look upon him as a martyr. This is the mistake that has been made. Lala Lajpat Rai is busy again with his multifarious and philanthropic activities and his appearance excites unbounded enthusiasm everywhere. It is a clear case of a grave error. If a man could be openly convicted of

tampering with the loyalty of the troops, no one would sympathise with him, but a vague accusation will not satisfy any one. Lala Lajpat Rai went to Mandalay as a well-known patriot and worker; he has come back as one of the most famous Indians with the crown of martyrdom on his brow."

The *Hind Swarajya*.

28. The *Rahbar* (Moradabad), of the 21st June, reproduces the article from the *Hind Swarájya* on which the prosecution of the editor of the paper for sedition has been based.

RAHBAR, 21st June 1908.

Editor of the *Urdu-i-Mualla*.

29. Referring to the arrest and prosecution of the editor of the *Urdu-i-Mualla*, the *Riyáz-ul-Akhbar* (Lucknow), of the 1st July, remarks :—

RIYAZ-UL-AKHBAR, 1st July 1908.

"We are sorry that in spite of the repeated warnings of his friends, the editor could not escape the baneful effects of the Congress and the Extremists. He has brought disgrace upon the country and the community to which he belongs. However, if even now he expresses his sincere regret at his conduct and begs pardon of the authorities, we promise we will try our best to secure for him forgiveness from Government and the authorities. But if he is to repent, he must do so at once."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Mr. Tilak's prosecution.

30. The *Saddharm Prachárak* (Kangri, Bijnor), of the 1st July, says that Government has committed a very serious mistake in prosecuting Mr. Tilak at this time. It seems that there has been an end to British statesmanship. Will the imprisonment of Mr. Tilak, the editor asks, enable the Government to suppress acts of violence? True statesmanship, he remarks, lies not in stirring up new causes of discontent among the people but in winning over their wavering hearts.

SADDHARM PRACHARAK, 1st July 1908.

The press prosecutions.

31. The *Hindustani* (Lucknow), of the 8th July, reproduces the remarks of the *Advocate* (Lucknow), of the 2nd July, on the press prosecutions. (Vide paragraph 34, Selections no. 27 of 1908).

HINDUSTANI, 8th July 1908.

Mr. Tilak's application for bail.

32. The following is an extract from the *Advocate* (Lucknow), of the 9th July :—

ADVOCATE, 9th July 1908.

"The affidavit of the Government Solicitor of Bombay, filed in opposition to Mr. Tilak's application for bail, contained the following significant paragraph :—'I am informed that the Local Government through one of their Secretaries say that if the accused is released on bail, the Local Government believes that he will use his liberty to exhibit feelings of disaffection and hatred against Government and that it would be dangerous to release him.' Suppose Mr. Tilak is acquitted after the trial, how will the Bombay Secretariat then meet the situation and avoid danger?"

Provincial Civil Service and District Judgeships.

33. The following is from the *Indian People* (Allahabad), of the 9th July :—

INDIAN PEOPLE, 9th July 1908.

"It is now close upon two decades since the Public Service Commission recommended the appointment of Subordinate Judges as District Judges. We are glad to note that this recommendation has been recently given effect to in Oudh, and two members of the Provincial Civil Service have been made District Judges. Even a tardy and belated act of justice deserves commendation, and a recognition of merit, whenever it comes, cannot fail to meet with public approval. We cannot help wondering in this connection, however, why the province of Agra should lag behind her sister of Oudh. We believe the Provincial Civil Service in Agra is in no way inferior to the Provincial Civil Service in Oudh and there are men in the former service who can give points to many actual District Judges who exercise appellate powers over them. Occasionally some of these men have been placed

temporarily in charge of District Judgeships when the permanent incumbents of the office have been away on leave, but not a single member of that service has yet been given a permanent lift. A giant like Babu Bipin Behari Mukerji has already retired on pension; so has Khan Bahadur Akbar Husain. Rai Bahadur Lala Baij Nath will retire shortly, and Babu Prag Das and Mr. Ahmad Ali Khan will have to follow suit at no distant future. And yet the promised land of Canaan is not in sight. These gentlemen and several others have officiated more than once as District Judges, and the quality of their work, we believe, will compare favourably with that of many others. Fortune has smiled upon the members of the Statutory Civil Service, but there seems to be no other reason why they should be allowed to crowd out members of the Provincial Civil Service who in experience and ability are in no way inferior. We believe the time has come when the Government should no longer neglect the claims of a very deserving class of men and when it should take active steps for the improvement of their prospects. It is well known that the solidest plank upon which the fabric of British Government is built in India, is its system of administration of justice, and there is no public need more imperative than that of keeping the judicial service pure, contented and independent."

(b)—Police.

Nil.

(c)—Finance and Taxation.

HINDOSTHAN, 2nd July 1908.

Abolition of duties on Russian sugar.

34. The *Hindosthan* (Kalakankar), of the 2nd July, makes the following remarks on the abolition of duties on Russian sugar:—

"We fail to understand why the abolition of duties on tea by the Russian Government should make the Government of India abolish the duties on bounty-fed sugar. Is Indian tea bounty-fed? If not, why should it not be put in the same category as bounty-fed foreign sugar? Moreover, tea has been made a necessary of life by Europeans while it is merely a luxury in India."

(d)—Municipal and Cantonment Affairs.

RAHBAR, 21st June 1908.

Local Self-Government.

35. The *Rahbar* (Moradabad), of the 21st June, referring to the proposal to put the Allahabad and Cawnpore Municipalities under a civilian chairman, remarks:—

"When this municipal system was first introduced, it was meant to train Indians in the art of administration; but now it has become a completely officialized body. Owing to the pressure of work, the District Magistrates of Allahabad and Cawnpore cannot find time to attend to municipal affairs. It is proposed, therefore, to appoint two civilians as chairmen of these municipalities. For this purpose octroi duties are being increased in spite of the protests of the people concerned. But who minds protests so long as it is possible to provide for a European at the cost of Indians."

HINDOSTHAN, 8th July 1908.

Sanitary associations.

36. The Hindi *Hindosthan* (Kalakankar), of the 8th July, suggests the desirability of sanitary associations being established in every town in these provinces, which should arrange to teach the rules of sanitation to the ignorant masses, so as to safeguard them against contagious epidemics.

(e)—Education.

RAHBAR, 21st June 1908.

Khalsa College or the Loyal College.

37. Under the marginally noted heading, the *Rahbar* (Moradabad), of the 21st June, writes:—

"The policy of *divide et impera* has been eminently successful in India. It is being tried with the Sikhs these days, who are constantly told that they have no connection with the Hindus on the one hand nor with the Brahmans on the other. The latter, they say, proved tractive to Guru Sahib and should therefore be discarded, as if the sins of a few should be visited upon the whole community. If this theory be true, would it be improper for us Indians of the present day to ostracise and discard those who are proving traitors to their motherland in order to secure the goodwill of the powers that be?

But a section of the Sikh community could not avoid falling a prey to this hypnotism, and going against the wishes of the recognized leaders of its community and has declared open hostility against the Hindus in general and the Brahmans in particular. It went to the extent of excluding idols from the Golden Temple at Amritsar. Maharaja Nahba was appealed to in this matter, but his voice also proved to be too feeble.

This new party of the Sikhs has tried to imitate the policy of the founders of the Muhammadan Anglo-Oriental College, Aligarh. But every one is not of Sir Syed's calibre. First cultivate the qualities of self-reliance and self-help like Sir Syed and then aspire to adopt his policy. You cannot manage your own national temple. How can you, then, manage your National College? The result is to be that what you call your National College will soon become a college of loyalists—of spurious loyalists; for true loyalists cannot be created without love and justice for Indians, who are so much despised and ill-treated these days."

The Curriculum of Anglo-Vernacular schools.

38. The *Hindustani* (Lucknow), of the 8th July, reproduces the comments of the *Advocate* (Lucknow), of the 2nd July, on the Curriculum of Anglo-Vernacular schools. (Vide paragraph 42, Selections no. 27 of 1908).

HINDUSTANI, 8th July 1908.

A beneficient endowment.

39. Referring to the endowment by Raja Uday Partab Singh, C.S.I., talukdar of Bhinga, Oudh, for the educational advancement of the caste to which he belongs, the *Advocate* (Lucknow), of the 9th July, makes the following observations :—

ADVOCATE, 9th July 1908.

"Every friend of the cause of education will appreciate the noble impulse which has led the Raja of Bhinga to make the endowment and thus promote the cause of education in people who are much backward. We, however, would that Raja Uday Partab Singh had risen above caste pride and that the Government had not lent him the pages of the *Government Gazette* to show his animus against certain castes, for which the Raja appears to have nothing but contempt but whose claims to Kshatriyaship do not depend on the whims and caprices of Raja Uday Partab Singh or a few Rajputs of his views. It is a pity that an educational institution of such a magnitude should be established in these provinces whose founder should attempt to leave behind him a heritage of bitterness of caste feeling. Raja Uday Partab Singh wants to propagate loyalty in Rajputs by solemn affirmations before magistrates. We do not know whether it will be necessary to repeat these affirmations at the opening of every session, otherwise what will be the value of the chanting of the loyalty *mantra* in the case of children of tender ages while seeking admission in the lower classes. Raja Uday Partab Singh would have shown greater magnanimity had he thrown open the doors of this school to pupils of all classes and thus benefited the general community by offering special facilities for education in his school. It was, perhaps, too much to expect him to forget his differences with the Central Hindu College and merge his personality in uplifting the Hindu race. Surely he could have combined his efforts with another *bonâ fide* Kshatriya, whatever that expression might mean, and given the institution at Agra the status of a first class institution. We, of course, refer to the munificent donation of six lakhs made last year by Raja Balwant Singh, C.I.E., of Ava, who, we understand, is willing to double this amount in order to strengthen the Rajput High School and raise it to the status of a college. Raja Uday Partab's donation of Rs. 10,000,000 would have helped Mrs. Annie Besant in realizing her idea of a Hindu University, or this amount would have given an Aligarh College to the Rajputs at Agra. But this is unfortunately not to be. However desirous we may be to see the Raja of Bhinga's endowment better employed, we cannot but admire his benevolent motives, his setting up an ideal before rich talukdars, some of whom, like him, would die intestate, but do not know how to immortalize their names. We wish his example will be largely followed."

Jubilee High School, Gorakhpur.

40. The *Advocate* (Lucknow), of the 9th July, has the following :—

ADVOCATE, 9th July 1908.

"For the last High School Scholarship examination five candidates were sent up and they all won Government scholarships. For the Matriculation examination, 17 candidates sat, 15 of whom came out successful. From these results as well as those of previous years, it will appear that the school is deserving of the best consideration at the hands of the educational authorities who should try to raise it to

the status of a well-equipped model zila school for the eastern districts of the province."

INDIAN PEOPLE, 9th July 1908.

Legal education in India.

41. The editor of the *Indian People* (Allahabad), in the issue of the 9th July, refers to the lengthy minute on Law classes attached to Art classes drawn up and circulated by the learned Vice-Chancellor of the Calcutta University in which the existing system of legal education has been adversely criticised and expresses his entire accord with the views of the Hon'ble Mr. Justice Ashotosh Mukerji. He hopes that the Calcutta University, which has been the pioneer of reform in educational matters in the past, will lead in the matter of the reform of legal education also by establishing a University Law College worthy of the name.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ANAND KADAMBINI, February 1908.

The *Swadeshi* movement.

42. The *Anand Kadambini* (Mirzapur), for February (received on the 18th June), contains the following :—

Scene : Chowk Bazar. (A young beautiful woman, Vilayati, in an English ball-dress, is standing with great affectation and is captivating and calling her lovers.)

Vilayati : (With a fan in her left hand, and beckoning with a finger of the right) well ! my dear, come here, come here.

Purbi : Away thou wench of a bastard ! thou shouldst take thyself away from this place. I do not want to see thy face, away ! away ! It is a sin to see thy face.

Vilayati : Well, my dear, don't you love me ? Won't you come here ?

Purbi : Thou an upstart of a prostitute ! thou art not a human being but a demon, and I will not be enslaved in your meshes. Your company has ruined me. I have now understood all these things. Henceforth you should not show your face any more. Away from this place with your face blackened, you have completely ruined me and are you still not satisfied ?

Vilayati : Damned you dear ! Hear me, hear, have you gone mad ? How can you live without me ?

Purbi : Matches, give me matches, has any one got any, why don't you give me some ? (fumbles his pocket). You *rakshasi* (demon) I want to burn you altogether by setting fire to your face (lighting a match he rushes forward to set fire to her hair).

Marwari : How now ! what are you doing, Sir ? In the first place all women are inviolable and then she is such a beautiful woman, how could you commit such a wicked deed of violence on her ? Is she not fit for endearment instead of being spurned (*lit.* being driven out). Ram, Ram, Shri Krishna, Shri Krishna.

Musalman : O ! thou ill-mannerly man, has thou gone mad ? (We) have come by this beautiful lady only through our good luck. You are so rude to her ! (To *Vilayati*). Come my soul, come, I am ready to serve you heart and soul. This wretched Bengali is entirely a barbarian and a brute. How should he know the way to value you. I am ready to sacrifice even a hundred lives of mine for you. (Nodding his head). Hurrah, how pretty her movements are ! Bravo, how charming she is !

Vilayati : (To the Bengali). Well, my dear, why have you become so angry with me ? I love you very much. Well, come here, come here (goes forward to shake hands).

Purbi : Rakshasi, it is a sin to see your face, away, wench, away, don't touch me (moves away).

Dakhshni : Then why should we remain here ? Let us go and worship our *Swadeshi* Devi.

Pachchhmi : He is quite right. Let us depart, we have nothing to do here. (All the three depart.)

Vilayati : (To herself). Well, it is much to be deplored that this Bengali Babu has become angry (with me). Well, there was none who loved me so. But now he has become wholely estranged from me. Perhaps through him the

Punjabi and the Maharatta, too, will leave me. Alas! this is the result of the folly of Lord Curzon and of the blind policy of Mr. Morley. (Aloud). Very well, if you behave insolently towards me then like a common rascal you will be flogged and thus brought to your senses.

Musalman : (To himself). What should I say; this woman seems to be quite enamoured of this Bengali. Perhaps he has cast a spell over her. But the wonder is that these fools have given up this beautiful fairy of delicate constitution, and have become enamoured of that poor *Swadeshi.*

Vilayati : (To herself). O, you rascal! I know you very well. You want to deceive me. I don't want to fall into the snare you have land. You take me to be a fool altogether. I know it very well that you are the real helpers of the *Swadeshi,* being the bulk of the artizans of India. Let me see what this Bengali thinks of—(aloud) O! no, no. (Follows the Bengali).

Marwari : Goddess! whither are you going? Here I am ready to serve you (*lit.* your foot). Please come here.

Musalman : There is no doubt that *Swadeshi* is beneficial in every way and it is incumbent on us to help it, as the saying goes "Love of one's country is better than even the kingdom of Solomon, and a thorn of one's motherland is better than the hyacinth of Raihan. One's things are after all one's own while those of another are another's."

There is no doubt that millions of my brethren and countrymen such as weavers, &c., derive their living from this *(Swadeshi).* But we would look to our immediate gain and not to the gain and loss of the whole world. Again who should bring himself into trouble uselessly? Therefore according to Harish Chandra Rasa "What is it to us, idle men as we are, if India is entirely ruined. It is not good to bear trouble for nothing."

Marwari : Listen to me, Sir, this is my simple policy. I do what brings me in a fair profit. I have derived good profit through the *Vilayati.* It is owing to *Vilayati* that our business is prospering. I know nothing of the wench *Swadeshi.* People may do as they like but I will have nothing to do with her.

Uttari : Brother, what should I do? I have neither money nor learning. I have only got strength, which can avail me nothing at present. In the worship of the *Swadeshi* goddess money is required which in my case is conspicuous by its absence. The country may be benefited in time to come, but whence am I to make up my losses at present. If I were to give up *Swadeshi,* how could I show my face in this world or the other? And if I were to abjure *Vilayati* and take to *Swadeshi,* where should I live and how? I am in that frame of mind (that is expressed by the couplet): "Unable to weep or sing, the Sah (trader) stands with his mouth wide open."

European soldiers and Indian ladies.

43. Referring to the alleged outrage committed by European soldiers upon certain Indian ladies travelling to Calcutta in a passenger train on the occasion of the Dasehra festival, the *Rahbar* (Moradabad), of the 28th June, remarks that Government has made a great blunder in requiring soldiers to lead a single life. Nature must reassert herself and any effort to suppress her must result in a violent reaction.

RAHBAR, 28th June 1908.

V.—Legislation.

The two new Acts.

44. Referring to the Explosives and the Newspapers Acts, the *Rahbar* (Moradabad), of the 21st June, remarks :—

RAHBAR, 21st June 1908.

"These two Acts extend not only to British territory but to Native States also, and Indians residing in foreign countries also cannot escape their effects. We are not against the acts but against the spirit which prompted them. We hold that Government has been led away by panic at this critical moment. Punish the offenders by all means, but be not actuated by a motive of retaliation: for this creates opposition and leads to further complications. Then again the Newspapers Act betrays the true feeling of the legislators and one cannot but say that their primary object is to stifle the freedom of the press. They hold that the mere fact of a notification having been affixed on the door of a press is sufficient to presume that due notice has been given to the managers thereof. Not only this, but full power is given to police to exercise its discretion in making raids upon houses where even one copy of a violent newspaper is supposed to exist. And every one knows how

unscrupulous are the members of the police force in these respects. Again, the Act provides that an appeal against the order of a Magistrate should be filed within fifteen days. Pray where was the justification for this unreasonable haste ?

Well, if this had been all, it would have been welcome, for these Acts are directed only against papers of the *Yugantar* type. But there is a cause for anxiety to those papers also whose policy is to honestly criticise; for it is feared that Government wants only such papers to exist as are ready to say ditto to every proposal emanating from it. And no wonder that the Government wants this; for are not our own countrymen—the aristocracy of Bengal for example—anxious to put a limit to the freedom of the press.

But can all these measures save the present situation ? These measures are like iron sheets nailed to the mouth of a volcano, which, however, cannot prevent the flames from bursting out in spite of all obstacles. But Government will not listen to us. Let it therefore try."

OUDH AKHBAR, 3rd July 1908.

The Press Act.

45. Liberty, says the *Oudh Akhbar* (Lucknow), of the 3rd July, has always been associated with the British Government. But the inauguration of repressive measures leads one to think that Government has departed from its old policy. Englishmen in their wisdom thought it proper to bestow liberal education upon Indians, but now when Indians, as a natural result of that education, have begun to demand their rights and desire the emancipation of their race, the whole machinery of Government is set in motion to stifle their ambition and thwart their aspirations. Take for example this new measure—the Press Act. Mr. Gladstone found it impossible to give his support to this Act, when it was introduced for the first time by Lord Lytton. He therefore sent out a liberal Viceroy, Lord Ripon, to repeal it. But now a Liberal ministry sees no reason to withhold its assent from a measure calculated to effect the primary right of mankind, e.g. the freedom of speech.

However, we are glad that this new measure is directed for the present against those papers only that advocate violence and bloodshed. If one were to judge by the writings of the Anglo-Indian press, one would have thought that the whole Indian press was in danger of extinction, for a proposal was abroad that heavy cash security should be taken before allowing the publication of any paper. We therefore congratulate Government and ourselves, too, at the wisdom and prudence that has saved the present situation.

But as well-wishers of our Government, we wish to offer it a piece of advice:

"If you desire that political agitation in the country should cease to exist, apply yourself to removing the causes that have brought it into being, and if you want to secure the loyalty of the people, introduce administrative reforms and give up the policy of repression."

VI.—Railway.

AL BASHIR, 7th July 1908.

Railway collisions.

46. Referring to the frequent occurrences of accidents on railway lines, *Al Bashir* (Etawah), of the 7th July, remarks that railway travelling was formerly considered to be the best means of locomotion, but collisions have created a feeling of insecurity and danger in the minds of the public now.

The editor holds that the Ghaziabad and Fatehpur accidents are in a large measure due to the fact that Guards and Drivers were under the influence of liquor. Exemplary punishment should be meted out to the persons responsible for these disasters without the distinction of race and colour. He says that he has no confidence in the railway authorities. Government should therefore look to it that proper measures are adopted with a view to prevent a recurrence of such accidents in future. He specially recommends the appointment of a commission to inquire into the causes of these disasters, and says that measures should be taken to ensure the due representation of Indian officials.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

The *Seva Sadan.*

ADVOCATE, 9th July 1908.

47. The following is an extract from the *Advocate* (Lucknow), of the 9th July :—

"Some information has been published about the internal administration of this noble institution, which aims at creating sisters of mercy to be helpful in the solution of social, moral, economical, sanitary, medical, and educational problems. Those who wish to render sisterly service are welcome there. We are told that if they are lady graduates, or undergraduates already well trained, they can be enrolled as regular sisters, after a short period of probation with an honorarium of Rs. 50 a month for their maintenance besides free lodgings. Those who require training can be put in the way of obtaining it and given from Rs. 20 to Rs. 30 according to their needs, besides free lodgings. The *Sadan* wants specially those who wish to devote their lives to loving, self-sacrificing service. But it is open to other workers to bind themselves for a term at least equal to the period of their training paid for by the *Sadan.* There will be a Hindu section of the *Sadan* managed mainly by the sisters themselves and helped with funds and advice by a Hindu committee. There will be also a Parsi section and a Muhammadan section. In course of time it may be possible to have a large plot for the *Sadan,* whereon it is proposed to build three separate blocks for the residence of the most advanced, with a common room, where they can meet and exchange their experiences. The three sections will have representatives on the central council which will try to co-ordinate their activities, and help with grants-in-aid. Each section will be master of its own funds. Besides these, there will be lay sisters who can be supplied by the well-to-do classes. Such workers can do much good to the poor."

IX.—Miscellaneous.

A devotee and a jester.

ANAND KADAMBINI, February 1908.

48. The *Anand Kadambini* (Mirzapur), for February (received on the 18th June), contains the following dialogue :—

Devotee : Victory to Raghavendra.

Jester : O, you rascal !

Devotee : What *Guru !* ought I to have said "Victory to Ram Ji" ?

Jester : O, you son of a bastard ! O, you owl ! Where is Ram now ? Long long ago he betook himself to Guptar and passed away ! Was it not said of him that "he is the protector of the world and of religion" ?

Devotee : What then should I say "Victory to Shri Krishna" ?

Jester : O, you fool ! Where is Shri Krishna gone to ? He laid the foundation stone of the destruction of India by bringing about the Mahabharat (great war) and where he has disappeared no one knows ! If he who was addressed as the protector of cows and Brahmans were alive had such been the miserable condition of these two ?

Devotee : Should I then say "Victory to Shiva" ?

Jester : Shiva has been long non-existent. How can he be wished victory now ?

Devotee : Should I then say "Victory to Durga" ?

Jester : O, you dunce ! Had Durga, the dispeller of misery, been living, all would be well). Formerly when people could not see her face to face, they worshipped her in their swords. Now as to iron we have nothing left with us in which we might feel her presence except pins and nibs.

Devotee : Should I then say "Victory to Ganesh" ?

Jester : (With loud laughter) Ha, Ha, Ha. O, you blockhead ! Do you fall into this error by being told "Chandi and Ganesh (are to be worshipped) in the Iron Age." His steeds—rats—are at present destroyed by millions every day ; had he been existent would he not have objected ? And why should you be saying victory to this and that ? You simply stir up my anger by repeating that phrase again and again.

Devotee : Well, you yourself must declare what should I say ?

Jester : Yes, that is so ! well ! then say "Victory to the Lord Jesus Christ."

Devotee : Oh, Sir, how can you say that ? Have all our gods died that I should wish victory to Jesus ?

Jester : Hast thou any doubt about it ? Had even a single god among those thirty crores of gods survived, would such to-day have been the miserable condition of India ? And would the bulk of the Aryan race, having been disappointed at their hands, have worshipped the five *pirs* or other ghosts, spectres and evil spirits ? Then victory would be echoed to him only who really has it this day not only in India but throughout the world. Victory of the aforementioned Lord is heard and seen, to whom else should we then wish victory ?

NAINI TAL: } S. T. HOLLINS,
The 10*th July* 1908. } *Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.*

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SELECTIONS

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Nil.

I.—Politics.

(a)—Foreign.

1. The *Oudh Akhbar* (Lucknow), of the 14th July, referring to the recent alliances formed by England with France and Russia, remarks that these alliances will be of little avail in influencing Turkey to introduce the much desired reforms in Macedonia, for she will naturally form an alliance with Germany, Italy, and Austria, and thus be a match for the combined power of England, France, and Russia. The editor is of opinion that England, as the ruler of millions of Musalmans, would be safer if she were reverted to her old policy of friendship with Turkey, evacuated Egypt and did not harass Turkey about her Macedonian subjects.

The Triple Alliance.

OUDH AKHBAR, 14th July 1908.

2. The *Mashriq* (Gorakhpur), of the 14th July, referring to the speech of Mr. Keir Hardie in the House of Commons on the King's visit to Russia, remarks : " Our King's visit to a ruler in whose territories human blood is flowing so freely will, on reflection, prove morally inadvisable, but in view of the close relationship between the two sovereigns he cannot be blamed for it. The word 'atrocities' used by Mr. Keir Hardie in connection with the recent events in Russia is not too strong."

Russian atrocities.

MASHRIQ, 14th July 1908.

3. The *Advocate* (Lucknow), of the 16th July, has the following :—

Unrest in Indo-China.

ADVOCATE, 16th July 1908.

" Ascribe it to Japan's victory over Russia, to ill-treatment of the East by the West or to spread of education among Asiatics—whatever you like—there is no gainsaying the fact that unrest exists from Yokohama to Pekin, from Pekin to Saigon, from Saigon to Calcutta, from Calcutta to Teheran, from Teheran to Cairo. It may not prevail among all classes, but it is surely and slowly filtering down and will in time permeate both classes and masses and leaven entire society. It is unfortunate that the expression takes the form of an anti-European feeling, but in no time it is expected to devote itself to advancing national interests in every land, provided the ephemeral expressions of the present times are allowed to quickly pass away. Tactful and not suspicious treatment is the way to prevent the deepening of the feeling of race-hatred in which the unrest has got its first expression. We are afraid as in some parts of India, in Assam, too, the rulers are more anxious to repress disorder than to conciliate the people in order to strike at the root cause of all disorder."

(b)—Home.

4. The *Bháratbási* (Allahabad), of the 7th July, expresses its astonishment at the change in the policy of His Honour Sir John Hewett from one of sympathy with the people entrusted to his charge to one of repression as evidenced by the three sedition cases going on in these provinces. The editor hopes that these will be the last prosecutions of the kind in these provinces.

Sedition in the United Provinces.

BHARATBASI, 7th July 1908.

5. The *Nasir-ul-Akhbar* (Meerut), of the 20th June, referring to the letter of Sir B. Fuller to the *Times*, remarks that even the anarchists realize that the British Government is too strong for them to subvert. The discontent in India, the editor says, is due to the liberalizing influence of Western education, and as long as the popular demands are not acceded to, it will not die out. The Government should at this juncture disabuse its mind of all suspicions and set quietly to the work of reform.

The situation in India.

NASIR-UL-AKHBAR, 20th June 1908.

6. The *Bháratbási* (Allahabad), of the 30th June (received on the 17th July), says that the poverty of the Indians is the chief cause of the discontent prevailing among them, and suggests that a Darbar should be held in which a proclamation should be made that measures will be adopted to remove the poverty of Indians and that their religious liberty will not be interfered with. Such a proclamation, the editor thinks, would reconcile the Indians and restore order and peace in the country.

The present unrest.

BHARATBASI, 30th June 1908.

SWARAJYA, 4th July 1908.

7. The *Swarájya* (Allahabad), of the 4th July, publishes an article headed "Disappointment and Hope", of which the following is a literal translation :—

"Disappointment and Hope."

"'We used to hear a good deal of the heart in our sides. But when the lancet was applied, only a drop of blood oozed out.'

Sir Harvey Adamson, when he introduced (into the Council) the new law (Bill) about the newspapers, remarked :—'If you frame a law with a certain object (in view) and do not take into consideration the underlying causes, you accomplish nothing.' It is undoubtedly true that nothing is accomplished (in this way). The framers of the law ought to have considered who would be affected by it. (Will it affect) those who shake with the fear of difficulties and run with deputations (to the Government) saying: '*Huzur* and *gharib-parwar*'. Or those who hide the truth, put honesty under a bushel, bid adieu to moral courage and make treacherous and hypocritical professions of outward loyalty, feigned fidelity and false faithfulness; who, although they are full of poison, have yet fallen in the snare of enthralling others by their false and honeyed words. No, no. But this law will affect those worthy sons of mothers and fathers who have given up their lives being tired of existence in the midst of life, who have sacrified their lives, souls and property (at the altar of) their country's well-being; who have for ever cut themselves adrift from their relatives; who think themselves the living incarnations of such audacious (*lit.* line-breaking) warriors as Jai Mal, Putta, Pratab and Sivaji, whose memory will live for ever, and to whom the highest tribute that can be paid is to follow in their footsteps, to perform the holy and blessed ceremony of *Johar* and to be consumed with their relatives and riches and property as well in that fire which is worthy of worship.

Is it not more futile and foolish (*lit.* meaningless) to try to prevent such lion-hearted men, who are as anxious to embrace the goddess of death as a devoted lover who has suffered the pangs of separation from his beloved for years and is anxiously waiting for the day he will be united with her (in marriage), from performing their holy duties by such light laws than to try to bind a mad elephant with a wisp?

Can it not enter into the comprehension of these fools (*lit.* riddle-readers) who are taking out of the legal furnace such frail chains to fetter (restrain the ardour of) these hungry lions whose food is (who are used to) tyranny and death that if one press is confiscated another will replace it to perform the same duty? If the second, too, is confiscated, it will be replaced by a third. Will they succeed in checking the spread of patriotic ideas (*lit.* patriotism) by incarcerating such daring (ready to risk their lives) men, which they hope to do by confiscating presses? In our opinion there is one way of extinguishing the fire of patriotism and that is to hang at once any one claiming to be patriotic, and not only the man himself but all his friends, relatives and acquaintances should be hanged on different branches of the same tree, so that enthralled Indians may feel some joy in claiming to be patriotic, notwithstanding their being slaves, and that they may know that although the country is (by right) theirs, and although their ancestors ruled over it always, yet they are now somebody's slaves—not slaves purchased in the market; for no one has paid any price for 30 crores of Indians, but gratuitously obtained—and he who is their master has the right to make them work as he likes, to let them live as long as he likes, and to send them to hell whenever he likes.

In our opinion, in order to rule without the least apprehension it is necessary to put to the sword every liberal-minded, ambitious, aspiring, venturesome and daring Indian, without taking into consideration whether he is Zaid or Bakar [irrespective of caste and creed (?)] on the least display of moral courage or independence of mind, for according to the Satanic [British (?)] law, the greatest sin of enslaved Indians is to possess the qualities of the free races, and as long as these qualities are not effaced out of the Indians, it will be impossible for the creeper of tyranny and oppression of the foreign rulers to ever spread luxuriously and to bear fruit and flowers. After the bomb incident, when rumours were rife that a new law was to be put into the furnace (was to be framed) we hoped that a law would be framed by which persons imbued with the love of their country who desired to murder or who were trying or plotting to murder officials, or the divine angels, their white compatriots of the same rank; or even those persons whom the omniscient police might point out, would be, without any farce in a court or appeal to law, stoned

(to death) in the market place, or made food for English *(vilayati)* dogs, by having the lower halves of their bodies buried, so that others might take a lesson (from their fate) and no one might dare do the same again.

We thought that according to the new law regarding the press, not only would the publisher, editor and the printer of a paper, but also the compositors, copyists and pressmen and even their patriotic friends, acquaintances and relatives, be handed over to the Angel of Death, so that the seed of liberty might not be left in India, that Indians might for ever remain the slaves of their foreign gods and that they should never try to get rid of slavery—and we were prepared for these things.

But we were greatly surprised when we heard of this new law. Our heart became cold at once, and we felt sorry at our condition. Alas ! in what snares we are caught (we are caught in the snares of those) who neither know how to be kind and considerate, nor how to be tyrannous and oppressive, who neither know justice nor mercy. There is neither a limit to our misfortunte, nor to our good fortune. Sometimes a dagger is at our throats, and at another time water is put into our mouths to rouse us from our stupor. Would that we were subject to oppression, so that we could say—

'If it cannot remain in that condition, in this condition, too, it shall not remain.'

Would that we were ground like antimony, and were turned into dust by oppression and tyranny, so that we could hope to reach the sky (God) by the aid of the blasts of wind. Ah ! but now—

We live in the expectation of death.
But death does not visit us.
Alas ! There may be some one, whose hopes have been realized.
But this ancient sky has been of no use to us.
Ah ! what a fate is ours !
We desire death, but we only get sleep.
We go to drown ourselves but find the river shallow.
To trouble me, life is put into a dead body.
And the fish that are taken out of water run to bite me (?).

Some people may think this article to be the ravings of a mad man, but in this tyranny and oppression we see the hand of God visible, and behind this gathering of the clouds of oppression we see the hopeful rays of the brilliant sun of *Swaraj*. We know that tyranny lessens the power of the tyrant and enhances that of the oppressed. History teaches us the lesson that the nation which manfully puts up with tyranny and oppression, leaves a name in the world, and its memory is never lost, although it may have become extinct. So we say !

God grant thee long life, O, infidel idol (beauty).

May God bring about that day when thou shalt be able to oppress (to coquette and to flirt).

Brethren, do not be afraid of tyranny and oppression.

Remember that the more you are oppressed the greater will be our ability to maintain our (national) existence and our power of endurance.

Every rise has a fall and every ebb is succeeded by a flow. If our decline has reached its lowest stage, then our ascendency has begun. Do not be afraid, dismayed or discouraged. No one can act contrary to the divine law ; if we are going to rise (again) no one can prevent us from doing so. But if our decline has not as yet reached its last stage, we cannot tread in the path of progress. Do not interfere with the works of God ; do your duty manfully and in its performance do not care in the least for any human or satanic power. The law of God is superior to all, and in following it all other laws which are contrary (to its spirit) can be overlooked. God is our father, and we are his immortal sons, when He Himself saves us from national destruction [extinction (?)] the strongest power in the world [Britain (?)] will not be able to destroy and annihilate us.

Our mission is not only to place Mother Bharat (India) in the highest heaven of greatness and glory, but our holy mission is to make the proudest nation in the world [Britain (?)] prostrate its head at the holy feet of Mother Bharat (India). We may accomplish our object in one or two or four or thousand lives (transmigrations), and till we succeed in this, we must not be kept back from our holy efforts.

Before the success of their mission, true Indians will not accept salvation, even if it is offered to them. This is our last hope and with this hope in our hearts we live, with it we shall die, with it we shall come back into this world, and with it depart again from here, until the day comes when Mother Bharat's flag will be unfurled over the whole world and we shall hold by the ear the Pharohs of the proudest nation of the earth, make them prostrate themselves before Mother Bharat and then banish them for ever. Then shall our hearts have the desire to attain salvation by the cycle of transmigration, and on attaining it we will go to enjoy our heaven.

OUDH AKHBAR, 9th and 10th July 1908.

Causes of the present unrest.

8. The *Oudh Akhbar* (Lucknow), in its issues of the 9th and 10th July, says that unrest in India is due to the following causes :—

1. Racial prejudice and partiality. In the opinion of Mr. Nevinson and of the editor, constitutional reform of whatever kind it may be, cannot remove the present discontent unless proper attention is paid to this question of race hatred.

2. Corruption in courts, on account of which poor men cannot get justice specially against their well-to-do brethren. In this connection the editor quotes the opinion of Mr. Nevinson in which he says that defects in the administration of justice are due to—

(a) the combination of the judicial and executive functions ;
(b) the inability of higher courts of judiciary to control the actions of courts subordinate to them ;
(c) the difference in the treatment of European and Indian British subjects ; and
(d) the corruption in the lower courts.

3. The régime of a highly corrupt police which weighs heavily upon the hearts of Indian subjects.

4. Prejudiced juries in cases in which Europeans are accused.

5. The oppression and ill-treatment of Indian subjects at the hands of Anglo-Indian officials.

6. The ever-recurring famine to prevent the disastrous consequences of which Government takes no steps.

7. The lack of compensation for persons who are proved innocent of charges brought against them.

8. The neglect of the legislators in not providing for the appointment of two presiding judges, an Indian and a European, to try cases of national importance.

9. The failure of Government to grant promised rights and privileges.

The editor concludes by saying that if these causes of irritation are removed, the present unrest will soon die away, for Indians do not want self-government : they simply want administrative reforms.

QULQUL, 10th July 1908.

The unrest in India.

9. The editor of the *Qulqul* (Bijnor), in the issue of the 10th July, while discussing the causes of the unrest in India, remarks that the frequent occurrence of collisions on Indian railways, and the attempts to minimize the number of persons killed or wounded in these accidents are bringing the Government into disrepute and the people are becoming suspicious of it. He further says that England's hold over India is a moral one, and that Englishmen make a mistake in believing that India was conquered by the sword and can be retained by the sword.

HINDUSTANI, 15th July 1908.

The present situation.

10. The *Hindustani* (Lucknow), of the 15th July, reproduces from the *Advocate* (Lucknow), of the 9th July, an article headed "A Christian View of the Situation." (Vide paragraph 16, Selections No. 28.)

CITIZEN, 16th July 1908.

The causes of Indian unrest.

11. The *Citizen* (Allahabad), of the 16th July, has the following :—

"A glance over the literature relating to the Unrest in India, which has recently appeared, reveals, according to the standpoints of the various writers, a vast variety of causes leading up to the present situation. These include (I do not pretend to give an exhaustive list) amongst others :—

1. Want of sympathy between the Governors and the governed : caused by *(a)* the cutting off from all contact with the people on the part of the high officials by

the Government retiring to the hills for the greater part of the year; *(b)* the frequent transfers of officials from one district to another; *(c)* the cast-metal bureaucratism, which the machinery of Government has engendered; and *(d)* the deterioration of the average calibre of the Indian Civil Service, compared with what it was twenty-five years ago.

2. The general awakening of the people to life in response to the education they have been receiving and the natural desire on their part for a fuller life and a larger liberty, and a greater share in the government of their country than they now possess. This must be met in no stinted manner by a generous wish to meet the aspirations of the honest-minded people and the lines must be laid down for the sure and real development of self-government under the paramount power of the British Raj.

3. The Partition of Bengal and the manner in which it was accomplished by Lord Curzon. This was a very real grievance. Call it sentimental if you will, but it is sentiment which largely governs the world. The grievance may yet be remedied to a large extent by elevating the Bengals into a Governorship with a Council, when adjustments and modifications of the present arrangement may be made which will largely remove the grievances referred to.

4. The belief that the criminal laws are not equally administered as between Europeans and Indians. There has been a good deal to give rise to this feeling and it must be met and put right.

5. Obscure tyranny of the police has given rise to a good deal of the unrest. How is this to be cured?

6. The belief that the Currency policy of 1893 defrauded the peasantry of a large part of their savings in silver ornaments by depreciating their value. This '*The Statist*' believes to be the cause of a good deal of the unrest amongst the common people.

7. And of course there is the unrest which has been fostered by a certain section of the newspaper press.

The foregoing is by no means put forward as an exhaustive list of the causes of the present unrest. The causes are of a very complex nature. But they must be faced and fairly met. The recent declaration of Lord Minto that he would, while putting down lawlessness with a firm hand, help on the honest aspirations of the people to their full share in the government of the country is the right spirit for the hour. But it will require all the wisdom and courage and knowledge of strong British statesmanship to meet and solve the crisis with which it is confronted in India at the present moment. Happily the resources of British statesmanship are by no means exhausted, and when the people of India are convinced that Britain will give a hearty response to their honest aspirations and will fulfil them, there will be no more loyal-hearted subjects of the King-Emperor than the sons of his Indian Empire."

12. The editor of the *Advocate* (Lucknow), in the issue of the 16th July, while criticising the article in Saturday's issue of the *Pioneer* under the marginally noted heading, makes the following observations:— ADVOCATE, 16th July 1908.

The political situation and its palliatives.

"It is not race antipathy in Bengal which is responsible for the unrest, but the feeling that even admitted wrongs are not to be righted in India for fear lest an impression might be created in the people that their persistent agitation can influence administration one way or the other. We decline to believe that there is any general feeling of animosity against the Englishman as such, and think that the publicist who deliberately tells the English public that there can be no alleviation in race antagonism till the disappearance of one side from the country, only provokes the anger of the powerful against the weak. There is little disaffection in the country, but a deeper discontent and dissatisfaction. The *Pioneer* and its correspondent have no better palliative to offer for the removal of these feelings than a historical primer for school children setting forth in accurate and unvarnished fashion the history of British rule in India, what it is, what it has done, and what it seeks to do. This will be a valuable reader and a welcome addition to the school course, but is this the only palliative which the *Pioneer* has to offer to the law-abiding, well-disposed, poorer middle classes who find all avenues of livelihood closed, to the poor labourer who even with wages treble what he was earning twenty years ago cannot get two full meals, to the person who has suffered ill-treatment at

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the hands of the dominant class and has had no redress, or to the person who has seen grave miscarriage of justice in trials in which he was opposed to the European? How is the Englishman vested with power to be brought in touch with the feelings and wishes of the people whom he has been called upon to rule? How are the people to be convinced that England is ruling India in the latter's interests in spite of the presence of excise duty on our manufactured articles against the united protest of Europeans and Indians? The *Pioneer* ought to have the frankness to admit that these problems require a better palliative than a historical reader. Palliatives there are many, from the Indian point of view. For fifty conspirators there are millions in the country by the side of law and order and the best way to check the influence of the terrorist and the conspirator is that the people should not be allowed to be dissatisfied and discontented. This can be done, if only heed is paid to what people, whose loyalty to constituted authority and patriotism to the best interests of the country, is manifest, have to say about the ills they suffer from and if the obstacles which prevent the progress of Indians are removed."

ROHILKHAND GAZETTE, 16th July 1908.

The present situation.

13. The *Rohilkhand Gazette* (Bareilly), of the 16th July, while condemning the agitation in Bengal, remarks that its sole object is to drive the English out of India, but this can never be realized, as India is in an undeveloped state, its industries have not yet been organized, its people are still uncivilized and are divided among themselves. Under such circumstances it would be eminently foolish to dream of driving the British out of India. The Government should keep a strict watch on the press and prevent the influx of seditious leaflets into the country from Europe and America. Frequent prosecutions of newspapers are not useful as the people begin to sympathize with journalists in trouble. In conclusion, he quotes a passage from an article by Lord Milner in a recent issue of the *Empire Review*, and refutes his conclusions about India, remarking that there is very little sedition in the country.

ANAND, 2nd July 1908.

Birthday Honours and the Calcutta anarchists.

14. Referring to the Birthday Honours list, the *Anand* (Lucknow), of the 2nd July (received on the 16th idem), remarks that if the misguided bomb-throwing youths of Bengal had been discharged with a severe rebuke, this act of grace on the King's birthday would have left indelible marks of gratitude upon the hearts of all Indians.

ANAND, 2nd July 1908.

The Calcutta conspiracy.

15. Referring to Narendra Nath Goshain's disclosures in connection with the Calcutta conspiracy, the *Anand* (Lucknow), of the 2nd July (received on the 16th idem), says that it is quite possible that considerations of self-preservation may have induced the approver to exaggerate matters in his statement; and that this being the case, if innocent people are suspected of having dealings with the anarchists, it will only add to the already existing discontent.

ABHYUDAYA, 10th July 1908.

Indian members of the Viceroy's Council.

16. The *Abhyudaya* (Allahabad), of the 10th July, says that Government should pay no held to the objections raised by the *Pioneer*, the organ of the Indian Civil Service, to the appointment of Indians to the Executive Council of the Viceroy and expresses a hope, in the interests of the rulers and ruled alike, that Lord Morley and Lord Minto, in accordance with their liberal instincts and the proclamation of 1858 will give a practical proof of the liberal principles of the British Government by the appointment of Indians to the Viceregal Council.

MASHRIQ, 14th July 1908.

Council reform.

17. The editor of the *Mashriq* (Gorakhpur), in the issue of the 14th July, referring to the rumour that the Secretary of State is about to consider the question of the reform of Indian Councils, remarks that although he does not advocate racial representation, yet when special concession was made in favour of Musalmans, four seats only should not have been allotted to them, as four members will be able to do very little for their community. He further says that the Council of Notables will prove a failure, unless chiefs of the type of the Maharaja of Baroda and the Tikka Sahib of Nabha are admitted into it.

In conclusion, he says that the number of official and non-official members in Councils should be the same.

18. Referring to the recent debate in the House of Lords on the Indian situation, the *Saddharm Prachárak* (Kangri, Bijnor), of the 8th July, remarks that neither Liberals nor Conservatives take any real interest in the affairs of India and that they espouse the cause of Indians only to play their cards against each other for the aggrandizement of their respective parties.

Lord Morley and Lord Curzon.

SADDHARM PRACHARAK, 8th July 1908.

19. Referring to the notes of dissent raised by certain members of the Indian Civil Service during Lord Morley's speech at the Indian Civil Service dinner, the *Abhyudaya* (Allahabad), of the 10th July, writes :—

Indian Civil Service.

ABHYUDAYA, 10th July 1908.

"No truthful man can deny that a large section of Indians has become estranged and alienated from several authorities, particularly from members of the Indian Civil Service, owing to their pride of race and haughtiness. The Indian Civil Service should bear in mind that it exists for India and not India for it. It is our conviction that if the present powers of the Civil Service are not curtailed, if it continues to put obstacles in the way of the introduction of reforms in the administration of the country and if it continues to despise educated and respectable Indians, the estrangement and alienation of which Lord Morley complains, will be increased all the more. Liberal-minded Civil Servants ought to see that their brethren treat Indians with greater sympathy and respect and that they consider Indian affairs from the stand-points of Indians. Such a course will improve the administration of the country and eradicate all ill-feeling between the rulers and the ruled."

20. Under the heading "Did Macaulay Make a Mistake?" the editor of the *Indian People* (Allahabad), in the issue of the 12th July, says that on all sides one hears the cry that the educational policy of the Government is responsible for the present unrest in India. It is no doubt true that the present "unrest" in India, whatever it may mean, is confined mostly to the educated middle class.

Education and the present unrest.

INDIAN PEOPLE, 12th July 1908.

He says 'the artificial atmosphere created by a system which is quite exotic has been weaning the educated classes from their natural sympathy with the general mass of the people. The result is that whereas the Government is trying for the general amelioration of the country and is desirous of granting such institutions and privileges as are suited to the needs of the country as a whole, the educated classes are clamouring for privileges as of right, just in the same way as a few brilliant boys in any particular form in a school may go in for prizes as a reward for being particularly clever. It is therefore, suggested, that this situation is the direct outcome of a system of education which was transplanted from a country where the especial needs of the people had made it suitable and successful, to a country which from before was highly civilized and which for all practical purposes had an indigenous system of education of its own and did not require that this should be supplanted by a system from outside. Lord Macaulay in 1833 was responsible for introducing the English system of education in India. The question is whether he really made a mistake in advocating his theories.'

He then refers to the paper contributed by Revd. C. F. Andrews, M.A., of Delhi on the 'Future of Indian Education' to the current number of the *Modern Review* and observes, 'with the inauguration of the educational system in India in 1833, was the seed sown of national aspiration and the desire for social and moral freedom and political freedom was to follow in time. The contact of principles and ideas is now coming into force and prominence; and the future resultant for the human race will depend more on the quality and character of the Indian contribution of thought. The mistake, if there was any, was not in the inception or beginning of the thing in the way it was done, but in the continuance of the system after a certain time. The vernacular must be the vehicle of education up to a certain stage for mass education. For higher education, English must continue to be the vehicle and instrument, of course, with an eye to the assimilation of purely national ideals from Eastern thought and culture with whatever is the best and purest in foreign systems. "The New Spirit that is now abroad is correcting and destroying the evil and is producing a younger generation, more earnest, less mercenary, more patriotic." But this spirit needs guidance; and herein lies the great failure of the present system. It is not bad, because the vehicle is English. It is

defective because the spirit of the pure English system is not in it. What is needed is that Indian teaching should be as frankly patriotic in its tone and character in India as English teaching is in England.'

INDIAN PEOPLE, 12th July 1908.

The measure of loyalty.

21. The editor of the *Indian People* (Allahabad), in the issue of the 12th July, asks what special significance is to be attached to the resolutions and letters that are being addressed to the Government expressing horror at the terrorist conspiracy and the use of infernal machines? It is not to be assumed, he supposes, that those who do not openly condemn the conspiracy approve of it. Neither is anybody's support necessary for any measures that may be taken to stamp out the plot.

He says that except those who are actually engaged in such a conspiracy, the rest of the community must of necessity condemn it and no meetings or formal declarations are needed to prove it. The knife or the bullet finds the victim selected, the bomb makes no such distinction. It is not a matter of loyalty at all, but of self-protection. There is no apprehension of the thin-blooded and slow-witted landed nobility being implicated in the conspiracy. Nor is their support of any preventive or punitive measures of the slightest value. To set them up as the natural leaders of the people and to constitute them as the most influential body in the country is a mistake that must be recognized soon or late. They may fill the Legislative Councils or they may adorn the Council of Notables, but they will count no more than now in the public life of the country. Wealth has its responsibilities and its power, but it plays the least important part in moulding the thoughts of a people and guiding their aspirations.

The steady tendency of the Administration, the editor says, is to eliminate as far as possible the educated classes from all spheres of influence, simply because their power is growing in the country. In the eyes of the Extremist Anglo-Indian papers education is only another name for disloyalty.

He concludes by saying that the loyalty of the aristocracy in India is not in jeopardy. Neither however are the educated classes on the point of creating a general revolution. Some desperate characters have organized a conspiracy, but the community is not affected by it. No one demands that terrorism should influence in the least degree the policy of the Government. On the other hand, the persistent error of treating the educated classes as disaffected or hostile must be abandoned and a more rational attitude must be adopted towards them.

MUSAFIR, 15th July 1908.

Subramania Siva and Chidambaram Pillay.

22. The *Musáfir* (Agra), of the 15th July, expresses its regret at the heavy punishments inflicted on Subramania Siva and Chidambaram Pillay, the two accused in the Tuticorin riot case, and remarks :—

"We reserve the discussion of the charges against these two patriots for a future occasion, but we cannot refrain from suggesting to our kind but imprudent rulers, that in the East it has been always customary for Time to subvert a ruling race, which has treated its subject races savagely and harshly. At this juncture, it was advisable for both England and India that the rulers should have had recourse to a policy of love and kindness instead of one of oppression and tyranny. But now, when the rulers turn a deaf ear to our advice, we have no reason to warn them again and again, and to get kicked for it. Time is itself a teacher; it reforms demoralized men. But in our opinion it is more prudent to reform one's self before being rudely roused (*lit.* kicked) by Time. We give this advice to our rulers in a friendly spirit. It is for them to act upon it or to ignore it."

INDIAN PEOPLE, 16th July 1908.

Sedition in newspapers.

23. Referring to the conditions under which, like other free countries, a public newspaper press was established in India, the editor of the *Indian People* (Allahabad), in the issue of the 16th July, says that the liberty of the press implies an effective safeguard of the public peace, and a wholesome check on the irregularities of the administration. But when newspapers exceed their legitimate functions, they cannot complain if the law ceases to help them. To take advantage of a newspaper to promote feelings of hatred against the Government, to preach openly, or by inuendo, the subversion of British rule, is clearly not what the public press is meant for. Those who wish to overthrow the Government, or to create general hostility to it, ought to employ other methods and leave newspapers alone. The law that makes the

existence of newspapers possible cannot be endangered by them. So long as mere wild or hysterical writing passed for sedition, there was a general feeling that the letter of the law was being unduly strained, but it becomes a very different thing when we find that behind the violent language employed by a number of newspapers there is a section of the community prepared to resort to violence. The only apprehension is that in attempting to deal with an admitted danger, the Government may curb the real liberty of the press, so that the freedom of public criticism should cease to be what it is. Such an intention is denied, but any general law must affect all alike, and it will be difficult to distinguish between newspapers which foment sedition and others which discharge the legitimate functions of a public press.

ADVOCATE, 16th July 1908.

The story of a deportation.

24. Reviewing Lala Lajpat Rai's account of his deportation, the editor of the *Advocate* (Lucknow), in the issue of the 16th July, remarks that it is a record of how a Government served by unscrupulous informers, is led into committing blunders that rob it of a prestige of which it is so jealous. From a perusal of the book, one rises with the conviction that a terrible blunder was committed by the Government. The editor hopes that the advice given to his countrymen by Lala Lajpat Rai will be carefully cherished by them.

SWARAJYA, 4th July 1908.

"A Lesson from the Law of Nature."

25. An anonymous correspondent who signs himself "BEDIL" (disheartened), contributes an article headed "A Lesson from the Law of Nature" to the *Swarájya* (Allahabad), of the 4th July, of which the following is an abstract :—

"God has made all men equal and has given them equal opportunities. The existing social relations between man and man have been created by ourselves. Everything that man does in this world, he does for his own good, and so it is not probable that he would make himself subject to social obligations that would mean death to him.

There is not a single man in the world who will allow another to rifle his pocket before he is dead. The people of India fall in the latter category. But although their finer perceptions have been deadened by centuries of slavery, yet still by the grace of God, there are some outward influences which have instilled into their minds the desire for *Swaraj*. This is the sign of a new and vigorous life.

History teaches us that nations decline through moral delinquencies and when they are in this sad plight other unscrupulous nations usurp their birthright. But when down-trodden nations become aware of their natural rights and strive manfully to recover them, no one can retain them in slavery any longer. Individuals sacrifice their lives at the national altar. The tyrant thinks that by decapitating patriots, he can crush out the national consciousness, but he does not know that the blood of the martyrs is never lost. The jails in which they are incarcerated become temples, and the places where they are hanged become altars sacred to the goddess of liberty.

National consciousness has now dawned in India, and the young men of India have become alive to a sense of their duties. They dislike a mendacious and begging policy and advocate self-reliance and self-respect. The day will dawn very soon when a temple to the goddess of liberty will be raised in every village and she will be worshipped in every home. To push back the waves of liberty is beyond human power, but to put a shoulder to its wheel is according to the law of nature. History, itself, is witness to this fact.

To raise a temple to the goddess of liberty is the duty of the young men of India. Lovers of liberty do not care whether a thing is practical or not. To make the foundation strong it is necessary to put pounded limestone into it. Young men should allow themselves to be pounded like limestone by the tyrants and thus make the foundation of liberty stronger. They do not care what the tyrants call them, for when two nations, besides being governors and governed, are also oppressors and oppressed, their interests are never identical. If the oppressed party gains an inch of ground, the other loses it. Those who are struggling to regain their rights, will always be an eyesore to their opponents and will be called rebels, Extremists and traitors, but an Italian patriot has said "you can be a traitor only when you act treacherously towards the National Government. Traitors are in reality those who do everything for their self-aggrandizement and want to keep others in thraldom.

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The desire of governing others is so overpowering, that however wise or liberal a man may be, his conscience gets blunted and he finds excuses for his misdoings. He becomes a hypocrite, and when the time of trial comes, he proves a dismal failure.

To take the fate of others into one's hands, and to make them dance like puppets, is raising a satanic standard (of revolt) against God. By raising this standard, man may succeed for a time, but the end is bitter, for God hurls a tyrant down from the greatest height, so that others may take a lesson from his fate. Where are the mighty empires of Persia, Greece, Egypt and Rome? The ruins of Babylon are loudly saying "Hear, O misguided tyrants, there was a day when our proud domes and turrets defied the sky, people were awed by seeing them, but where are they? In our fallen and lowly state we have seen many empires rise and fall, take care and repent of what you have done, otherwise you will be destroyed like us.

From time immemorial, we have seen that pride has always a fall, and meekness and humility are always respected and flourish.

O! devotees of *Swaraj*, if you are endowed with perception, you should be ready to sacrifice yourself in the service of your country. The soil of India is known for its fertility, may not the seed of liberty when once sown, take root and flourish luxuriantly? And when there shall be thirty crores of Indians ready to sacrifice themselves for their country, then there will be no necessity to demand *Swaraj*: it will come to you of its own accord, liberty will be your slave, the distinction of colour will be swept away, and you will not be subject to any one, nor will there be any one to rule over you."

SWARAJYA, 4th July 1908.

An ode.

26. The *Swarájya* (Allahabad), of the 4th July, publishes a political ode by one Gobind of Meerut, of which the following is a translation :—

"They frame new laws daily, but *rajas* seldom trouble their subjects.
We do not complain of you to any one else.
And neither do we care (anything) about speaking to you (?).
They may or may not refrain from tyranny; it does not concern us.
Why do we not foster union among our countrymen?
This is the time to give an impetus to arts and industries.
Valuable time should not be lost in this way.
It is an act of blasphemy for us to bow to any one.
We do not bow to any one but Bharat.
You can ventilate your grievances in public.
True men are never ashamed to face others.
You should simply fulfill the promises of the Queen.
We have no other quarrel with you."

SWARAJYA, 4th July 1908.

An ode.

27. Ram Das Ram, the editor of the *Swarájya* (Allahabad), contributes a political ode to the issue of the 4th July, of which the following is a translation :—

"Brave men are not afraid of afflictions.
They do not writhe (with agony) when dying on the scaffold.
They are killed, they are trampled down, they are exiled.
Oh! What do they not accomplish who die for their country?
You shall be destroyed if you continue this oppression.
Rulers never prosper if they are tyrannous.
From eternity we have relied on our own power, so never beg (anything) of foreigners.
They are inflicting punishments on us without any fault.
And still they claim that they are not doing anything objectionable.
Notwithstanding this tyranny and oppression we [you (?)] expect fidelity.
Such a [tyrannous (?)] face never deserves *hulwa* (sweetmeats).
We do not complain of oppression, we (simply) want justice.
We resign (ourselves) to the will (of God) and do not complain.
We would find enjoyment in the tyranny and oppression of the foreigners.
We are Ram, we do not care for ease (or comfort)."

SAHIFA, 12th July 1908.

Lord MacDonnell.

28. The *Sahifa* (Bijnor), of the 12th July, referring to the rumour that Lord MacDonnell will succeed Lord Minto as Viceroy, remarks that this appointment will be highly inadvisable, as Lord MacDonnell is responsible for creating discord between the Hindus and

Musalmans of the United Provinces, that he is too self-willed to work harmoniously with his colleagues and subordinates, and that there is a grave danger that the Curzon-Kitchner controversy may recur in a more chronic form.

Indians in Canada.

29. The following is an extract from the *Advocate* (Lucknow), of the 16th July :— **ADVOCATE, 16th July 1908.**

"Mr. King's mission has been a success. He practically induced the Liberal Ministry in England to agree to a measure of restriction that will mean practical non-admission of any more Indians into Canada. It is stipulated that each Asiatic immigrant shall possess £40 or Rs. 600 on landing in any Canadian port, unless coming from a country with which Canada has got some special arrangement or as to which special statutory regulations exist. Indians are the only people who are not covered by the exceptions. How nice a method of providing against an Indian invasion of the Dominion!"

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Mr. Tilak.

30. The *Swarájya* (Allahabad), of the 4th July, referring to the meetings held at different places to express sympathy with Mr. Tilak, remarks :— **SWARAJYA, 4th July 1908.**

"By the arrest of the Maharaj (Mr. Tilak) the national spirit has experienced a rude shock, and we fear that if tyrannous officials oppress him any further, we must prepare to witness [face (?)] a dangerous peril."

The *Urdu-i-Mualla*.

31. The *Naiyar-i-Azam* (Moradabad), of the 12th July, referring to the prosecution of Fazl-ul-Hasan Hasrat Mohani, B.A., editor of the *Urdu-i-Mualla* (Aligarh), for sedition, remarks that although he does not deserve much sympathy, yet he should have been accorded the same generous treatment as the editors of the *Cawnpore Gazette* and the *Swarájya*, who were warned in the first instance. **NAIYAR-I-A ZAM, 12th July 1908.**

Sedition trials.

32. The *Advocate* (Lucknow), of the 12th July, has the following :— **ADVOCATE, 12th July 1908.**

"During the week four sedition cases in different parts of the country were disposed of. In the Tinnevelly case both accused, Chidambaram Pillay and Subramania Siva, have been convicted of sedition and sentenced to long terms of imprisonment; Chidambaram Pillay has been convicted on two counts and sentenced to transportation of life on both charges. The sentences must necessarily run concurrently, as they could not run consecutively without the Judge being sure of Chidambaram Pillay's re-birth within his jurisdiction. Subramania Siva, who has been transported for ten years, has received lesser punishment, because he was considered to be a mere tool in the hands of Chidambaram Pillay who was an influential resident of Tinnevelly, manager of the *Swadeshi* Steam Navigation Co., and promoter of the *Swadeshi* Emporium. The notes of the speech on which he has been convicted, were taken by a Police Inspector against whose evidence several witnesses were produced by the defence who were present in the meeting and who deposed that they had not heard anything seditious from his lips. Since two fellow-citizens of Chidambaram Pillay, his own caste men who were assessors, believed the evidence of the prosecution and declared him guilty, it is not fair for people sitting at a distance of hundreds of miles to say that Chidambaram Pillay owes his troubles to the jealousy roused by him in the European managers of the old Steamer Company. But even after admitting that Chidambaram Pillay was wrong in using seditious words, and in exciting popular hatred against Englishmen, which led to serious rioting, we cannot but say that the sentence of transportation for life is quite out of proportion for the offence committed by him. It is shocking to send a man to jail for life for his uttering a few words of excitement. The sentence will rouse popular sympathy with Chidambaram Pillay, thereby defeating the object of the trial.

In the *Kal* sedition case, the Parsi Judge of the Bombay High Court has shown much consideration towards Mr. Paranjpe, from which it appears Mr. Paranjpe's promise to conduct himself better in future had a desirable effect. The fact that the majority of jurors declared that the editor of *Kal* was actuated in his writings with patriotic motives, proves that Mr. Paranjpe's speech went a great way to assure the jurors that he was merely a victim of over-zeal.

The fourth conviction was obtained at Allahabad. In our opinion the District Magistrate of Allahabad has inflicted a severe punishment on Babu Shanti Narain and did not take into consideration the status and influence of Mr. Shanti Narain. The *Swarájya* is not an old paper; it has no influence in the country; few people outside Allahabad know of its existence. Shanti Narain himself is a resident of Muzaffarnagar and a stranger to Allahabad. According to his own evidence, the paper had not a larger number of subscribers at Allahabad than 13 or 14. The tone of the paper was mischievous and venomous, but its writings had not caused, and were not likely to cause in the near future, any breach of the peace. Hence four years' imprisonment is out of proportion to the offence committed by him. Shanti Narain cannot pay a fine of Rs. 1,000 and has no influential persons on his back to pay for him. In our opinion a year or six months' imprisonment would have met the ends of justice. Shanti Narain's misfortunes are, however, not without some lessons to Extremist young men. When Shanti Narain was brought to hear the sentence, the Court was practically empty; there were few men in Allahabad to sympathise with him in his troubles. The *Swarájya* of 4th July expresses its gratefulness for sympathy received and legal help freely given. The legal help was limited to Babu Parshotam Das Tandan, M.A., LLB., a promising member of the Allahabad Bar. We did not hear of any of those persons coming to the editor's help, at whose instance the *Swarájya* did not hesitate, since its coming into existence, to bring old political workers into disrepute. This shows how far the *Swarájya* represented Allahabad public opinion, and how preposterous were the assertions of a few young men there, that the whole of Allahabad was at their back. Let us hope that on appeal, the sentence will be materially reduced and the incident which cannot but have been as unpleasant to the Government as humiliating to the Press of these provinces, will have its salutary effect on younger men of the way of thinking of the *Swarájya*, namely that the best way to spend their energy lies in doing what many of them have been doing for the last few months in quiet philanthropic and educational work."

HINDUSTANI, 15th July 1908.

Sedition trials.

33. The *Hindustani* (Lucknow), of the 15th July, reproduces the comments of the *Advocate* (Lucknow), on the "Sedition Trials."

OUDH AKHBAR, 16th July 1908.

Sentences on journalists.

34. The *Oudh Akhbar* (Lucknow), of the 16th July, makes the following suggestions about the treatment of journalists accused of sedition :—

"(1) They should be granted some compensation for the trouble they have undergone, if the charges brought against them fall through.
(2) Bail should not be generally refused.
(3) If they are sentenced to imprisonment, it should be simple, for they are not thieves or dacoits."

CAWNPORE GAZETTE, 8th July 1908.

Indians and Europeans.

35. Referring to the acquittal of a soldier, named William Rogers, who was charged with murdering an Indian, at Farrukhabad, the *Cawnpore Gazette*, of the 8th July, remarks :—

"Does it behove our kind Government to administer such justice? Will Europeans and Indians ever be treated alike?"

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

36. The *Hindi Hindosthan* (Kalakankar), of the 9th July, invites the attention of the authorities to the growing decrease in population of the Patna city. To arrest this evil the editor suggests that water works should be opened in that city with a view to supply pure water to its inhabitants.

Patna and water works.

HINDI HINDOSTHAN, 9th July 1908.

(e)—Education.

37. The *Cawnpore Gazette*, of the 8th July, publishes an appeal from one H. L. Varma, *musafir*, in aid of the Ajodhia Nath National High School, Allahabad, in which the writer says:—

Ajodhia Nath National High School, Allahabad.

CAWNPORE GAZETTE, 8th July 1908.

"Let us be ready to sacrifice our life, mind and wealth for our motherland like foreign nations, so that we may leave our name and work in the world, and that other nations instead of dispising us may look upon us with respect."

38. The *Abhyudaya* (Allahabad), of the 10th July, contains an article on female education in which the writer urges the necessity of education being imparted to Indian women on national lines, including a study of politics as well.

Female education.

ABHYUDAYA, 10th July 1908.

(f)—Agriculture and questions affecting the land.

39. The *Naiyar-i-Azam* (Moradabad), of the 12th July, referring to the proceedings of a meeting of the British Empire League at Karachi, remarks that the frequent occurrence of famines cannot be prevented as long as the export of grain is not interdicted.

Famine.

NAIYAR-I-AZAM, 12th July 1908.

40. The *Hindustani* (Lucknow), of the 15th July, publishes an appeal from the zamindars of Mandawar, Bijnor, in which they complain that rainfall was very unsatisfactory in their pargana, and that the crops yielded only four annas in the rupee, and so they got only two annas in the rupee. On this small income they had to support their families. The Government was very generous in allaying the sufferings of the people in famine-stricken areas, but it paid very little attention to the Bijnor district. The Collector is very strict in realizing the arrears of revenue; household goods have been attached and warrants of arrest issued against delinquents. As a result, several zamindars have left their homes in fear of the tahsil chaprasis, who are dogging their steps to arrest them; and so they are unable to cultivate their lands, although the rainy season has set in.

In conclusion, they say that they do not want the revenue to be entirely remitted; they would be content if its collection were postponed for some time.

Famine.

HINDUSTANI, 15th July 1908.

(g)—General.

41. Abdul Rahim Khan, a teacher in the Muhammadan Anglo-Oriental College, Aligarh, in the *Yad-i-Bayza* (Sikandrabad), for May and June (received on the 10th July), gives a brief sketch of the life of Shivaji, emphasizing the dark points in his character and deprecates the tendency on the part of Hindus in general and Mahrattas in particular to hold him up as a national hero, as it tends to widen the gulf between Hindus and Muhammadans.

Shivaji.

YAD-I-BAYZA, May and June 1908.

42. The *Indian People* (Allahabad), of the 12th July, has the following:—

The *Swadeshi* movement.

INDIAN PEOPLE, 12th July 1908.

"In Bengal and East Bengal the *Swadeshi* movement and boycott appeared together, in fact, the boycott preceded the other. The method might be open to objection, perhaps it was not 'honest' *Swadeshi* but the results have been remarkable. Of course the whole thing began in bitterness, in a frenzy of anger. The character of the people had been entirely misread. There was a firm conviction that the Bengalis could do nothing more than hold indignation meetings. It was forgotten that everything depends upon the feelings, and the more deeply they are moved the more unexpected is the result. The boycott was action, not speech, and it galvanized all Bengal. The *Swadeshi*

movement may be dissociated from boycott, which has not spread to other provinces but it ultimately comes to the same thing. There must be a determination not to use foreign articles even at some discomfort and sacrifice. That is essential to the development of the *Swadeshi* movement. It is boycott though divested of its more truculent features, such as picketing and canvassing and using gentle moral persuasion upon others. The most powerful argument in India is social ostracism, and this has been used in Bengal to bring stray sheep back to the fold. The *Swadeshi* movement has made the greatest progress in Bengal, part of the Madras and Bombay Presidencies and the Punjab. It is scarcely known in these provinces, though it has a warm supporter in the Lieutenant Governor. Now, if the *Swadeshi* movement grows steadily and people resolutely decide to use nothing that is not made in India, a rigorous and general boycott must follow, and the effect upon England especially must be disastrous. The Bengal boycott has not been very successful so far because Indian industries have languished and local needs cannot be locally supplied. If the spirit of the boycott continues, this will disappear in time and everything will be found in the country. Suppose now in the course of the next ten years the imports from Europe fall off considerably and the trade with Manchester reaches the point of extinction, because the output of cotton goods in India is growing enormously and the determination to use *Swadeshi* cotton stuff is almost universal. Will then any distinction be made between honest and dishonest *Swadeshi*, and will not Manchester demand that the produce of its mills should be forced upon India as opium was forced on China ? This is, however, a distant contingency, but there is very little doubt that the development of Indian industries and the rapid growth of the *Swadeshi* movement will not be looked upon with favour by the English manufacturer and trader."

ADVOCATE, 12th July 1908.

Cotton improvement.

43. The following is an extract from the *Advocate* (Lucknow), of the 12th July :—

"It has been our settled conviction that all experiments performed and improvements achieved in Indian agriculture and in farms and colleges are so much waste of energy and money as long as the descriptions are confined in reports, monograms and even the *Agricultural Ledger*. Villagers and peasant-proprietors must be practically shown the methods, made to pursue them in their own fields, if necessary on payment of the cost thereof, if their good be the end and aim of the department of Agriculture, Imperial and Provincial. This is not yet done."

ADVOCATE, 12th July 1908.

The Isanagar Estate.

44. The *Advocate* (Lucknow), of the 12th July, invites the attention of the Local Government to the condition of the Isanagar Estate and asks it to come forward to reserve this estate from possible extinction. The editor thinks that the timely help of the Government, as rendered to the Ajodhia Estate, can save the Isanagar Estate as well. He also invites the attention of the British Indian Association, and says that if the Association approaches Government, it may feel inclined to take the estate under the Court of Wards, at least with a view to seeing whether it is possible to pay off its debts. An experienced officer placed in temporary charge of the property might be able to furnish the Government with a report on the matter.

HINDUSTANI, 15th July 1908.

The Isanagar Estate.

45. The *Hindustani* (Lucknow), of the 15th July, reproduces the comments of the *Advocate* (Lucknow), on the Isanagar Estate.

CAWNPORE GAZETTE, 15th July 1908.

Prisoners.

46. The *Cawnpore Gazette*, of the 15th July, advises the Government to allow prisoners to correspond with their friends and to provide libraries for them in jail.

HINDUSTANI, 15th July 1908.

Famine relief officers.

47. A correspondent of the *Hindustani* (Lucknow), of the 15th July, referring to the sufferings and hardships undergone by famine relief officers, advises the Government to appreciate their services and to give them permanent posts, when their work is finished.

V.—Legislation.

QULQUL, 3rd July 1908.

The Press Act.

48. The *Qulqul* (Bijnor), of the 3rd July, referring to the new Press law, remarks :—"The dreaded Press law has been passed and the newspapers have been left to the tender mercy of the murderous district officers. The law has been passed with undue haste, but

as it is professedly of a temporary character, and it is hoped that it will be repealed in the near future, just as Lala Lajpat Rai and Ajit Singh were released, otherwise it will become an instrument of torture in the hands of the district officers. The Anglo-Indian Press is mainly responsible for this hard and stringent measure, and it is suspected that some Government officials have started the agitation in the Anglo-Indian Press.

The Government has displayed a ludicrous weakness in framing this law; the number of the disaffected was quite insignificant, and it should not have been magnified to such an extent.

There is a grave danger that this measure will strengthen the 'despotic' Government of the district officers, and on the least displeasure they will prosecute journalists and confiscate their presses.

So now the life of an Indian newspaper is more frail than that of a bubble, and its existence depends upon the sweet will of the district officer."

The new Press Act.

49. The following is an extract from the *Indian People* (Allahabad), of the 16th July :— INDIAN PEOPLE, 16th July 1908.

"The question that Sir Henry Cotton asked about the application of the new Press Act might seem improper, but the same question is being asked here constantly. He wanted to know whether the new law would be applied impartially to Anglo-Indian as well as Indian newspapers. Mr. Rees at once rushed to the rescue of the Government and indignantly asked whether it was in order under cover of a question to impute to the Government of India and its servants racial prejudice and injustice. The speaker raised a laugh at the expense of Mr. Rees by saying grimly that the Government is always fair game. In the abstract, of course, the administration of the law is impartial, but the law as between the Indian and European is not evenly balanced even in the Statute book. The Ilbert Act gives advantages to British born European subjects which are denied to Indians. An Anglo-Indian newspaper may be incapable of sedition, but certainly not of attempting to create race hatred. What notice, for example, was taken of the *Asian*, which advised Mr. Kingsford to shoot at sight every Indian who approached him? The new law had not then come into existence, but surely the paper could have been warned for incitement to murder. The effect would have been excellent and Anglo-Indian papers would have learned to keep within bounds."

VI.—Railway.

Third class passengers.

50. A correspondent in the *Bháratbási* (Allahabad), of the 7th July, invites the attention of the Government to the various grievances of third class passengers, arising from the overcrowding of passengers in third class carriages, unusual delay in issuing tickets to third class passengers, delay in admitting them to the railway platform, illegal charges by coolies and the ill-treatment of passengers by inexperienced boy ticket collectors. The editor requests Government to take early steps to remove them. BHARATBASI, 7th July 1908.

Railway accidents.

51. The *Qulqul* (Bijnor), of the 29th May, received on the 11th July, referring to the frequent occurrence of accidents on Indian railways, suggests that on the occurrence of an accident the District Magistrate or some other public officer should be deputed to make thorough inquiries and to help newspaper reporters to get a detailed account of the affair. The editor points out that accidents cannot be prevented as long as railway lines are not doubled. He notes that Russia is doubling the lines of the Siberian Railway. QULQUL, 29th May 1908.

Railway collisions.

52. The *Abhyudaya* (Allahabad), of the 10th July, says that it is high time that Government directed its attention to the defects in the railway administration of the country which have of late led to numerous railway collisions, resulting in appalling loss of human life. The editor suggests the desirability of a commission being appointed to inquire into these defects. As an improvement on the present railway system, the editor suggests that railway lines should be doubled, that capable men on reasonably big salaries should be appointed, and that less work should be taken from them and that a number of empty or goods carriages should be attached between the engine and the first passenger carriage. He urges that a trial should be given to the apparatus invented by Manick Chand of Benares for the prevention of the loss of life in railway collisions, and if the experiment proves successful, the apparatus ABHYUDAYA, 10th July 1908.

should be used on all railway lines. He agrees with Lala Lajpat Rai in an organization being formed to watch the working of railways on behalf of the people and to take proper steps for the improvement of the railway administration.

CAWNPORE GAZETTE, 15th July 1908.

Railway accidents.

53. The *Cawnpore Gazette*, of the 15th July, referring to the frequent occurrence of accidents on Indian railways, advises the Government to inflict heavy punishments on guards and engine-drivers responsible for accidents.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

GARHWALI, June 1908.

The Badri Narayan temple.

54. The *Garhwáli* (Dehra Dun), for June (received on the 15th July), remarks:—"It was hoped that Government would make up the loss entailed on the Badri Narayan temple through the prohibition of pilgrims to go there, but instead of this being the case, it is now rumoured that Government have proposed to lay a fresh imposition on the temple for the repairing of roads." The editor remarks that it will be an undue severity on the *Rawal* of the temple if Government adopts such a course, especially so in view of the fact that it has already taken an adequate number of villages from the landed property of the temple for the upkeep of roads, hospitals and bridges.

ADVOCATE, 16th July 1908.

The *Shia-Sunni* dispute.

55. Referring to the *Shia-Sunni* disputes in Lucknow, the *Advocate* (Lucknow), of the 16th July, remarks:—

"We think in the interests of the city, strong measures should be taken to prevent one party from being offensive to the other. It is the duty of the State to see that no action of any community hurts the feelings of another and that there is no outbreak of quarrelsome vindictiveness and that no community is allowed to annoy another by innovations or recitations of defamatory verses. If a committee has to be appointed, there should be no delay in the matter. The ultimate responsibility lies on the executive which should not shrink from taking strong action for fear of being misunderstood by one or the other party."

IX.—Miscellaneous.

Nil.

Naini Tal:
The 17th July 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a)—Foreign.

Military improvements in Japan.

1. While pointing out to the reforms introduced by Japan in the organization of her military forces, the *Rohilkhand Gazette* (Bareilly), of the 24th July, remarks that Asia looks with satisfaction on the military progress of Japan and presumes that when she has thoroughly equipped herself she will not fail to challenge the West.

ROHILKHAND GAZETTE, 24th July 1908.

(b)—Home.

Causes of discontent in India—1907-08.

2. The editor of the *Al Bashir* (Etawah), in a series of articles published in the issues of the 8th, 16th, 23rd and 30th June and the 7th, 14th and 21st July, discusses the causes of the unrest in the country during 1907-08. The following is a brief summary of the articles :—

AL BASHIR, 8th, 16th, 23rd and 30th June, and the 7th, 14th and 21st July 1908.

(1) While pointing out the various attempts made by the English, the Anglo-Indians and the Hindus to explain the causes which led to the existing discontent in India, the editor regrets the indifference and apathy of the Muhammadans in taking any lively interest in the present state of affairs.

He is of opinion that his co-religionists, as a separate unit of the Indian nationality, ought to take up this question seriously; partly to defend themselves against the invidious attacks of the Hindus and to protect their own interests and partly to prevent Government from being so credulous and indiscriminate as to be led by false arguments and explanations into framing laws which equally affect the interests of both the Hindus and the Muhammadans, especially as the latter have hitherto scrupulously avoided the contagion of seditious ideas and have honourably maintained their reputation for loyalty to Government.

(2) As maintained by some persons, the unsympathetic treatment of Indians by the present generation of Anglo-Indians cannot be the chief cause of this discontent. For if we were to compare the attitude of the present day Anglo-Indians with that of Messrs. Jackson, Plowden, Webster and many others who came to India just after the Mutiny, it would appear how very considerate, mild and sympathetic Anglo-Indians of the present day are towards Indians.

The deportation of some prominent leaders or public men of India cannot also be maintained as the root-cause of the existing unrest in the country, when we consider the persecution of the *Wahabis* just after the Mutiny which was much more cruel and indiscriminate than the sufferings of the persons deported for creating the present political and chaotic state of affairs in India. Anglo-Indians of the present day, however, have more regard for law in their treatment of Indians, and the slightest sign of unsympathetic conduct on their part towards Indians forms the subject of a series of questions to the Secretary of State by the friends of India at home.

Another reason of this unrest in India, as urged by some Hindus, is that Indians have been excluded from all well paid ministerial offices. But this view cannot be accepted for a moment when we compare the present statistics of the distribution of Government posts between Indians and Anglo-Indians with those of former days. It cannot also be maintained, as urged by some Hindu journalists, that the excessive drain on the Indian Exchequer is the root-cause of the discontent and the reason for the abject poverty of the country.

(3) The strongest and the most plausible reason urged as a cause of discontent in India is said to be the partition of Bengal. But it is by no means the only and the first partition of a province in this country.

There were many partitions before this, such as—

(i) the annexation of Sindh to the Bombay Presidency;

(ii) the transferring of the Dehli, Gurgaun, Karnal and other districts to the Panjab Government after the Mutiny;

(iii) the annexation of Bundelkhand and Garhwal to the United Provinces; and

(iv) the adding of Behar to Bengal.

But none of the uncalled for and vexatious distributions and partitions of those areas ever excited the slightest discontent or clamour among Indians.

Lord Curzon did not only divide Bengal into two provinces, but he also made a similar partition on the frontier to the great inconvenience and disadvantage of its Muhammadan population. The reason why the whole country rose up against the partition of Bengal and not at the partition of other areas was that the former mostly affected the interests of the Hindus while the latter simply meant ruin for the Muhammadans only.

The discontent in India dates prior to the partition of Bengal, although it may be said that the partition, as an immediate cause, provided a fresh and strong outlet to the pent up feelings of unrest that were already struggling to burst out.

The opinion of the English and the Anglo-Indian press that seditious publications and the unrestrained freedom of the press in India have been the chief cause in spreading the existing discontent among Indians and bringing into existence the Extremist party is, the editor thinks, an erroneous one.

He points out that Khudi Ram of the Muzaffarpur tragedy has been very cunning in admitting his guilt and in saying that he was prompted to such an outrageous and brutal deed by the articles of the *Yugantar*. His confession was simply meant to mislead Government and to put a stop to further inquiries into the real causes of unrest, that are entirely different from what have hitherto been described, as there is still a sufficient number of persons in this country with disaffected and seditious proclivities whose sole object is to drive the English out of the country at all hazards.

The editor is also of opinion that the gagging of the press by the Government would not be as useful as a thorough inquiry into the real causes of the discontent in India.

(4) He admits that the absolute poverty of Indians and the abnormal famine prices of foodstuffs have created a sort of panic and distress more or less among all classes of people in this country, but it cannot be maintained that this poverty has in any way been the cause of discontent. The community mostly affected with indigence is the Muhammadan, the artizans and the working classes of the country who are and have invariably been the most loyal subjects of the Government. They have but little interest in political matters and have nothing to do with diabolical conspiracies or agitation.

The chief centre of discontent is among the educated classes of the Hindus or among those who are under the influence of these classes, and it is to be sought among those who deliver exciting speeches, who write seditious articles, who pass resolutions of indignation, who travel in foreign countries to learn how to manufacture bombs, who take part in agitations, who encourage students in such matters by awarding medals, who form societies in every district and who advocate the continuance of the agitation.

It cannot be the work of the heterogenous masses of illiterate people. It is the work of the educated classes no matter whether you call them by the name of Extremists or Moderates, the *Arya Samajist* or the *Sanatan Dharmis*. They are all to a man responsible for the present state of affairs in this country.

It cannot be maintained that these people have grown poor, for a comparison of their condition with that of the Muhammadans will prove that they are in a much better position than their Musalman brethren.

(5) He then traces the gradual downfall of the Muhammadan power in India and the systematic encroachment of the East India Company. He also tries to prove the strong faith and trust of his co-religionists in the English and the time-serving and treacherous policy of the Hindus. He also points out that the unfortunate Black Hole tragedy was the work of one Nanak Chand, who plotted to ruin his master Siraj-ud-daula, to discredit him in the eyes of the English.

(6) After this he cites various historical incidents to show that the Hindus were never disinterested in any of the policies they adopted and refers to their religious mythology which teaches them to be loyal and submissive to those in power only. He points out that the custom among Indian Princes of giving their daughters in marriage to Muhammadan Kings and foreign invaders was only a time-serving trick of making professions of loyalty and friendship, as they always tried to overthrow their kings whenever they could get an opportunity.

(7) He then demonstrates that the main cause of the downfall of the Muhammadan rule in India was not, as it is said by many, the so-called religious intolerance and bigotry of Aurangzeb, but the incompetence and degeneration of his successors. Another reason assigned for this decline of the Muhammadan rule is the unprejudiced treatment of the Hindus by Akbar who gave them high ministerial offices in his Government. The natural result of this access of the Hindus to the higher offices in the Muhammadan Government was that they lost all respect for the ruling nation and became insolent.

He next alludes to the treacherous conduct of the Maharattas and the kind and sympathetic treatment accorded to them by their Muhammadan rulers.

He finally sketches the life of Sivaji and gives an account of his treacherous conduct towards the Muhammadan rulers of his time and shows how the Maharattas rose to power during the Muhammadan rule.

HINDUSTAN REVIEW, July 1908.

"The Unrest in India."

3. The *Hindustan Review* (Allahabad), for July, contains an article headed "The Unrest in India" by the Rev. R. Burges of Jubbulpore:—"That an unrest is now felt," he says, "no one will deny. That it has been exaggerated, especially in cables to London papers, is generally admitted. But no greater mistake can be made than to conclude that unrest prevails in India. The vast mass of the population—men and women—tend the soil from dawn to dark all round the year. Political problems do not trouble them in the least degree. Unrest exists, but it does not prevail."

He ascribes this skin-deep unrest to the educated class, a large percentage of which has its eye on Government billets, but fails to secure them. "They are usually the men," he says, "who stir up the mud. They lead the unlettered village people astray; as travelling lecturers they harangue school boys into frenzied disobedience, and speak in a score of languages by means of perhaps 400 newspapers, and over 400 periodicals. These are the Extremists who use the privilege of free speech for seditious purposes."

He admits that there are many level-headed men who are thankful for the blessings conferred on India by the British and who know full well that "India would be an arena of unspeakable courage if the Union Jack were hauled down." But even these men seem to be disaffected. "Why, then, this unrest," he significantly asks, "among the best of the best of our Indian People?" He answers this question by saying "at the time of the Indian Mutiny, India was in her teens, she is now in the period of adolescence. She is realizing herself. She is now in

the state of transition from girlhood to womanhood. She is taking to heart the great lesson of the Christian West as to the intrinsic preciousness of each individual of the race alike in the eye of God and the eyes of the State. She will, therefore, follow the gleam to yet fuller life and light."

He proposes the following remedies for allaying the unrest:—

(1) That British officers, civil and military, should cultivate their religious instincts. Indians are deeply religious and when they see their rulers live as men without religion, they are mystified. Queen Victoria's Proclamation does not ask them to be indifferent to religion. There are, of course, honourable exceptions like Sir A. Fraser, but "nevertheless the moral and spiritual degeneracy of our British superiors is a by-word in the Empire."

(2) They should be urged to cultivate sympathy and must be more accessible to Indians. Indians want to meet them socially, but their advances are not reciprocated, and they give up the task hopelessly. This wicked caste prejudice should be given up. The King-Emperor should use his influence to bring the personal equation back into Indian administration.

(3) Attempts should be made to foster patriotism in Indian children—

(a) India ought to have a flag of its own and school children should be taught to distinguish it from others.

(b) In every school, police station, railway station, &c., a board should be hung on which the Queen's Proclamation should be displayed.

(c) Missionaries should have greater sympathy with the political aspirations of India, as the Christian religion, in the final analysis, is the chief cause of the present unrest, as it teaches men their individual worth. Besides this Indian politicians at this stage require a good deal of counsel and advice, and it is the absence of such counsel that has allowed them to drift into political absurdities of the character of *Swaraj*, *&c.*

In conclusion, he says, that the people of India are displaying keen brain power, patience, perseverence and remarkable moral qualities and so they ought to have a larger share in the building of the empire. When more responsibility is laid upon them, they will prove themselves worthy of the trust.

ALIGARH INSTITUTE GAZETTE, 15th July 1908.

The present discontent.

4. The *Aligarh Institute Gazette*, of the 15th July, publishes an article by Haji Ismail Khan Sahib, of Datauli, in which he ascribes the present discontent in India to an idea lately generated in the minds of educated Indians that they are superior to Europeans in every respect. This, he thinks, is the result of the smattering of Western education which they have received. He advises them to realize their insignificance, to reform their society, to develope their industries and above all things to have confidence in the English, and to cultivate friendly relations with them.

HINDUSTAN REVIEW, July 1908.

"The Ethics of Passive Resistance."

5. The *Hindustan Review* (Allahabad), for July, contains an article entitled "The Ethics of Passive Resistance" by Mr. M. S. Maurice:—

The writer draws his inspiration from authorities sacred and secular, from writers ancient and modern, and bases his conclusions on such examples as were set by Jesus and St. Stephen. He refers to Socrates and Plato, to Christ and to modern reformers. Going further back to antiquity he finds Confucius indicating in his moral code the dividing line between active disobedience and passive resistance in simple and homely words. Tolstoy, Victor Hugo, Thoreau and Macaulay are all quoted to illustrate the principles of "Passive Resistance." "Laws are said to be made for the safety, the security and the protection of the interests of the people: they are not made to chastise and oppress." They must be guided by reason, necessity, expediency, but withal in the interests of all. They must not remorselessly over-ride the domain of reason and conscience. They must act with justice and circumspection. Under any form of government, power is relegated to a group of men to judge in righteousness and to rule with equity and justice. It does not follow that because men are called to power and preference, and are

invested with authority to enact and enforce laws, they must be considered immaculate or infallible. Too often the best men, the most human, the most just, the most practical, the most considerate remain subject, and do not become rulers or framers of laws for their fellowmen. Similarly, too, often those who attain to power are inconsiderate, tyrannical and unjust. While human institutions will continue to remain imperfect, while mankind will be liable to err, men of strong conscience and rational ideas must of necessity adopt modes of expressing their protest against what they think are the severities of law. "Passive resistance," as a political weapon and as a moral factor has therefore the fullest possible justification behind it. "To offer physical force against recognized authority which seeks to enforce any law, good or bad, would be morally wrong. When one seeks to resist the law, not actively, but passively, one simply implies thereby that what is good and just law to some may under circumstances be bad to others. If proof were needed," says the writer, "it will be found ready to hand from almost every country and from every age. To take a recent case in point from a nation in the front rank, I would cite the passive resistance offered by a large section of highly educated persons in England against the last Education Act. Here we have a form of government which has undergone a purifying process during centuries of civilization—a government which by common admission, has reached almost the highest limit of advanced democracy, in which power is attained by a just and equitable process—by sheer force of intellect and reason—a government which bears on the face of it every element of moral right and expediency. Yet we see a law promulgated apparently in the best interests of the whole community, but which proves in its operation directly antagonistic to, and unacceptable by, a large intelligent and otherwise obedient section of that community. Numerous laws are in operation to which it gives willing and unquestioned obedience, but owing to reasons which have swayed humanity in all ages, it finds that its conscience revolts against the new measure. The new enactment caused a serious conflict in their minds; it warred against their sense of right. They therefore simply declined to do the law's bidding and accepted the consequent penalties."

"Passive resistance", the writer continues, "is indeed an extreme course with an honest man; he is generally driven to that course by the stress of physical power, and hence his action is not unjustifiable on moral grounds." England has in the past taken the lead in the efforts of men to break down the divine right of kings. It has in modern times shown the potentialities of passive resistance. If passive resistance becomes an imperative necessity to men under the constitutional government of England, "passive resistance of subjects, who are not even legal units of a lawful or legally constituted government, has all the more reason for its action, in a given case, since such government cannot justly impose burdens or restrictions on units which had no voice in its creation."

Preparation for the future.

6. The *Swarájya* (Allahabad), of the 11th July, has the following under the heading "Preparation":— **SWARAJYA, 11th July 1908.**

"We have so long been down-trodden and trampled that all the requisite elements of freedom have departed from us and we have become extremely timid and cowardly. If the English were to leave the country to-day, the result would be that some other power would subjugate us, or the more virile and warlike races would gain the mastery and rule over us according to their own sweet will. So it is necessary that we should get rid of this temerity and faint-heartedness.

The long sentences of imprisonment inflicted on us and the bludgeons of the police are teaching us a useful lesson and preparing us for the day of trial. We shall have to make some preparations in order to reach our goal, and we should not be disheartened by our sufferings. The power to endure physical pain is much more valuable than success in university examinations, and as a result a hardy Afghan commands more respect than a Khan Bahadur.

'Dear countrymen, if you want to change the course of your national history, have a heart in your breasts and strength in your arms. Endure and even welcome all the oppressions and tyrannies wrought upon you like the diligent and clever student who puts up with scolding, thrashing, and caning from his teacher in order to master a difficult lesson.'"

INDIAN PEOPLE, 23rd July 1908.

The new spirit.

7. The following is an extract from the *Indian People* (Allahabad), of the 23rd July, from an article under the marginally noted heading :—"The yearning after a great ideal (regeneration of India through self-help and education of masses) degenerated into a blind hatred of the ruling race. Rationally considered, India would remain to-day a subject country whether the English had been here or not. Internecine strife had exhausted the power of self-government. India was neither united nor strong. Any strong and resolute foreigner would have taken possession of the country. The French and the Dutch were here to dispute the possession of India with England. The prize fell to the last as the most capable. The idea of absolute independence of course implies that the English must leave the country, but before hating the *Feringhee* must we not become worthier ourselves, men in the true sense of the word, with the light of coming liberty in our eyes? There has been an access of impotent passion instead of a noble devotion, and some of the wilder spirits have introduced a form of crime from which India was free through the centuries. It may be that these are extravagances which will subside, that a great idea is not born without considerable travail, in which the lives of men are as nothing, but why should these extravagances assume the very form which are most likely to impede the growth of the race? There is one definite stage at which the course of thought has been switched on to a new line, but it was a change in the venue of thinking whereas the country has been quite suddenly plunged into the stern reality of a physical struggle."

SWARAJYA, 11th July 1908.

Repression.

8. The *Swarájya* (Allahabad), of the 11th July, referring to a statement by Lord Morley that his policy was not one of pure repression, remarks :—

"On the one hand the people of India are on the verge of death owing to (continued) oppression and tyranny, and on the other hand, the Secretary of State is desirous of torturing them still further. Every day we see the houses of our respectable countrymen searched and they are made to work in jails for months simply on suspicion.

In judicial cases between white men and black, justice has been reduced to a farce. In fact you wrought upon us all the tyranny and oppression in your power; if your greed has not been yet allayed, you are welcome to gratify it. Let no craving of yours remain unsatisfied; we on our part desire this.

You may oppress us, you may tyrannize over us, you may never look at us with the glance of affection.

We charge you in the name of God not to spare us."

INDIAN PEOPLE, 19th July 1908.

House searches.

9. Referring to indiscriminate house searches in Bengal, the editor of the *Indian People* (Allahabad), in the issue of the 19th July, makes the following observations :—

"We have been repeatedly drawing the attention of the Government in these columns to the harm that may be done, and that is being done, by indiscriminate searches, by the uncalled for attention of the police, and by groundless suspicions. We fully realize the difficulty of the men who have to drive the administrative machinery and we know also that they make an effort to keep friction at its minimum. But high officials must remember that their orders may be, and are, exceeded, and that what they do may be undone by unscrupulous underlings; that their attitude may be all that is desirable, but the men in the lower ranks are all the same, converting friends into foes. We earnestly request the Government to keep a watchful eye on these men and not to let their zeal outrun their discretion. Every law-abiding and peaceful citizen, every staunch Congressman, every man who has the good and the progress of the country at heart is always willing and ready to help in the smooth running of the administrative machinery, but nobody would expect them to move their little finger if their dearly cherished wishes are thwarted and if their susceptibilities are wounded. The plough of India cannot go straight if you yoke to it a number of unscrupulous boobies."

ROHILKHAND GAZETTE, 24th July 1908.

The bomb conspiracy.

10. The *Rohilkhand Gazette* (Bareilly), of the 24th July, condemns the practice of bomb-throwing by young Bengalis, inasmuch as it endangers the peace, life and safety of the whole country and can do no good to its inhabitants.

11. The *Aligarh Institute Gazette*, of the 15th July, referring to the attempts that are being made in England to get the partition of Bengal repealed, advises the London Branch of the Moslem League to be on the alert and to assure the Home Government that the Musalmans are in favour of the partition, and are willing to render all the assistance they can to the Government in this connection.

The partition of Bengal.

ALIGARH INSTITUTE GAZETTE, 15th July 1908.

12. The *Abhyudaya* (Allahabad), of the 17th July, writes:—"While Indians have received with gratification the general remarks made by Lord Morley in the course of his speech in the House of Lords on the 30th June in reply to Lord Curzon's criticism of the present Indian administration, they have been grieved at his remarks about the partition of Bengal, for they are quite contrary to the fundamental principle of the Government to act in accordance with the wishes of the people. It is a gross injustice, as well as a misapprehension, to take the constitutional agitation of the people to be a means of employment of pressure upon the Government. Such an interpretation of their constitutional agitation can only mean that they should not make any representations to the Government for their rights and for the removal of their grievances. But we cannot believe that Lord Morley wants such a thing, for otherwise there can be no means in the hands of the people for the attainment of their legitimate rights. The Congress has expressed the opinion of the entire country upon the partition of Bengal, and it is the duty of the Government to accept it. It has no connection with threats or with the employment of pressure. The most effective means of inspiring true loyalty in the hearts of the people is not to adopt any measure that is directly against their wishes and if the Government happens to commit any such mistake, it should rectify it as soon as the people show any signs of dissatisfaction."

The partition of Bengal.

ABHYUDAYA, 17th July 1908.

13. The *Awaza-i-Khalq* (Benares), of the 16th July, while reviewing the present situation, advises the Government to accede to the wishes of the Bengalis as it would neither lower its prestige nor make it insecure; otherwise the Bengalis may become exasperated, and the Government may find itself in a worse predicament. At such a juncture it should take a lesson from the history of France and America [its independence (?)]. If the Government thinks that the Bengalis are not fit for self-government, it might allow them self-government in Bengal as a tentative and provisional measure, and if they do not prove themselves worthy of it, Government could revert to its old system.

The Government and the people.

AWAZA-I-KHALQ, 16th July 1908.

In a subsequent note the editor referring to this article, advises Indians to propitiate European officials and try to cultivate friendly relations with them.

14. The following is an extract from the *Indian People* (Allahabad), of the 23rd July:—

The duty of the Government.

INDIAN PEOPLE 23rd July 1908.

"The Government may be satisfied that the whole country is at its back in the endeavour to eradicate the terrorist conspiracy. It is a greater menace to the community than to the State. The loyal professions of Maharajas and municipalities are superfluous, for the people of India have no admiration for the dynamiter. What has to be done, is to draw a line between the possible suspect and the man who is above suspicion. It would be an evil day for the country if all classes of people were to become the harbourers of conspirators and arms, or were engaged in dangerous correspondence. That would be a prelude indeed to a revolution. It is because the country, as a whole, is absolutely quiet and people are engaged in peaceful professions that we have so often and so emphatically protested against the unwisdom and danger of treating every one as a suspect. When a house is searched and nothing is found, is not the information of the police clearly at fault? Or, it may be, everything of a suspicious character may be removed before the search is made. But a man whose house is searched with or without reason will not be the same that he was before the search. Is it desirable that the number of disaffected men should multiply indefinitely because of a mistaken zeal in the search for incriminating things? Further, it is perfectly well understood that the suppression of one or more conspiracies is not the final solution of the problem in India. It is no use merely declaring that the administration must be progressive. It must be so in reality and in conformity with the growing aspirations of the country. Perpetual progress is conceivable, but perpetual friction must bring matters to a deadlock."

SWARAJYA, 11th July 1908.

"How can we become loyal?"

15. The *Swarájya* (Allahabad), of the 11th July, has the following under the heading "How can we become loyal?":—

"Now-a-days when grand preparations are being made to crush sedition, and attempts are being made in all parts of the country to stamp out seditious ideas, we think it advisable to enlighten the public as to the nature of loyalty and tell them the means by which a man may become loyal—

(1) by saluting respectfully all *sahibs* when at a distance;
(2) by singing day and night (the praises of) tyrannous officials;
(3) by engaging in the praise and exaltation of the British Government and by thanking the police always;
(4) by refraining from speaking of the poverty and other sufferings of India;
(5) by believing in the rule of the white officials and in our own perpetual slavery;
(6) by submitting to all orders of the officials without the least objection;
(7) by refraining from criticising the actions of the white officials in the press or on the platform;
(8) by obeying all the orders of the officials blindly, just as innocent infants swallow poisons and antidotes given them by their parents;
(9) by refraining from attending political meetings and from shouting *Bande Mataram;*
(10) by thinking and acknowledging yourself to be slaves instead of subjects;
(11) by leaving India at the mercy of white officials, and by banishing from our hearts all anxieties about India;
(12) by remaining eternally, till the day of judgment, the obedient and docile slaves of the white officials;

Any one who disobeys these orders is a rebel, and deserves death."

INDIAN PEOPLE, 19th July 1908.

The loyalty of Aligarh.

16. The following is from the *Indian People*, (Allahabad), of the 19th July:—

"As a setoff to the two sedition cases and the house searches at Aligarh, a combined meeting of Hindus and Muhammadans from several districts was held in that important city to pass the usual loyal resolutions. We have had municipal loyalty, talukdari loyalty, and loyalty of sorts, but this is combined loyalty and consequently very gratifying. It is expected that if these people assert themselves, the noisy and dangerous agitators will not be able to do much mischief. In fact, it will be a case of loyalty against disloyalty so that the public feeling will be held in equipoise. People as a rule, newspaper writers not excepted, have very short memories, otherwise they would recollect that what is happening now has happened before and means nothing. There was a time when the Congress was looked upon as a disloyal, or at least, suspicious body, and the Patriotic League was formed in these provinces to oppose and crush the Congress. The sequel may be generally remembered. All these meetings that are being held to condemn the terrorist plot and to profess loyalty are not the signs of an active movement at all. They are inspired either by fear or the desire to stand well with the authorities. If certain men are implicated in a conspiracy, is it necessary for others to proclaim from the house tops and in the market place that they have no connection with it? If a man commits a crime, is the whole neighbourhood to be suspected? This is precisely what has happened. Practically the whole country, if not the entire population, is suspected of complicity in the conspiracy. Houses have been searched in every province. The Punjab had hitherto escaped, but houses have now been searched there also. Those who have held loyalist meetings, or vowed their detestation of the terrorist plot, are they themselves above suspicion? If an informer, or a common cooly, were to go and tell the police that one of the most prominent men at the Aligarh meetings is a friend of Hoti Lal, his house would be searched at once. Who were the men whose houses were searched at Aligarh and Agra and of what were they suspected? So long as it is not certain who may be a suspect and who is above suspicion, all are in the same boat."

ZUL QARNAIN, 21st July 1908.

Loyalty in Bengal.

17. The *Zul Qárnain* (Budaun), of the 21st July, notes with satisfaction the expressions of loyalty in the Bengal Legislative Council by Messrs. J. C. Ghose and Gajadhar Prasad, and hopes that these gentlemen are sincere in their assertions.

18. *Al Bashir* (Etawah), of the 21st July, referring to the speeches of two Hindu members (Messrs. J. C. Ghose and Gajadhar Prasad) in the Bengal Legislative Council, assuring the Government of their loyalty and disavowing the actions of the anarchists, remarks that if such words had been spoken by some Musalman leader the whole Hindu press would have called him a traitor, a coward, a flatterer and one who wanted to stir up feelings of hatred between Hindus and Musalmans. The Honourable gentlemen have repeated what the Musalman leaders have been impressing upon the Government for the last 25 years, and it is to be seen what welcome they receive at the hands of the Hindu press.

Expressions of loyalty.

AL BASHIR, 21st July 1908.

19. The *Hindustani* (Lucknow), of the 22nd July, referring to the loyalty meeting recently held in Aligarh, remarks that mere professions of loyalty are of little use, so these gentlemen should try to impress upon the Government that it should remove the causes of the prevailing discontent, and thus make the existence of the empire more secure and stable. The editor further remarks that they would find it rather hard to hunt down anarchism in these provinces, as there are no anarchists here.

Loyalty meeting at Aligarh.

HINDUSTANI, 22nd July 1908.

20. The *Abhyudaya* (Allahabad), of the 17th July, apprehends serious resistance on the part of the Anglo-Indian Defence Association to the introduction of the proposed reforms and warns Lord Morley and Lord Minto against yielding to its alleged objections, for the improvement or otherwise of the present situation, for a great deal depends upon these reforms.

The proposed reforms and the Anglo-Indian Defence Association.

ABHYUDAYA, 17th July 1908.

The editor refutes the argument brought forward by certain Anglo-Indian newspapers that reforms are made in obedience to the pressure of Indian agitation and remarks that Lord Morley intends to make these reforms, not in consequence of any pressure, but because he takes it to be his duty to do so, and that the reform party in India has done nothing which may be construed into any kind of pressure, and that those who favour violence and unconstitutional methods do not want these reforms.

India Council.

21. The *Advocate* (Lucknow), of the 19th July, has the following :—

ADVOCATE, 19th July 1908.

"The appointment of officers fresh from India to the Council of the Secretary of State, and particularly of two Indians, has created the impression that the modernising of this body formerly consisting of sun-dried bureaucrats and old fossils is a *fait accompli*. It may be so in the matter of the membership. But this has in no way made the Secretary of State less arbitrary. Questions can only be discussed by the members when put before them, but they have no power of taking the initiative. In all differences of opinion, the Secretary's decision prevails, except in controlling expenditure in which he has to have the opinion of the majority. All the same it is a fact, that orders involving large expenditure may be given by the Secretary of State without either the consent or the knowledge of the Council. In dealing with questions affecting the relations of the Government with Foreign Powers, making war or peace, prescribing the policy to be followed towards Native States, and, generally, in matters in which secrecy is necessary, the Secretary of State acts on his own authority alone. Such questions as an Afghan war, negotiations with Russia and the Amir of Kabul regarding the affairs of Afghanistan or the annexation of Burma, do not come before the Council. Its members have not only no power of interference, but they have no recognized means of obtaining information in regard to such subjects other than those of the general public. Is such a Council worth keeping, and at a cost awfully disproportionate to the control that it may exercise on the Secretary of State ? The arguments against its abolition have not lost their force a whit on account of the recent appointments."

Indians abroad.

22. The *Advocate* (Lucknow), of the 19th July, has the following :—

ADVOCATE, 19th July 1908.

"It is now a patent fact that everywhere in British Colonies the Indian is an undesirable, no matter whether he be a trader or an agriculturist or a common labourer. The great problem is where is he to go ? The plain answer is for him to come back home and for intending sojourners not to step out of India. But is it possible to shut a people within the four corners of its country in these days of international communication and facility for travel afforded by civilization ? We

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must take our stand on the rights of British citizenship granted us by Statutes of Parliament and the Queen's gracious Proclamation, though both Parliament and its mouthpiece, the Secretary of State in England, and the Government on the spot have so long kept us out of those rights by executive decisions and legislative enactments that go counter to the wishes of Parliament and of the late Queen. If England had given no such promise, we might content ourselves with the cold comfort that as a subject nation we had no claim to privileges enjoyed by what are known as British-born subjects. But while we may be pluming ourselves of this theoretical right, the colonies are taking every step to increase our difficulties and practically closing their doors against us. The situation has grown simply irritating, giving rise to impotent rage. Here is one of the causes of unrest among Indians which the Imperial Government can alone remove. All forms of protest on the part of Indians have practically proved a failure."

HINDUSTANI, 22nd July 1908.

Indians in Mauritius.

23. The *Hindustani* (Lucknow), of the 22nd July, publishes a letter from a young man who was entrapped to Mauritius and who subsequently effected his escape from the place with the help of a military officer, and remarks that the Government should send a commission to Mauritius to report on the treatment of Indian coolies and to introduce necessary reforms there.

HINDUSTANI, 22nd July 1908.

Indians abroad.

24. The *Hindustani* (Lucknow), of the 22nd July, reproduces an article headed "Indians Abroad" from the *Advocate* (Lucknow), of the 19th July.

SWARAJYA, 11th July 1908.

Punishments.

25. The *Swarájya* (Allahabad), of the 11th July, referring to the arrest of Mr. Tilak and several other journalists for sedition, remarks that they did not stir up sedition and are not responsible for the widespread discontent in the country. The editor attributes it to the high-handed policy of the Government and its officials.

In conclusion he says :—

"What will be the result of this cruelty and this tyranny and oppression, and what effect will these unconstitutional (*lit.* law-murdering) actions of yours have on the people ? You can judge for yourselves, for the present discontent is the outcome of such actions and the unwarrantable (*lit.* black) acts of the white people are driving the people into the ranks of the rebels. The respect that is accorded to public opinion is not hidden from any one (is known to all) for it is the opinion of an enthralled nation—consisting of unpurchased slaves, for whom no price has been paid, but who have been ensnared by you, through trickery (fraud) ; so you are entitled to treat them just as you like. But remember this, if you treat them well, you will remain unmolested *(árám sé)*, but it will be impossible for you to remain unmolested *(árám sé)* (while following) your policy of tyranny and oppression."

ABHYUDAYA, 17th July 1908.

The story of a deportation.

26. Reviewing Lala Lajpat Rai's account of his deportation, the *Abhyudaya* (Allahabad), of the 17th July, remarks that a perusal of this book will show Lord Morley and Lord Minto how they were deceived by the Secret Police and the enemies of Lala Lajpat Rai, and how far the reports sent to them about the treatment accorded to him were true.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

HINDUSTAN REVIEW, July 1908.

Sir H. Adamson's "Separation Scheme."

27. The *Hindustan Review* (Allahabad), for July, publishes the details of an interview with Mr. R. C. Dutt, C.I.E., by Mr. Alfred Nundy, Barrister-at-law, about the separation of the judicial and executive functions. Mr. Dutt cordially acknowledged that in Lord Morley the Indian people have a kind and sympathetic friend, who had their real

welfare at heart. Taking a broad view of the circumstances of the country and of the feeling of resentment and unrest which was the outcome of the later years of Lord Curzon's rule, and judging Lord Morley from the standpoint as to whether any other Secretary of State would have been more sympathetic towards India, it would be unfair to him to say that he had been weighed and found wanting. While other Secretaries of State gave expression to their desire for the reform of the administration of justice in a few sympathetic words, Lord Morley has brought this subject within the range of practical politics. But the Secretary of State can only give general instructions that evils in the administration should be removed, he can hardly be expected to furnish the details of any scheme that is to form the subject of legislation. This scheme must necessarily be prepared by men on the spot.

In Sir H. Adamson's proposals, no doubt, an advance has been made in the direction of the separation of the judicial and executive functions; but this advance, it is admitted, is "cautious" and "tentative," due to the apprehension of the official opinion in India. If the scheme is to be freed from its present defects and converted into a substantial measure of reform, its criticisms should be addressed to an authority which is above the narrow prejudices, which hamper the opinion and actions of subordinate officials. In Lord Minto, India has a Viceroy who presents a remarkable contrast to his predecessor. He has to a very great extent an open mind on current Indian politics and has not only allowed a scheme of reform to be introduced, but what is more satisfactory, he has not in any way committed himself, that it was final, in so far that no modification or extension of it from a popular point of view would be permitted. Mr. Dutt warmly acknowledges the fact that Lord Minto is a ruler who has a warm and sympathetic heart and if approached in a proper manner is likely to respond to the representations made by the people. He condemns the futile policy of trying by force to compel the Government to introduce reforms and thinks that an appeal preferred in a constitutional manner would be more useful.

Mr. Dutt does not think the proposal of introducing the scheme in Bengal, as an experiment, advisable. It would mean that a tribute has been paid to force as against the more sober and milder methods of constitutional agitation, as Bengal has been very noisy and troublesome to the Government in demanding reforms, when compared with other provinces which agitated on constitutional lines. Besides, in Bengal the press is a power and any grave miscarriage of justice could be easily brought to the notice of the Government by this agency, which is nearly impossible in other provinces. Mr. Dutt does not agree with Sir H. Adamson when he says that there is a greater interference by the District Magistrates with police functions in Bengal than in other provinces.

Taking these facts into consideration, he thinks that the scheme should be tried in all the regulation provinces. With regard to the heavy expenditure that would be entailed by this experiment, Mr. Dutt thinks that it should be tried in certain districts only of all these provinces.

He further says that for the purpose of a real and effectual separation of the judicial and executive functions, it is essential that the Magistrates should have nothing to do with any executive authority, but be placed under the control of the District and Sessions Judge and the High Court, as are the members of the Subordinate Judicial Service at the present time in the regulation provinces. The District Magistrate must cease to exercise any judicial functions, original or appellate, and the Deputy Magistrate must be removed from his supervision and control and placed under the Sessions Judge. Deputy Collectors should be entirely distinct from Deputy Magistrates and that the former should be recruited by the executive authorities and should begin and end their careers in revenue and executive work, while the latter should be recruited by the High Court and should similarly begin and end their careers in criminal and judicial work, as the Munsifs in Bengal begin and end their careers in civil judicial work. In that case Munsifs and Deputy Magistrates should be subordinate to Sessions Judges and the High Court, and Deputy Collectors could be under the district officers and the Commissioner. All three services should be recruited mainly by competition, with due regard to educational qualifications, and should begin on about the same pay, and as far as possible prospects should be the same. The practice of recruiting men in the revenue provincial service from the ranks of tahsildars and ministerial officers is not one calculated to secure the best men for the higher service.

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Mr. Dutt thinks that the District Magistrate should not be allowed to retain any jurisdiction, original or revisional, in bad livelihood cases, which are very frequently dangerous instruments of oppression. In his opinion, the experiment of consigning these cases to the Judicial Magistracy is well worth trying. In the end, he congratulates Lord Minto and Sir H. Adamson in introducing this scheme, which, although it is complicated and not farreaching in its scope, yet it is a recognition of the principle that there should be a complete separation between the judicial and executive functions. He hopes that any representations made by the people as to the details of the scheme, that are likely to improve it, will receive a patient hearing.

HINDUSTANI, 22nd July 1908.

Mr. Tilak.

28. The *Hindustani* (Lucknow), of the 22nd July, expresses its sympathy with Mr. Tilak in his misfortune, and remarks that the articles on which his prosecution is based are not seditious, although they may to some extent be objectionable and bitter in tone. Mr. Tilak commands the sympathy of all his countrymen as the jury which is going to try him consists mainly of foreigners who cannot understand Mahratti.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ANAND, 16th July 1908.

The Lucknow Municipality.

29. The *Anand* (Lucknow), of the 16th July, complains of the bad conditions of lanes and streets in Lucknow, which have become a source of danger to traffic owing to the rainy season. The editor also invites the attention of the municipality to the accumulation of refuse behind the Kalidevi temple and to certain lanes in the Chowk being not at all well lighted.

INDIAN PEOPLE, 19th July 1908.

Allahabad Roads.

30. The following is an extract from the *Indian People* (Allahabad), of the 19th July :—

"In connection with the arrangements made for the convenience of pilgrims during the Magh Mela at Allahabad, we took occasion to point out that one of the principal roads controlled by the municipality was in urgent need of thorough repairs. The road in question leads from the Chowk through Bahadurganj to Daraganj and is one on which the wheeled traffic at all times is very considerable. Yet we cannot understand why it should be so much neglected. There are repairs going on on other roads where the work could have waited for some time longer. But the condition of the road in question has gone from bad to worse since we first drew attention to it. It is now in a disgraceful state. The only reason one can ascribe for its neglect is that it is not in the fashionable quarter of the city and is no one's particular care. It is fortunate perhaps for the municipality that the sufferers have infinite patience, and that individuals have not yet learnt that on occasions they can go to law for gross negligence of this description."

AGRA AKHBAR, 21st July 1908.

Water tax in Agra.

31. The *Agra Akhbar*, of the 21st July, complains that the assessment of water rate in Agra is very unjust and it often happens that very poor people are taxed beyond their means. The municipal commissioners pay no attention to the complaints of the poor. The editor asks the Government to look into the matter.

(e)—Education.

ADVOCATE, 15th July 1908.

Indian students in England.

32. The *Advocate* (Lucknow), of the 15th July, has the following in connection with the treatment of Indian students in England :—

"Mr. Syamaji Krishna Varma's lieutenants who had been talking of mutiny heroes and honouring rebels who are detested by the majority of their countrymen, are responsible for this great mischief to the cause of higher education. We hope that the India Office will intervene and not allow the interests of students who, during their stay in England, want to confine themselves to their studies, to suffer for the deeds of some irresponsible young men."

33. The *Hindustani* (Lucknow), of the 22nd July, reproduces the remarks of the *Advocate* (Lucknow), of the 19th July, on 'the treatment of the Indian students in England.' HINDUSTANI, 22nd July 1908.

Indian students in England.

(f)—Agriculture and questions affecting the land.

34. Mr. Debendra Nath Sen, M.A., Principal, Behar National College, Bankipur, examines in a brief article in the *Hindustan Review*, for July, the various reasons advanced to account for the abnormal rise in the price of food grains in India. He proves, by statistics, that there has been very slight increase in the population during the last five or six years, and that the area under cultivation has increased in recent years, and so the rise in prices cannot be due to increase in local demand. He concludes that the abnormal rise in the price of food grains is due to the enormous growth of foreign demand, and to the consequent heavy and continuous drain and redundancy of currency, i.e. the sudden release of a large amount of rupees from the Indian mints. HINDUSTAN REVIEW, July 1908.

Rise in the price of food grains.

35. The *Abhyudaya* (Allahabad), of the 17th July, while gratefully acknowledging the efforts of the Government in alleviating distress from famine, suggests that it would do well to make some permanent arrangement to avert famine altogether. The construction of wells, tanks, and canals, the editor thinks, in all parts of the country, would go a long way towards preventing famine. He notes with regret that notwithstanding the recommendations of various famine commissions in favour of an extended system of irrigation, the Government has done very little in this respect as compared with the expansion of railway lines. He trusts that in future Government will devote all its resources and energies to building wells and tanks and to other means of irrigation in all parts of the country so as to make the people independent of the vagaries of nature. ABHYUDAYA, 17th July 1908.

Government and famine.

36. The *Advocate* (Lucknow), of the 19th July, referring to the treatment of famine orphans, remarks :— ADVOCATE, 19th July 1908.

Famine orphans.

"It will be a serious disappointment to the entire community, if a single Hindu orphan, male or female, passes into the hands of persons following other religions. The object of these philanthrophic persons may be as high as those who are responsible for the movement amongst the Hindus, but this ought not to lead any district officer to break the spirit of the Government orders."

37. The *Hindustani* (Lucknow), of the 22nd July, reproduces an article headed "Famine Orphans" from the *Advocate* (Lucknow), of the 19th July. HINDUSTANI, 22nd July 1908.

"Famine Orphans."

(g)—General.

38. The *Aligarh Institute Gazette*, of the 15th July, complains that the seditious articles on which prosecutions are based, are freely copied by other papers, sometimes with comments, and thus given a publicity which they do not deserve. The editor advises Musalman papers to refrain from copying such articles. ALIGARH INSTITUTE GAZETTE, 15th July 1908.

Seditious articles.

39. The *Anand* (Lucknow), of the 16th July, says that the report of the Factory Commission has been issued at a time when it will probably be taken as a blow aimed at the *Swadeshi* movement. ANAND, 16th July 1908.

The Factory Commission's report.

V.—Legislation.

40. The *Hindustan Review* (Allahabad), for July, referring to the passing of the Explosives Act, remarks :— HINDUSTAN REVIEW, July 1908.

The Explosives Act.

"The only comment that the Act calls forth is an expression of regret that such a law should have been rendered necessary at all in a country inhabited by an essentially peaceful and law-abiding people. The Hon'ble Munshi Madho Lal spoke the truth when he said in the Council that every sensible and loyal Indian

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would support it. It might be that portions of the Act might have been better worded and otherwise be susceptible of improvement, but some imperfections are almost a necessary incident of legislation in a hurry."

HINDUSTAN REVIEW, July 1908.

The Press Act.

41. Under the heading "Topics of the Day", the *Hindustan Review* (Allahabad), for July, while referring to the passing of the Press Act, remarks:—

"This Bill was of more farreaching consequences and of less immediate urgency than the Explosives Act, and we cannot but think that the Government ought to have listened to the suggestion of the three honourable non-official members who were present, namely, the Hon'ble Nawab Saiyid Muhammad Saheb Bahadur, the Hon'ble Munshi Madho Lal and the Hon'ble the Tikka Saheb of Nabha, and referred it to a Select Committee. We do not say that there is no necessity for such a Bill or that the Government would have been well advised in postponing it to the Calcutta Session. But it is conceivable that had they proceeded with it in the manner they did with the Seditious Meetings Bill of last year, the Bill would have been shorn of some of its objectionable features as the other one was last year. For instance, the excessive power given to the trying Magistrate might have been curtailed; the facilities for appeal might have been increased; the vague language 'any act of violence' might have been suitably modified. It is regretable that a course which would have considerably disarmed criticism was not pursued. As it is, the Act is a somewhat imperfect and not altogether a desirable piece of legislation; though we must candidly own that the adverse criticism of it on the part of some of our contemporaries has been overdone.

So long as there are papers like the *Yugantar*—every reader of newspapers can easily call to mind other sheets which are not much better, but following the example set by Sir Harvey Adamson we will not name them—it is incomprehensible to us how any publicist who does not wish for the overthrow of the British Indian Government can consistently say that an Act like what was passed the other day is utterly uncalled for. If one thinks that the continued existence of the present Government is essential to the progress of the country, one must speak out plainly against those mad men who talk, write and act as if the last Englishman might be told to sail from Bombay Harbour to-morrow morning. Without meaning any disrespect, we would ask such of our contemporaries as reserve their righteous indignation for Government to dispassionately consider whether their devotion to the interests of the country does not require them to denounce those Indians whose reckless conduct has been responsible for the people being deprived of one after another of their cherished privileges as British citizens. Let there be no false conception of patriotism, no prevarication, no unreasoning bias against the Government. Let the facts be faced, the truth be told, and all honest and patriotic publicists courageously disown and denounce the charlatans in the garb of patriots who have brought disaster on the land; as surely and unmistakeably as they run down a tolerant Government for the slightest error of judgment of which it may be guilty. Let them make their choice—British rule or no British rule—and speak out plainly their intentions and designs. If they have persuaded themselves that the continuance of the British connection with India is of secondary importance, let them say so, instead of contenting themselves with indirectly encouraging the nobodies who have thrown wisdom to the winds; themselves not doing anything likely to bring them into trouble. If they felt otherwise, let them not indulge in wholesale and undeserved abuse of Government for taking steps for the preservation of itself and society against the new danger."

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

HINDUSTAN REVIEW, July 1908.

The Future of Dress in India.

42. The *Hindustan Review* (Allahabad), for July, publishes a letter from Dr. A. K. Coomaraswamy in reply to an article in its issue for April by Mr. Rama Shastri on the "Future of Dress in India." Dr. Coomaraswamy remarks that dress is generally

affected by climatic conditions and aesthetic and even religious considerations. It may happen that the visitor may adopt the dress of the country in which he is residing, but it is inconceivable that one nation should adopt the dress of another whose civilization has been established under entirely different conditions and whose type of culture differs from its own in every detail of historical evolution and outward expression. Dress imitation, he says, is founded on snobbery and he severely criticises educated Indians who adopt Western costume. European dress, he thinks, is unlovely compared with the rich colours and beautiful forms of Indian dresses, and, besides, multiplicity of clothes is not suitable in the hot climate of India. He advises Indians to stick to their own mode of dress as it is the most suitable for them both on hygenic and aesthetic considerations.

The Parasnath Hill.

43. The *Jain Gazette* (Deoband), of the 16th July, contains a poem in which the writer urges his co-religionists to boycott foreign goods and use *Swadeshi* articles so as to induce the Government to give up its proposal of building bungalows on the Parasnath Hill.

JAIN GAZETTE, 16th July 1908.

The Parasnath Hill.

44. The *Abhyudaya* (Allahabad), of the 17th July, notes with gratification that the Government of India has pacified the Jains by its tactful decision in regard to the Parasnath Hill. The editor remarks that it is a matter for not only congratulating the Jain community but also the Government on its statesmanship and foresight. He feels confident that if Government follows a similar policy with regard to public opinion in all administrative matters, the present discontent will die out in a short time.

ABHYUDAYA, 17th July 1908.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 24th July 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 31st July 1908.

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I.—Politics.

(a)—Foreign.

A constitution for Turkey.

1. The *Indian People* (Allahabad), of the 30th July, welcomes the proclamation of constitutional Government in Turkey, and thinks that it is the result of the spirit of democracy pervading Islam. INDIAN PEOPLE AND ADVOCATE, 30th July 1908.

The *Advocate* (Lucknow), of the same date, congratulates the Sultan on his prudence and statesmanship and remarks "so the tide of democracy and constitutionalism has triumphed in Japan and China, Persia and Turkey. How long will a constitution be denied to India, and by the most democratic rulers in the world?"

(b)—Home.

The Government and the people.

2. The *Zamindár-wa-Káshtkár* (Bijnor), for June, referring to the unrest prevailing in India, remarks that while some provinces of India have indulged in seditious propaganda, others have sedulously remained on the side of law and order. If the Government has deemed it fit to punish the former, there is no reason why it should not reward the latter for their consistent loyalty. ZAMINDAR-WA-KASHTKAR, June 1908.

The Government and the people.

3. The *Oudh Akhbar* (Lucknow), of the 27th July, referring to a seditious pamphlet beginning with "O! Martyrs, &c.," which has been recently distributed in certain places, remarks that the dissemination of such pamphlets cannot overawe the British Government, however useful it may be in petty native states. The editor thinks that the best way of drawing the attention of the Government to the people's grievances is by their representation in a sober and decent manner and not in abusing the Government. OUDH AKHBAR, 27th July 1908.

The Government and the people.

4. The *Indian People* (Allahabad), of the 30th July, has the following:— INDIAN PEOPLE, 30th July 1908.

"We hope we have been able to give the substance of the Lieutenant Governor's speech correctly. The speech is evidently not intended for publication, but its object will not be served if it is known to only a hundred or two hundred persons. It is addressed to all who are interested in the maintenance of law and order, who have a stake in the country and who are opposed to anarchy and disorder. It may be asserted without any fear of contradiction that whatever may be the aspirations of the most advanced section of the population, no one has yet dreamed of a resort to violence, nor does any one contemplate with equanimity an era of chaos and anarchy. So far, those who have been accused of being concerned in the anarchist conspiracy are mostly young men and boys of immature minds who have hardly any notion of what they are about, and who have been inoculated with a blind hatred of the ruling race. Even the conspiracy that was hatched, did not seek to strike at the system of Government, but only against individuals as if a Government can be overthrown by the assassination of a few of its servants. It does not need much earnest protestation to convince any one that there is no general sympathy with the conspiracy that has been exposed, but it is not equally clear to what extent co-operation is possible in bringing to light every subtle or secret force that may be at work to undermine the rule that has so long been settled in India. In the first place, it is not known what is the actual position of the educated classes. It has been asserted that they are not the natural leaders of the people. If so, what influence can they have over the people? The great landowners and titled magnates are reputed to be the natural leaders of the people. If so, they should rally round the Government. Either the educated classes have influence or they have not. If they have, they should be taken into the confidence of the Government as Sir John Hewett has done; if they have not, they may be let alone or treated as suspects. A conspiracy here, or some sedition there, will not affect the position of the Government, but the mental attitude of the coming generations is a matter of serious concern, and it remains to be seen whether 'the progressive administration' of the country will fulfil the aspirations that are rapidly growing in India."

BRAHMAN SARVASWA, November and December 1907.

The present situation in India.

5. The *Brahman Sarvaswa* (Etawah), for November and December 1907 (received on the 27th July), has an article on "The present Situation" of which the following is an abstract :—

Patriotism is a totally different thing from sedition and so patriots should not be afraid of the Government. The establishment or subversion of any Government is entirely in the hands of God and the good of the country can only be served when Indians do not harm anybody. The well-wishers of the country ought to take steps to mitigate hatred between the different races and to establish harmoneous relations between them. It is much better to increase their fitness and power than to try to sever connection with England, for in their present state of progress they are incapable of carrying on the administration of their country.

The editor says that so far the political agitation in India has been carried on with prudence and gravity, but since some hair-brained youths began to take part in it, it has been disgraced by disturbances and breaches of public peace and has thus caused the Government to suspect Indians of seditious proclivities. It has also impeded the ordered progress of the country. He counsels moderation and prudence in the work for the good of the country, which alone will secure the regeneration of India.

He sees promising signs for the future of India in the national awakening that has taken place in India. He says that Government should by all means punish those who influence the passions of the ignorant masses against it, but it should at the same time differentiate between the constitutional agitation of the bulk of the people and the subversive propaganda of a few hot-headed youths. He urges the Government to listen to the advice of the acknowledged leaders of the people and adopt a conciliatory and sympathetic policy which alone will allay the growing discontent in the country, and restore order and peace in the country. Government should also at the same time inquire into the cause of the unrest that has resulted in the appearance of the bomb in Indian politics. He thinks that discontent in the country would die out soon if the Government were to undo the partition of Bengal, or if Government prohibited the slaughtering of cows in the sacred places of Hindus, protected the people against the highhandedness of the police, regulated the export of Indian grain, supported the *Swadeshi* movement and above all governed the country in accordance with the wishes of the representatives of the people. He warns the Government against the consequences of its present repressive policy which may result in more bitterness of feeling between rulers and ruled, calculated to give rise to a very serious crisis equally embarrassing to Government and the people.

INDIAN PEOPLE, 30th July 1908.

The situation in India.

6. The *Indian People* (Allahabad), of the 30th July, makes the following comments on an article in the *Review of Reviews* on the present situation in India :—

"It is well that so high an authority as Mr. Stead should have given this advice to the 'Advocates of strong Government' who are certainly most in need of such guidance. Whether the present situation in India bears any resemblance to that in Russia three years ago is a question we will leave to these 'Advocates' for solution. We can only observe in passing that certain measures adopted by the Government of India when the so-called 'troubles' were first discovered were more Russian than British in their inception. The ugly fact is that Lord Curzon managed to get his Government in a cleft stick and the supremely uncomfortable situation created by the partition of Bengal was rendered more acute by the blundering measures of the Government which tried to repress popular feeling in Bengal and elsewhere by imprisonment and deportation.

While the situation was thus growing serious in India, Englishmen at home were indulging in censorious comments upon the Russian Government. 'The Tsar may not be an ideal archangel on a throne,' says Mr. Stead, 'but he has at least established the Duma. He has twice dissolved it according to his rights and he has modified its constitution, for which his only justification is the old adage, *salus populi suprema lex*. But we have not even established a Duma of any sort in India.' While Englishmen were so heavily inveighing against the 'atrocities' in Russia, by some irony of fate their representatives in India were becoming advocates of stern repressive measures. Lord Minto in passing the Newspapers Act declared : 'no exaggerated respect for the principles of English freedom—totally unadapted for Indian surroundings—can justify us in allowing

such poison to work its will.' Lord Morley is a Radical. The Tsar was born and reared in the straitest school of autrocatic conservatism. The Tsar has gone forward. But as the ill-luck of India would have it, Lord Morley has gone backward. 'We should be much more profitably employed in taking the beam out of our own eye than in extracting the mote out of the eye of our Russian brother.' Here is another example of such inconsistency. Lord Curzon recently pleaded the cause of the second 'Shaista Khan' before the Lords. But this is what Mr. Stead has to say on this point: 'Sir Bampfylde Fuller has been affording us an admirable justification for his recall by his letter 'J'ACCUSE' in the *Times*. An ex-official who seizes the present, of all moments, for discrediting a Government face to face with the present situation in India, was emphatically not the right man in the right place in Bengal two years ago.' The inconsistency and contradiction that Mr. Stead notes are transparent. Freedom of opinion and freedom of the press must be maintained in Russia at all cost. But in India everything wears a different aspect. Here the surroundings are not congenial to the healthy growth of English principles, sentiments or institutions."

Unrest in India.

HINDUSTAN REVIEW, May and June 1908.

7. Mr. N. Narasingha Row writing in the *Hindustan Review* (Allahabad), for May and June, discusses the causes of the unrest prevailing in India. He ascribes this unrest to the poverty of the people caused by the systematic destruction of Indian industries by the East India Company, to the disinclination of the English rulers to fulfil the promises made by the late Queen-Empress in the Act of 1833 and to the unsympathetic attitude of the bureaucracy towards the new spirit of independence in India, the legitimate outcome of Western education.

He however takes a hopeful view of the situation and says :—

"There has been much talk of sympathy from the King downwards. That His Majesty, the Secretary of State, and the liberty-loving Englishman are genuine in their expressions of sympathy is true, but, alas! they live so far apart that they cannot see; and there are our Anglo-Indian press agencies illuminating their ignorance on matters Indian. But there are signs of an awakening of a fresh interest in India among the British. They are, after all, anxious to know what the constant wailings from the far off Indian eldorado could be about. With greater and truer knowledge of India's grievances will come a greater sympathy for India, the old and benevolent policy of the British rule in India, viz. India for Indians first, will be revived and once again the Indian and the Englishman will join hands as willing workers in the cause of India's regeneration; and the Englishman, true to his inborn instincts, will count his loss a gain and measure his glory and greatness not by what he was able to gain, but what he was able to give. Therein lies the glory of the great and the profit of the weak. The great will have become greater, the weak stronger, and both are brothers, the one elder, the other younger and stronger, will stand shoulder to shoulder in weal and woe for the cause of peace, justice and humanity."

Causes of unrest in India during 1907-8.

AL BASHIR, 28th July 1908.

8. In continuation of his articles entitled "The Causes of Unrest in India—1907-8" (vide paragraph 2, Selections No. 30, current), the editor of *Al Bashir* (Etawah), remarks in its issue of the 28th July, that at the advent of the British rule to India the most formidable enemy of the English were the Maharattas and not the Muhammadans.

He then describes the gradual downfall of the Maharattas, the internal complications, disunion, and the strife among the Peshwas, also how the Scindhia, the Gaekwar and the Bhonsla families threw off the yoke of the Peshwas and formed themselves into independent rulers of several petty kingdoms.

Next he explains, from a historical point of view, the various causes that led the Maharattas to wage war against the English, and gives an account of their conspiracies, attempts and tricks to crush down the latter.

Finally, he describes the attempt made by Appa Saheb to drive out the English from the country, which resulted in failure after which Appa Saheb effected his escape in disguise.

Lastly he points out that although there is no trace of Appa Saheb's doings after his disappearance, there are reasons to believe that he passed himself off as a *sanyasi* for the rest of his life, preaching sedition and creating disaffection and discontent among the people against the English.—*(To be continued.)*

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MUFID-I-AM, 10th and 20th July 1908.

A seditious pamphlet.

9. The *Mufid-i-Ám* (Agra), in its combined issue of the 10th and 20th July, notes with regret that assiduous attempts are being made in certain quarters to circulate clandestinely a seditious pamphlet in which people are urged to repeat the atrocities of the Mutiny. The editor ascribes these misdirected activities to the perverted and diseased imagination of young men of plebeian families, whose heads have been turned by the liberal education they have received in foreign countries.

He deprecates such gross disloyalty, and thinks that these youths are doing an injury to their country by their imprudence. In conclusion he advises the Government to confine its patronage to men of good families, who have been the favoured class under former Governments, and thus prevent the rise of baseborn men who clamour for freedom and equality.

RAHBAR, 28th July 1908.

Seditious speeches.

10. The *Rahbar* (Moradabad), of the 28th July, publishes *in extenso* a seditious speech by one Surendranath Ariya lately arrested in Madras, and remarks that it would be eminently foolish on the part of the people of India to listen to such unsound advice, as they are too unprepared to pit themselves against the might and prowess of Great Britain. They must stick to *Swadeshi* and boycott, which are the most powerful weapons they now possess, and by developing their industries enrich their country.

MASHRIQ, 28th July 1908.

Sedition.

11. The *Mashriq* (Gorakhpur), of the 28th July, referring to His Honour the Lieutenant Governor's speech at Lucknow, assures him that there is no sedition in these provinces, and that if there are any fitful outbursts here and there, they are the outcome of foreign influences. The editor advises the Government to have confidence in the people, and when it is put in possession of information reflecting on the loyalty of a class of its subjects, it should make thorough inquiries before taking any action on it.

AL BASHIR, 28th July 1908.

Musalmans and disaffection.

12. *Al Bashir* (Etawah), of the 28th July, referring to a statement in a Hindu paper of Lahore, that even among the Musalmans there are some disaffected persons, remarks that they can be counted upon the fingers of one hand, that they have no following, and that their actions are universally deprecated by their co-religionists.

SADDHARM PRACHARAK, 22nd July 1908.

Mr. Tilak.

13. The *Saddharm Prachárak* (Kangri, Bijnor), of the 22nd July, writes :—

"The ancient Aryan civilization has nothing to do with the present political agitation in India. If Mr. Tilak wrote anything against the British Government, it has as little connection with the ancient Aryan civilization as his appeal to an English jury for the protection of liberty and justice. Servants of the British Government hold it culpable for Indians even to mention the term 'bomb,' but in London the women who are demanding their rights, threaten to throw bomb shells on the Premier. This threat is not only held out in newspapers, but is repeated before the Courts of Justice . . . . . It is clear that it is the political agitators of Europe who have taught Indians bomb-throwing. It was thought sinful for Aryans who regarded harmlessness as their highest religion, to kill anybody wantonly or to show their backs to the enemy in the battle-field.

Now-a-days those who demand *Swaraj* on the one hand declare it to be a sin to have any connection with the English and do not take it to be sedition to oppose them, while on the other hand, when charged with sedition, they declare themselves to be British subjects, and seek the protection of British law and justice. The British Government must remember that as long as it continues the pressure of European civilization upon Indians, it cannot be relieved of its anxieties. After a century of British rule, when the military and the police are put to unusual trouble at the arrest of an ordinary political patriot, is it not for the Government to consider that there is some screw loose in its administration? Is it not a slur on the British Government that until the trial of a particular individual be finished, all social and religious reform work should be stopped in Bombay? Servants of the British Government on the one side and the *Swadeshi* Extremists on the other, are these days making use of deceit, hypocracy and underhandedness. The whole thing will be barren of results even though one crooked policy may neutralize

another. Under the circumstances it was the important duty of the *Arya Samáj*, which it has not hitherto realized, to explain their respective duties both to Government and the people."

Mr. Tilak's destination.

ADVOCATE, 26th July 1908.

14. The following is an extract from the *Advocate* (Lucknow), of the 26th July :—

"The news that while Mr. Justice Davar was prolonging the sitting of his Court unprecedentedly till 10 P. M., on Wednesday night, the R.I.M.S. *Begam* was waiting in the harbour to which Mr. Tilak was at once removed. It then steamed out and spoke to the R.I.M.S. *Mayo* on the high seas and handed over the prisoner for safe keeping to the Commander of that vessel for lodgment at Aden. This is really a riddle which has to be solved. How did the Government know that the special jury would return a verdict of guilty? How did it know that Mr. Justice Davar would sentence him to transportation? How could the Bombay Government select Aden for lodging Mr. Tilak before knowing the actual nature of the sentence passed? And how did the Government of Bombay in dispensing with all procedure by way of medical examination, satisfy itself that Mr. Tilak's health, which he said in course of his address was bad, will stand the climate of Aden? Even a prisoner convicted of murder and other heinous crimes before being transported is carefully examined by a Medical Board in order to see if he is in a fit physical condition to be sent out of India. That this ordinary precaution was not taken in the case of Mr. Tilak will add to the popular anxiety."

Government and journalists.

KAYASTHA HITKARI, 24th July 1908.

15. The *Kayastha Hitkari* (Agra), of the 24th July, referring to the frequent prosecutions of journalists, remarks that their legitimate duty is to diffuse useful knowledge and not to excite discord in the country and to teach the people to rebel against the Government. The editor thinks that the Government is perfectly justified in inflicting exemplary punishments on recalcitrant journalists.

A bird's eye view of Indian History.

SWARAJYA, 18th July 1908.

16. The editor of the *Swarijya* (Allahabad), in a leading article in the issue of the 18th July, presents to his readers in a series of graphic sketches a bird's eye view of Indian History. The incursions of Mahmud of Ghazni, the looting of Somnath, the defeat of Prithviraj of Delhi by Muhammad Ghori, the bloody invasion of Timur, peace and prosperity under Akbar, Jehangir and Shahjahan, the building of Fort St. George by the newly arrived Englishmen, the fanaticism and intolerance of Aurangzeb, the consequent rise of Sivaji, Guru Nanak and the Sikhs, and the invasion of Nadir Shah follow each other in rapid succession. Last of all come the "*Feringhee* merchants whose settlements we had seen in Madras, as rulers. They have brought under their sway a large portion of the country and they treat the people considerately and so the people, hitherto grossly oppressed, pray for the permanence of their rule. The merchants gradually grew in power till they became possessed of the greater part of the country. People are joyous at the change and believe that the turn of peace and civilization has come, and their sympathies are entirely on the side of this foreign nation. But the scene suddenly changes; misery and bloodshed are seen everywhere, Indians and Europeans have become each others' bitter enemies. Women and children are seeking refuge, but no quarter is offered to them. But the scene again changes, and a Darbar comes before the view, where Europeans and Indians meet again as friends, Queen Victoria's Proclamation is read, for the fulfilment of whose promises we are still contending."

The editor tries to derive some useful lessons from this historical drama! He says: "Would we like to become the enemies of the Musalmans by recalling the memory of Aurangzeb? Never; it would be of no use. We should forget all that is evil and remember only that which is noble. If we now and then murmur, notwithstanding the blessings of the British rule, it is because the promises made to us have not been fulfilled. The equality of treatment which was promised has never been put into practice. But while complaining in this way we should not forget the time of our misfortune. The misuse of the freedom of the press and liberty of speech, which we possess, will be the cause of our destruction. While we are thus complaining we should bear in mind those misfortunes which we have depicted in the drama. But those were the times of ignorance, and this is the age of civilization, towards which every nation is advancing, and the nation which governs us is one of the most civilized. Then to what extent is the harshness with which this

nation—which claims to be civilized, which promises to treat us kindly and which has instilled into us the love of freedom—treats us justifiable? If our complaints are not to be heard, and the promises made to us were mere words, then we should be plainly told so, so that we should be content with *Pax Brittanica* and refrain from reminding (the Government) of its promises. But as it is, our complaints are admissible, as we believe that the Government is a civilized one, and the way in which we complain is a civilized one. If misfortunes await us, even while we proceed in this way, we should bear them cheerfully, for the end will certainly be satisfactory."

SWARAJYA, 25th July 1908.

Five blessings of the British rule.

17. The *Swarájya* (Allahabad), of the 25th July, gives the following as the "Five Unequalled Flowers (blessings) of the British Rule":—

"(1) The old and rotten regulation of 1818 by which innocent people can be deported without any trial.

(2) Sections 124A. and 153A. of the Criminal Procedure Code [Indian Penal Code (?)] by which the gods and dutiful sons of India can be sent to jail.

(3) The Seditious Meetings Act, by which the police have been authorized to disperse a meeting whenever a number of slaves get together.

(4) The new Press Act, by which the editors of newspapers have become the target for arrows (are prosecuted). No sooner do they criticise anything, than the door of the jail is opened for them.

(5) The Arms Act, by which the Bengal Police are gathering a rich harvest. If a wooden sword is found in a man's house, all the members of the poor man's family are sent to the lock-up.

In truth these are the five choicest blessings of the British rule in India by which it is killing dead men. 'O, tyrant, if thou hast killed a helpless being, what has thou accomplished, for what is the use of killing one who is himself dying?'"

INDIAN PEOPLE, 30th July 1908.

His Honour at Allahabad.

18. The *Indian People* (Allahabad), of the 30th July, referring to His Honour's speech at the Mayo Hall, Allahabad, remarks:—

"We hope Sir J. Hewett's weighty and earnest words have fallen upon willing ears and that there will be a ready response to his appeal. At the same time we hope that there is no general tendency to sedition in these provinces and that the few sparks that did appear will die out."

With reference to His Honour's remarks about the house searches in Aligarh and Agra, the editor says: "We wish His Honour had added reliable information, for a suspicion, however reasonable, must be based on reliable information, whereas the informants of the police are not always reliable."

ADVOCATE, 30th July 1908.

The Quebec Tercentenary.

19. The *Advocate* (Lucknow), of the 30th July, while discussing the willing adherence of the French Canadians to the British Empire, remarks that they were accorded all the rights and privileges of British citizenship. Adverting to India, the editor says "if the French could accept British rule, why cannot Indians? The reason is obvious, and the remedy lies in the hands of England. In despair the Rev. MacNicol advises that it would be better to declare once and for all that British Government in India is only provisional. It may be nationalized only if the British ruler does not stop short of being a father to those under his charge, but agrees to be a brother, to acknowledge their equality and to share, instead of bestowing, rights. An advance on this line alone can turn discontended India, that practically holds itself aloof from the Government, into a helping hand in pushing the administration of the country towards progress and improvement."

INDIAN PEOPLE, 26th July 1908.

The Indian Budget in the House of Commons.

20. Referring to Mr. Buchanan's remarks on the present situation during the course of his speech on the Indian Budget, the editor of the *Indian People* (Allahabad), in the issue of the 26th July, makes the following observations:—

"This is in effect a reiteration of what Lord Morley has been saying. As to the ability of the Government to draw most educated Indians to its side there can be no question: the only question is whether it will be done. The offer of an active and real interest and responsibility has yet to come. The proposed expansion of the Legislative Councils and the establishment of Councils of Notables do not amount

to such an offer. If anything, these proposals exclude rather than admit educated Indians, for it must be remembered that the wealthy classes as a body are not educated and they do not leaven the population as a whole. There is a widespread belief that the educated classes are to be kept down and nothing has yet been done to dissipate that belief. It goes without saying that if a sincere desire is shown to solve the grave problem that confronts the Government, it will have the ready assistance of all moderates. The first thing to do is to distinguish between moderates and immoderates and not to treat the whole country as suspects. We quite agree in the view that the reversal of the partition of Bengal will not lay the new spirit that has come to life, for it is now too late. All reforms are useless if they come too late. After the admission that the partition of Bengal was carried out in an objectionable manner, the refusal to modify it in any way can only be regarded as a contemptuous disregard of the feelings of an entire people. Every day that passes is thinning the ranks of the moderates for they have nothing to hold to, they cannot persuade others to stay with them in the hope that real and substantial reforms are coming. All that they see at present is that they are treated with as much suspicion as those who have ceased to have any faith in reforms or the sincere desire of the Government to give the people real responsibility and who are either openly or secretly hostile."

Two sides of a crime.

21. The following appears in the *Swarájya* (Allahabad), of the 18th July, under the marginally noted heading :— SWARAJYA, 18th July 1908.

"The capriciousness of time has been well known, but the distinction made by our friends is finer. When the crime, for which an unfortunate Indian is sentenced to death, passes through a white man's brain, its blackness is changed into whiteness, and really it should be so, for some one has said' birds of a feather flock together.' "

The *Empire* (Calcutta) the *protégé* (*lit.* the delicately-brought-up one), of the white Government, remarks ' bomb-throwing should either be considered to be a good deed, or a bad one ; it cannot be both.'

But is this true? Does not every crime, according to English civilization, possess both attributes? In our opinion it certainly does; the difference is simply this that in its worse aspects it has a sinister name, i.e. the ' horrible tragedy of Muzaffarpur,' and its brighter side is interpreted as excellence, as 'a [soldier's (?)] bravery.' "

Forgery was deemed to be a heinous crime, when the black Brahman, Nuncomar, was guilty of it. But when the same offence was committed by the white statesman, Clive, it was thought to be meritorious and prudent. The same Clive, who was a party to the rebellion hatched by Mir Jafar, Jagat Seth, Krishna Chandra and others, and who incited them to rebel against the Islamic Government, is supposed to be a brave patriot and his white compatriots worship him as a god. His deceit and cunning gained for him the rank of a peer. But if an Indian does the same thing, and utters a single word against the Government, he is hanged and dies a dog's death.

Dacoity is a highly condemnable offence (*lit.* a very bad deed), but the dacoity committed by the royal soldiers is deemed a meritorious deed. The natives of Burma who refused to bow to a foreign Government were hanged like thieves and dacoits. But the white freebooters [Boers (?)] who tried their best to subvert the British Government and vowed not to endure the slavery of the English, are extolled as patriots, the pride of their nation, &c.

If a hungry Indian, when he can endure hunger no longer, steals even a crust of bread he will be sent to jail for a month. But if the white man were to steal the enemy's whole supply of provisions in his absence he would not only be considered a brave man, but he would get many rewards from the Government.

All these examples show that in the whole body of the law there is not a single offence by which the most important or heinous *(baré sé bará* evidently for *buré sé burá)* act cannot be changed into goodness personified.

Clive and Nuncomar were guilty of the same offence. Nuncomar was hanged and died a dog's death, but Clive (Lord Clive), was held to be a patriot.

Our delicately-brought-up contemporary must now have been convinced that every crime can have two sides and can be viewed from two standpoints. The

ruler at the time being only can view it from whatever aspect he likes (he can take any view of the question he likes)."

SWARAJYA, 18th July 1908.

Poverty of India.

22. Lala Har Dayal Mathur, M.A., of Lahore in an article in the *Swarájya* Allahabad of the 18th July, points out that the growing poverty of India will have far-reaching effects. The first thing to happen will be the growing unproductiveness of land and the diminution of the area under cultivation, as the land will grow poor owing to want of manure, and the too frequent sowing of crops on it. The article will be continued in further issues.

SWARAJYA, 18th July 1908.

Odes.

23. The following political odes by different writers appear in the *Swarájya* (Allahabad), of the 18th July :—

By Ram Chandra Lal, Indar, of Lahore :

"They frighten us with (their) swords.
They aim (their) arrows at us.
But, brethren, we are not to be intimidated
By imprisonment, hanging, or fetters."

By *Mahjur* of Lahore :

"Protect your hearts with magnetic (able to absorb the arrowheads) locks,
For they are aiming their arrows at you ;
Why do you trouble us, O inventors of tyranny ?
Be afraid of (our) effective sighs.
You may throw us into the jail or hang us,
(But) we are men and are not afraid of the sword.
We do not even complain of the hunter (tyrant),
Why do you threaten us, Sir, with fetters,
When fate itself is against us, O, *Mahjur*,
Of what use can (human) contrivances be ?"

By Ram Sarup Sharma of Jalesar :

"We would have gone to jail, highly respected, adorned with ornamental chains,
Do not trouble us any longer, O tyrant, have mercy on us,
We are tired of the punishment (thou hast inflicted).
We are sitting with bared breasts,
They are aiming their arrows at us.
Do not kill us, O tyrant, by degrees,
But cut our throats with thy sword in a single blow."

By Ram Das Ram, editor of the *Swarájya* (Allahabad) :

"You may bind us with chains a hundred thousand times,
But at the (proper) time we shall come out (of the prison) like arrows.
You may throw us into the jail or hang us,
But we are not afraid of imprisonment or the sword.
Any one who looked on Indians, would say
This picture smells *(lit.)* of despondency.
The blood of the martyrs will work wonders,
Showers of blood will fall from the ancient sky,
O tyrant, do not oppress (thy) subjects,
Be afraid, O tyrant, of the cries of those who pass sleepless nights
For the sake of the nation.
We have made our chests shields (are ready to face all dangers).
They are aiming their arrows at us.
The distraction of national lunatics (those who have lost their reasons in their excessive love for their country) cannot be cured
By iron collars or fetters.
Those who go about with their lives in their hands
What fear have they of the sword ?
The people of India have now grown suspicious
Of treacherous speeches and writings.
Those who have in their hearts love for their country
They do not care about the punishment (inflicted on them) by foreigners.
He (the writer) is Ram, how can he be ensnared
My dear Sir, by your contrivances ?

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Khudi Ram Bose.

24. The *Rahbar* (Moradabad), of the 21st July, referring to the sentence of capital punishment passed on Khudi Ram Bose, doubts if it will have any effect in allaying the popular discontent in Bengal, and thinks that the Government would have added to its popularity by granting him a free pardon.

RAHBAR, 21st July 1908.

Khudi Ram Bose.

25. The *Rahbar* (Moradabad), of the 28th July, referring to the petition of Khudi Ram Bose to the Government of Bengal for the commutation of his sentence, remarks that it would have been better if the Government had at this moment displayed its innate sense of justice and mercy. This would have gratified the people and would have been a deterrent to future anarchists.

RAHBAR, 28th July 1908.

The Kankinara case.

26. The *Advocate* (Lucknow), of the 26th July, has the following :—

ADVOCATE, 26th July 1908.

"In the Kankinara case the police have withdrawn the charges against six persons of Batpara headed by the well-known Sanskrit scholar Pandit Tarak Nath Panchanan. The police may be within its rights to search anybody's house, about whom it has received information, for secreting arms, but is there any wonder if after wholesale arrest of persons in whose houses nothing is found, bitterness increases? What can be the feelings of Pandit Taraknath and his followers after the humiliation to which he was unnecessarily subjected? Nothing else but contempt and hatred for which the actions of the subordinate officials are in a great way responsible."

The Kankinara case.

27. The *Hindustani* (Lucknow), of the 29th July, reproduces the remarks of the *Advocate* (Lucknow), of the 26th July, on the Kankinara case.

HINDUSTANI, 29th July 1908.

Mr. Tilak's trial.

28. The *Swarájya* (Allahabad), of the 18th July, referring to Mr. Tilak's prosecution for sedition, has the following under the heading "The Climax of Tyranny" :—

SWARAJYA, 18th July 1908.

"In our opinion Tilak has not been prosecuted on account of these articles, but they have been made a pretext. In fact, the object is to weaken the nationalist party by gagging its leader. But, in our opinion, if the Government convicts Tilak Maharaj then, instead of the discontent being allayed, the relations between the rulers and the ruled will become more strained than ever."

Mr. Tilak's transportation.

29. The *Abhyudaya* (Allahabad), of the 24th July, writes :—"Most of the people of India will receive with sorrow the news of Mr. Tilak's transportation for six years on a charge of sedition. It was difficult, if not altogether impossible, for the non-Mahrathi-knowing jurors to decide what the intention of the writer was in writing the alleged seditious articles. This being the case, even if the verdict of the majority of the jury be correct, there is room for the bulk of the people to say that it was wrong, and that if a Mahrathi-knowing jury were appointed, it would not have held Mr. Tilak's articles to be seditious. And it is, therefore, very difficult to remove the impression from their hearts that justice has not been done to Mr. Tilak."

ABHYUDAYA, 24th July 1908.

The editor urges that as the definition of "sedition" is very ambiguous, it is advisable for the Government, in the interests of liberty and for the prevention of injustice, to order the trial of sedition cases by jury and to rule that only those persons be appointed jurors who know the language, in which an alleged seditious article is written or a speech delivered. He suggests that before the institution of a prosecution for sedition, Government should give the

offender a warning for the first offence as has generally been done by the United Provinces Government. He regards the sentence inflicted on Mr. Tilak as unduly severe and deplores that such an able and influential man as Mr. Tilak should have been convicted of sedition and transported for six years. He concludes with the remark that this incident shows the urgent necessity for the introduction of such reforms in the system of administration as will inspire all educated and respectable classes of people with feelings of affection and gratitude towards the Government and not with feelings the expression of which might be held seditious.

INDIAN PEOPLE, 26th July 1908.

Mr. Tilak's conviction.

30. The editor of the *Indian People* (Allahabad), in the issue of the 26th July, says that the event of the gravest importance of the week is the conviction of Mr. Tilak on two charges of sedition and the heavy sentence passed upon him. Neither Mr. Tilak nor any one else ever expected that there would be an acquittal. There is no uncertainty in a trial for sedition. Either the Government does not take action unless there is a clear case, or the accused fails to prove his innocence, but whenever there is a prosecution for sedition a conviction follows as a matter of course.

A fairly long term of imprisonment was generally expected but transportation for six years was not anticipated by Mr. Tilak's worst enemy. The fine of a thousand rupees is a bagatelle and Mr. Tilak can easily afford to pay it. But to a man who is now 53 years of age, six years may be a lifetime, and the years as they pass, are bound to become more and more eventful.

As to the effect of Mr. Tilak's conviction on the country, he says, it is too early yet to prognosticate, but we do not think there would have been any danger if Mr. Tilak had been imprisoned in India. The transportation will be a personal punishment.

Mr. Tilak is answerable for a great many wrongs. If he hates the ruling class, he hates a section of his countrymen as bitterly. It is impossible to forget how he deliberately and of set purpose broke up the Congress at Surat—an unpatriotic deed for which no reparation can be made. We wrote very bitterly at the time, but nothing that happened can make us withhold our sympathy from a man so gifted, so undoubtedly patriotic, but with a mind so strangely perverted.

In conclusion, the editor says, that Mr. Tilak's personal friends and admirers will doubtless carry on his newspapers, both of which are paying concerns, but there is hardly any likelihood of Mr. Tilak becoming again an active power in politics. The power that he had could have been very usefully employed; he was not a supporter of a revolution or of violence. But the spirit of bitterness pervaded his teaching and drove him to recklessness. It is difficult to realize that a personality so forceful has been removed, or that Mr. Tilak will not again figure as a hero on a hundred platforms and in open air meetings. But the law is inexorable and by order of one of his own countrymen, he will be transported to the penal settlement in the Pacific for a term which means in his case practically the rest of his life.

ADVOCATE, 26th July 1908.

Mr. Tilak's conviction.

31. Referring to Mr. Tilak's conviction, the *Advocate* (Lucknow), of the 26th July, says that "the question is, will the Indian public agree with the majority of the jury and the Judge of the Bombay High Court in considering Mr. Tilak really guilty of sedition and deserving of the punishment inflicted on him? Were the articles really seditious? Whatever may be the legal aspect of the question, the country at large will neither support the conviction nor the severe sentence inflicted. Mr. Tilak's articles have been reproduced in the press and read by the whole of India. There is no question that the articles had been written in very objectionable language; they are even vitriolic in spirit. Instead of simply expressing his regret at the outburst of this new form of crime which has created horror in the public mind, he, in a subdued tone, sang the praises of the bomb and told the Government that its arms and guns would be of no avail in crushing down the bomb-thrower; the bomb was a charm and an amulet. This language is objectionable and couched in bad taste. But were these articles likely to excite popular hatred against the Government so as to lead to the breach of peace? Were the articles likely to excite the people to take up arms against the Government? Whatever may be the feeling of the Government of Bombay and the Anglo-Indian press, the country at large is not prepared to admit that the articles were intended to incite the people to any form of active hostility towards the Government. Every vitriolic writing cannot

be called seditious and cannot be dealt with under seditious sections. Such being the popular feeling, the country will not convict Mr. Tilak of sedition. The country's opinion can be gauged only through the press and private conversation. As far as we have been able to gauge, the general feeling is that the Government of Bombay was not well advised in inaugurating the prosecution and more so in trying to see that the jurors who sat to try Mr. Tilak were not his countrymen. It is said that even in England it is found difficult to say what is sedition and what is not sedition under English law; it depends on the verdict of nine Englishmen to declare a writing seditious. In India the position is still more difficult where the law of sedition does not take the intention of the writer into consideration. The jury trial becomes meaningless when the jurors, before whom the writer is placed for trial, are not conversant with the language in which the condemned article is written. Had Mr. Tilak been tried by the Judge with the help of nine jurors well versed in Marathi language, their verdict would have been more convincing to the public.

There is no question that in his trouble Mr. Tilak has the deep sympathy of all, a sympathy which has increased during the past week by the exhibition of many noble traits of character by him.

The law may be on the side of the Bombay Government, but popular feeling is not. It feels annoyed, nay, deeply angered at what has happened, which it will continue to regard an injustice till such time as the Government does not put down with a strong hand rabid writings in the Anglo-Indian press which Mr. Tilak in his defence had said had provoked him to write what he had written. It is a pity that a man of his distinguished career and attainments should ever technically transgress the bounds fixed by law and thus deprive the country for years together of his advocacy of its claims.

It is true that the fate that has overtaken Mr. Tilak is the fate of many a noble-minded patriot in Western countries. But in the present state of progress of a country like ours, men of Mr. Tilak's robust intellect, courage of conviction, who are not born every day are required in the up-building of the nation, and we cannot but deeply regret the circumstances which have resulted in Mr. Tilak's loss of liberty."

Mr. Tilak's conviction.

32. The *Rahbar* (Moradabad), of the 28th July, referring to the sentence of imprisonment passed on Mr. Tilak, remarks :— RAHBAR, 28th July 1908.

"Considering these facts (the riots in Bombay and other places) can it be believed that by the imprisonment of Tilak Maharaj a source of friction between the Government and the people has been removed?"

Mr. Tilak's conviction.

33. The *Hindustani* (Lucknow), of the 29th July, reproduces the comments of the *Advocate* (Lucknow), of the 26th July, on the conviction of Mr. Tilak. HINDUSTANI, 29th July 1908.

Mr. Tilak's conviction.

34. The *Advocate* (Lucknow), of the 30th July, regards the conviction of Mr. Tilak as a political blunder, as it has been entirely contrary to public opinion. They realized that the articles he wrote were couched in objectionable language, and condemned them as such, but they did not think that they were positively seditious. The Government, the editor thinks, has been mistaken in entering upon press prosecutions in all the provinces simultaneously; the discontent could have easily died, if the Government had adopted a more conciliatory policy. ADVOCATE, 30th July 1908.

In conclusion he says: "It must be admitted that the majesty of the law has been well vindicated and the hand that smites may now well be stayed and the chapter of reform begun without delay. Much as we would the Government should have lighted the lamp first and smitten the persistent follower of the ostrich policy, the man who would refuse to see with his eyes and to hear with his ears, afterwards, in the life of every man as in the history of a nation it is never too late to mend. It does one good to look for the silver lining in every dark cloud. And when a friend of Mr. O'Donnell's sympathy discovers one in the improvement in the attitude of the India Office and is satisfied of the sympathetic spirit in which the question of reform is being approached, we have no reason to be at all pessimistic. Its mailed fist the Government has shown well and the blow has fallen

unerringly, the time for exhibiting the velvet glove is well nigh advanced. If the people are asked to keep their patience for a few months more, the Government needs to give a hint to the Anglo-Indian press to desist from further embittering the feeling between the rulers and the ruled. The time to know 'who is for us and who is against us,' as the *Times of India* advises the Bombay Government to discover, will come when a substantial measure of reform has been introduced and given a fair trial for a reasonable amount of time."

OUDH AKHBAR, 28th July 1908.

Justice.

35. The *Oudh Akhbar* (Lucknow), of the 28th July, referring to the number of persons convicted by the lower courts and acquitted by the higher ones, advises the Government to grant them some monetary compensation for the trouble they have undergone and to punish the judicial officers who have put them to trouble. The editor thinks that the ends of justice cannot be served as long as the judicial and executive functions are not separated.

HINDUSTANI, 29th July 1908.

Third class magistrates.

36. A correspondent of the *Hindustani* (Lucknow), of the 29th July, complains that magistrates holding third class powers cannot record evidence for the purposes of preliminary judicial inquiries under section 202, Criminal Procedure Code, and that this causes a grave miscarriage of justice. He thinks that if this disability is removed the process of justice will become simpler.

INDIAN PEOPLE, 30th July 1908.

Aligarh cases.

37. The *Indian People* (Allahabad), of the 30th July, referring to the sentences of imprisonment passed on the accused in the Aligarh sedition cases, remarks :—

"The sentences remind us of Mr. Pinhey of Tinnevelley and are just as disproportionately heavy."

(b)—Police.

MUSAFIR, 15th July 1908.

The Aligarh Police and the *Vedic Ashram.*

38. The *Musáfir* (Agra), of the 15th July, contains the following :—

"Some students of the Aligarh *Vedic Ashram* have filed a complaint before the Magistrate against the Musalman Inspector of the Aligarh Police, setting forth that he had them seized and brought to the police station in connection with Hoti Lal's case; that he abused, beat and insulted them and asked them to give false evidence against Hoti Lal.

Although we intend to write in detail about the *Vedic Ashram* and the police at Aligarh at some future date, it will not be out of place if we now request Sir John Hewett to take notice of this matter.

Notwithstanding the fact that the *Árya Samaj* has no concern whatever with politics, some imprudent Musalman police officers, in order to feed the flame of their religious prejudices, always try to involve the *Árya Samajists* in some difficulty. If they fail to do any real and material harm to the *Árya Samajists*, they at least have the satisfaction of giving vent to their religious hatred against them and of insulting them openly under such pretences.

We therefore most respectfully approach His Honour and pray that he will be pleased to order a thorough and independent inquiry regarding the affairs of the Aligarh *Vedic Ashram* and give condign punishment to the culprits so as to teach other police officers not to seize on political disturbances as a favourable opportunity for insulting those who hold different religious views to their own.

In case the complaints made by the students prove false, the students, too, should be given exemplary punishments. We cannot say at present anything with certainty. But from what we have heard, we arrive at the conclusion that the treatment by the Aligarh Kotwal of the students of the *Vedic Ashram* was not justified by law.

If, however, our statement proves false, we will be glad to contradict it. But in every respect it is desirable for His Honour to order a thorough and independent inquiry into this matter. If the authorities fail to take proper notice of what has occurred, we fear that it will create much anxiety and dissatisfaction among the *Arya Samajists* of these provinces. We are inquiring into this matter in our own way and will publish the result of our inquiries later on."

39. One Ram Ratan Lal, a member of the *Arya Samaj*, Maunath Bhanjan, writing in the *Arya Mitra* (Agra), of the 24th July, complains that Sub-Inspector Mansab Ali Khan harrasses the members of the local *Arya Samaj* and does not allow any preacher to deliver sermons in the locality and even openly threatens to do physical violence to the members of the *Arya Samaj*.

ARYA MITRA, 24th July 1908.

Arya Samaj, Maunath Bhanjan.

40. The *Rahbar* (Moradabad), of the 28th July, referring to the arrest and release of a Sanskrit scholar by the Bengal police in connection with the Kankinara case, remarks that it is by such imprudent actions on the part of the police that Government is being brought into disrepute, and discontent spreads among the people.

RAHBAR, 28th July 1908.

Police.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

41. Dr J. N. Bahadurji, M.R.C.S., L.R.C.P. (London), discusses in the *Hindustan Review* (Allahabad), for July, the question of the substitution of the vernaculars as a medium of instruction in Indian schools and colleges for English. The present system of imparting knowledge through the medium of English, he characterises as "unpsychological." "It takes no account of heredity. It ignores the fact that the faculties of reception and retention of knowledge are aided by the faculty of perception. It is only when one clearly perceives or comprehends what is being taught that one is able to assimilate and to retain the same." In the lower standards of schools, boys generally learn by rote whatever is taught them in English. This leads to the stunting of their mental faculties. Besides this, there is another great drawback in the system. Men who are fortunate enough to pass through a university, have only a working knowledge of the vernacular and are unable to make scientific works in English accessible to their countrymen. Hence there is a great waste of talent. The secret of Japan's success is that as soon as the pioneer work was done, scientific works were made accessible to the people in their own language.

HINDUSTAN REVIEW, July 1908.

The medium of instruction in schools and colleges.

Dr. Bahadurji contends that England made an advance only when English was substituted for Latin as the language of the Bible, and the translation of scientific works followed in its wake. Taking these facts into consideration, he says that "instruction in every branch of education must be imparted in the schools and colleges of every description in the language or languages native to the province or district in which the schools and colleges may be situated, just as the case may be."

To some possible objection, he replies that the Government will, if the fact is impressed upon it, find means to bear the extra expenditure that will be entailed upon it by the scheme, and that it is not necessary that English should be entirely banished from the curriculum, but it can be usefully studied as a second language in the higher classes.

42. *Al Bashir* (Etawah), of the 28th July, referring to a proposal made by the Educational department to restrict the strength of all classes in schools to thirty, remarks that this will be highly detrimental to the interests of Musalman students. The editor accepts the principle underlying the proposal, but is sceptical as to its proper and impartial working in the hands of Hindu teachers. He advises the Director of Public Instruction to reserve ten vacancies in every class out of thirty for Musalman students, otherwise they will not be able to take advantage of the educational facilities afforded at Government institutions.

AL BASHIR, 28th July 1908.

Musalman education.

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(f)—Agriculture and questions affecting the land.

ALMORA AKHBAR, 30th June 1908.

Irrigation in hill districts.

43. The *Almora Akhbar*, of the 30th June (received on the 27th July), suggests the desirability of means of irrigation being laid out on a large scale in hill districts and cultivators being given *takavi* for the improvement of their land, which should gradually be realized in instalments.

MASHRIQ, 28th July 1908.

Famine.

44. The *Mashriq* (Gorakhpur), of the 28th July, referring to the inability of the people to withstand the rigour of the famine, advises the Government to revise the Famine Code and make the scarcity rate a little higher.

(g)—General.

BRAHMAN SARVASWA, November and December 1907.

The *Swadeshi* movement.

45. The editor of the *Brahman Sarvaswa* (Etawah), in its combined issues for November and December 1907 (received on the 27th July), notes with gratification the spread of the *Swadeshi* movement which has been started by the Bengalis for the regeneration of India. Government, he thinks, is entirely in the wrong in taking the *Swadeshi* movement to be a form of sedition, but it is not to be blamed for it since some of the Indians themselves misrepresent matters to it under the cover of loyalty for self-aggrandizement and it is the duty of the Government not to be misled by the advice of such self-seekers.

He urges that the use of foreign sugar and other foreign articles is contrary to the religion of Indians owing to their impurity, and the Government keeping in view its policy of non-interference with religion should not insist on their using foreign goods. He concludes with exhorting Indians that for the regeneration of their country they should adopt such practical measures as will tend to the attainment of *Swaraj*, e.g. they should boycott impure foreign goods with a view to encourage indigenous art and industries and cultivate union among themselves.

HINDUSTAN REVIEW, May and June 1908.

The economic position of India.

46. Mr. R. Sundara Rajan, B.A., writing in the *Hindustan Review* (Allahabad), for May and June, on the "Economic Position of India", complains that while the average income of individuals in India is much less than that of people in Canada and Australia it has to bear a large portion of the cost of the military defence of the empire, although the army stationed in it is not solely meant for local purposes but is freely used for imperial purposes, also that the Government spends less than one penny per head per annum on education and that for every £100 spent on the army, only £4 is spent on education and that the fiscal policy of the Government is ruining the industries of India as the Government wants to enrich the cotton manufactures of Lancashire at the expense of India, and that, consequently, the rise in wages has not been proportionate to the rise in prices, and hence the people are on the verge of starvation.

In conclusion he says :—

"It is easy to conquer a well-trained phalanx. But it is hopeless to encounter a famine-stricken people; success can never be dreamt of. Success over bravery is something common place, but success over misery, with hunger in its eyes, a curse on its lips and despair in its heart, is something impossible. The Britisher, it is hoped, will take note of the signs of the times. Else they will have to meet something far more formidable than 'an Ireland in the East.' I yet believe firmly in the Saints and statesmanship of the British people. They will come forward—I hope—in time to make wise concessions. 'A move in the right direction' as Viscount Morley's phrase goes, must be made very soon."

SWARAJYA, 18th July 1908.

The first stage of the *Swarajya*.

47. The *Swarájya* (Allahabad), of the 18th July, has the following :—

"The patience and fearlessness with which Narayana (Shanti Narayana, the late editor of the *Swarájya*) has carried through the first stage of the *Swarájya* are known to all. Ram (Ram Das, the present editor of the paper), is prepared (to face the difficulties) of the second stage and is ever ready to follow in the footsteps of

Narayana. So in Ram's presence we want an intrepid and brave young man who should be prepared to face the difficulties of the third stage. The pay will be a loaf of bread and a glass of water. Besides this anything that the *Swarájya* can offer. Let us see what lion's cub comes into the field."

NARAYANA'S LETTER, DISTRICT JAIL, ALLAHABAD.

"DEAR SURALYA (RAM DAS),—

Bande Mataram. Do not be afraid (on my account). I am not suffering in any way. I am ready to face every misfortune and calamity. In a day or two I shall be removed to the Naini Central Jail. Have an assistant for the paper, for no one knows when you may be wanted (by the authorities) and try to keep the paper going till I come back.

Yours
SHANTI."

The Clive Memorial.

48. The *Awaza-i-Khalq* (Benares), of the 24th July, referring to Lord Curzon's Clive Memorial Fund, advises Indians to raise a subscription to place a portrait of Omichand in the Federation Hall, but first of all they should ascertain that to do so is not a seditious act.

AWAZA-I-KHALQ, 24th July 1908.

The Bengal excise policy.

49. The *Advocate* (Lucknow), of the 26th July, referring to the policy of Sir Andrew Fraser in connection with the recommendations of the Indian Excise Commission, many of which, after being carefully considered by the Government of India, were accepted, fails to understand the attitude of the Lieutenant Governor in spite of his Christian tendencies and well-known sympathies with social and religious reforms, towards the temperance movement.

ADVOCATE, 26th July 1908.

The editor says that while in England temperance workers are fighting hard against "snuggeries," specially provided cozy rooms, veiled from public view and almost inaccessible to inspecting officers, while the Excise Commission in India thinks it proper to disallow the provision of private rooms, and while the Government of India fully accepts the recommendations, made by the Commission, the Lieutenant Governor of Bengal, on the report of the Calcutta Committee, not only sees no objection to such rooms but thinks that their number should be increased. Building such rooms would surely afford more facilities for the sale of foreign liquor. The policy of the Government is "to restrict to asnarrow a limit as possible, licenses for the sale of foreign liquors for consumption on the premises."

He then refers to the attitude of the Bombay Government which in his opinion is no less a cause for anxiety and concludes by saying that "all this points to the need of a fresh crusade against intemperance, demanding that the control of the drink traffic should be in hands having absolutely nothing to do with the collection of revenue from the dirty trade."

Qualifying service for pension.

50. The *Union Gazette* (Bareilly), of the 28th July, writes that there is a strong rumour that the period of qualifying service for pension has been reduced from 30 to 25 and from 25 to 20 years, but no official information has yet been received on this point and that persons who have completed their terms of service are impatiently waiting for an official announcement on the subject.

UNION GAZETTE, 28th July 1908.

Satta-bazi.

51. A correspondent of the *Hindustani* (Lucknow), of the 29th July, complains that *sattá-bázi* (speculation on opium sold at Calcutta), is daily becoming more popular in Muzaffarnagar and other places and is ruining many people addicted to it. The Government at one time adopted measures to put down this practice, and it is again desirable that it should do so again.

HINDUSTANI, 29th July 1908.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Railway collisions.

52. The *Jedd-o-Jehad* (Shahabad), in its combined issues of the 20th and 27th July, while referring to the frequent occurrence of collisions on Indian railways, advises the Government to take steps to double all railway lines. Referring to the question of

JEDD-O-JEHAD, 20th and 27th July 1908.

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expenditure, the editor thinks that the Government will have sufficient money to spend on the doubling of lines if it desists from spending money on new lines.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

JEDD-O-JEHAD, 20th and 27th July 1908.

Temperance reform.

53. The *Jedd-o-Jehad* (Shahabad), in its combined issues of the 20th and 27th July, congratulates the Government on its attempts to put down drunkenness and advises it to instruct its executive officers to close all shops situated on thoroughfares, and to make the terms of excise contracts more severe.

IX.—Miscellaneous.

SWARAJYA, 18th July 1908.

Lord Minto and the Victoria Memorial Hall.

54. The *Swarájya* (Allahabad), of the 18th July, has the following under the heading "Gratuitously Obtained Wealth and the Grandfather's Anniversary" (adaptation of a proverb *halwái ki dukán, dádáján ka fátihá*, i.e. to celebrate one's grandfather's anniversary at the expense of the confectioner).

"Lord Minto has very generously presented a silver embroidered carpet to the Victoria Memorial Hall. This is the carpet that served as a footstool to the former Kings of Burma at the time of their accession to the throne, and was obtained in 1886 as a part of the spoil. Really His Lordship has surpassed Hatim (an Arabian noted for his generosity) in generosity."

Naini Tal:
The 31*st July* 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a)—Foreign.

1. The *Oudh Akhbar* (Lucknow), of the 6th August, referring to the King-Emperor's recent visit to Russia, remarks that it will apparently make the terms of the Anglo-Russian Convention more binding upon the two contracting parties, but as political conditions are constantly changing, and as no power can expect another to stick to the letter of the agreement entered upon, and also as the two kingdoms concerned, viz. Persia and Afghanistan, have not as yet expressed their intention of accepting the terms of the treaty, it is doubtful if the visit will have any tangible and substantial results.

OUDH AKHBAR, 6th August 1908.

Russia and England.

2. The *Indian People* (Allahabad), of the 6th August, has the following :—

INDIAN PEOPLE, 6th August 1908.

The Turkish constitution.

"The Turkish constitution is more wonderful than the victory of Japan, and marks the irresistible march of the time-spirit. Let those who have eyes see and let those who have ears hear. Where shall we now turn for evidence of the profoundly wise saying that an Oriental people must be governed in an oriental manner? See, the whole world is changing, obedient to the dictates of a changeless law, and the wise man is he who listens to the law and obeys it in time. For a self-governing country to have a constitution, is natural evolution, but India is neither Persia nor Turkey, and wild revolutionary dreams in India are criminal."

(b)—Home.

3. Mr. George S. Arundale, M.A., LL.B., Vice-Principal, Central Hindu College, discusses in the *Hindustan Review* (Allahabad), for August, whether Indian students should take part in politics or not. To understand the question thoroughly, he contends, one should understand what the term politics denotes. It does not evidently imply criticism of the measures adopted by the Government without reference to logic or to fact and an effort to force upon it measures which it is not prepared to adopt. The broadest definition he can think of is that politics is a science concerned with the means of promoting the general welfare of the State. For this purpose it is necessary that the preparation should be adequate and that it should be begun while a young man is at school. He would prescribe a course of study which would include the main features of history, of the systems of Government in vogue in ancient India, and those under the Moghals and the British together with a rough estimate of the position and the duties of the Secretary of State and the India Council. When a young man enters College he must be given an insight into the working of different systems of Government, the growth of the British Parliament and the American and French Revolutions. It is at this period of his life that the student may be allowed *to attend* public meetings, but should never be allowed "to take a prominent part in organizing and carrying out overt acts of public agitation." It would be advisable for the Professors to attend such meetings and to criticise the speeches in their classes, and thus help the students in forming healthy opinions.

HINDUSTAN REVIEW, August 1908.

Indian students and politics.

He advocates the adoption in schools of a Prefectoral system by which boys would become accustomed to discipline and the restraints put on an individual in public life. They should be encouraged to attend meetings of municipal and district boards and to study their bye-laws, so that they may get an insight into local self-government.

He advises parents to protect their children from the influence of irresponsible stump orators, who very often succeed in leading impressionable young men astray and thereby cause intense pain not only to their parents but to their *Alma maters* as well.

He appeals to teachers and parents to do their best in this direction.

4. The *Aligarh Institute Gazette*, of the 29th July, publishes an article written by Nawab Mushtaq Husain, Secretary, Aligarh College :—

ALIGARH INSTITUTE GAZETTE, 29th July 1908.

"Students of the Aligarh College and Politics."

"The press has been discussing whether it is prudent to allow the students of the Aligarh College to discuss political questions freely or not. Every sensible man will admit that students are generally unexperienced and their judgment is not

mature, so they should devote all their time to the pursuit of knowledge and should refrain from taking any part in political discussions. But notwithstanding all this, when the very atmosphere of the country seems to be surcharged with politics, and political questions are freely discussed both on the platform and in the press, it would be futile to try to keep students beyond the pole of contagion. Even a child finds some interest in politics, and as he grows older, his interest grows stronger. So my present policy is to try to eradicate all undesirable ideas from the minds of students who have caught the contagion, and to explain what the present political policy of the Musalmans is and what it should be in future. Their policy is very straightforward and easy to understand. The political existence of the Musalmans in India depends upon the continuation of British rule, and Musalmans should try to make this rule permanent. If by an unfortunate combination of circumstances the British occupation of India comes to an end, the Musalmans will find themselves at the mercy of an oppressive Hindu majority and the truth of this statement can be demonstrated mathematically, for they form only a fifth of the population of India.

So much about our politics. But we must consider whether it would be prudent to gag our students while they are open to all outward unwholesome influences. While they are at College, it may be possible to prevent them from reading seditious pamphlets or attending seditious lectures, but during the vacations they are masters of their time, and they can use it to the worst advantage. So we must inoculate our children against the plague of sedition, and keep their minds untainted by its contagion. This cannot be effected without allowing them to express their ideas freely, and without our becoming acquainted with any undesirable ideas they may have with a view to eradicating them cautiously. This is the system I have adopted in the college.

During the late Nawab Mohsin-ul-Mulk's lifetime, I laid stress on this policy and both the Nawab and Mr. Archibold agreed to it. Recently, when I saw that the feeling against the British nation was gaining ground daily in the country, I wanted to get acquainted with the opinions of the students of the college on this question. I consulted Mr. Towle, the officiating Principal, and we notified that a debate on the Congress would be held in the presence of two competent trustees, but the scheme fell through as these gentlemen could not be present on the occasion.

At this stage, some of the local trustees objected to my policy, but I explained to them that sedition was rife, and that if we did not ascertain the ideas of the students on the questions of the day, and remove their misapprehensions, we would be allowing these mischievous ideas to become deeply rooted in their minds. It was then resolved that the discussions should not be merely academic, but that every student should be allowed to express his own convictions. But none of the students would openly profess themselves opposed to the general policy of the Musalmans. Then I tried to interview the senior students in batches of twenty or twenty-five each and explained to them the current political questions, inviting their opinions. I explained to them that the Moslem leaders did not wish their community to abstain from politics entirely, and they had proved this beyond doubt by inaugurating the Moslem League. They were not opposed to all the principles advocated by the Congress, e.g. that the reduction of the tax duty would benefit the Musalmans as much as the Hindus. But there are several other demands of the Congress, such as the reduction of the British troops in India or the granting of representative government to the people of India, which are not at all reasonable. The first would mean the weakening of British authority in India, and the second would bring chaos into the country.

Such interviews, I hope, will keep our students free from the taint of sedition, and the well-wishers of the college may rest assured that there will be little necessity for general debates in the future."

ADVOCATE, 2nd August 1908.

The editor of the *Advocate* (Lucknow), in the issue of the 2nd August, while reviewing this article, makes the following comments:—

"The Nawab need not be anxious on this score (maintenance of British Government) as this is the policy of not only Muhammadan leaders but of all the sensible leaders of public opinion in the country. If he is afraid of the representative government, he may be assured that excepting a handful of men, nobody has ever asked for government by majority at the present stage of progress in India. As to the future, it is always dangerous to predict. But who ever dreamt that a

time would come when within the walls of the Aligarh College, even in the course of an anti-Congress sermon, a good word for the Congress would be said? Those of the trustees of the Aligarh College who are anxious that not only students should not take an active part in politics, but also should not take even an intellectual interest in the affairs of their country, shall have to do many an unpleasant thing and close many a form of activity of the College students, before this desire can be achieved."

HINDUSTANI, 5th August 1908.

"Students of the Aligarh College and Politics."

5. The *Hindustani* (Lucknow), of the 5th August, reproduces the comments of the *Advocate* (Lucknow), of the 2nd August, on Nawab Mushtaq Husain's letter headed "Students of the Aligarh College and Politics."

ADVOCATE, 6th August 1908.

"Students of the Aligarh College and Politics."

6. The *Advocate* (Lucknow), of the 6th August, while commenting on an article in the *Aligarh Institute Gazette*, of the 29th July, by Nawab Mushtaq Husain, headed "Students of the Aligarh College and Politics", notes with satisfaction that the Aligarh School of Politics has given up its old policy of silence, and has taken to agitation although "respectfully and humbly." The editor, however, takes exception to the remark made by the Nawab that Musalmans would be at the mercy of the other Indian communities, if the English were to leave India. He thinks that this is a covert attack on the Hindus. Adverting to the remarks made by the Nawab on the Congress he thinks that the Nawab should have advised his students to join the Congress.

In conclusion he remarks:—

"So far, we have dealt with some of the principles and details of Nawab Vikar-ul-mulk's teaching. But before we close this article we would like to draw the attention of our readers to one important point, which perhaps we ought to have mentioned in the very beginning. And it is this. Is it right for the manager of an educational institution to teach politics? If it is so, then this fact should be made fully known. If Nawab Vikar-ul-mulk can introduce anti-Congress teaching in his institution, surely the Manager or the Principal of another college is at liberty to introduce pro-congress teaching in his institution. We beg to draw the attention of the authorities to this matter and we would like to have a clear and definite ruling on this point."

HINDUSTAN REVIEW, August 1908.

The debate in the House of Lords.

7. The editor of the *Hindustan Review* (Allahabad), for August, under the heading "Topics of the Day", remarks as follows on the debate on India in the House of Lords:—

"The Secretary of State, who had the sagacity and the courage to speak as Lord Morley did before the veterans of the Indian Civil Service, almost on the morrow of the bomb outrages and the revelations connected with the assassins' brotherhood, deserves, we say, well of the country. It is not so very difficult to imagine that a smaller man in Lord Morley's position—and the office was occupied by small men between the brief tenure of Lord Randolph Churchill and the appointment of the present Secretary of State—would only have talked of 'martial law and no damned nonsense,' to quote a phrase of Lord Morley himself. When things had taken a very bad turn, with a section of the Anglo-Indian community crying for repression of a kind which could hardly be distinguished from oppression, Lord Morley went to the members of the Indian Civil Service themselves to tell them to their face that they had lived their lives, that their opinions were out of date and their counsels impossible of acceptance, that they hardly understood the conditions of the problem which pressed for solution, and that, with their support or without it, he would pursue a policy in harmony with British democratic sentiment and his own notions of right and wisdom. Similarly he told Lord Curzon that they could not escape their own history, that they were not at liberty to act as they fancied, that the opinion of the educated classes in India must be regarded and their political status elevated. There are a few cryptic passages in the second speech, comment on which must be reserved for the present. This can be said, however, that from beginning to end it was a severe castigation of the parent of the present trouble, we mean the late Viceroy. Lord Curzon, if he persists in playing the superior person as the only authority on Indian questions and lecturing the House of Lords, will do so at his peril, as he will get no quarter from Viscount Morley. If recent events have acted as an eye-opener to the Secretary of State and convinced him of the unwisdom of implicitly relying on the one-sided and

interested counsels of the Anglo-Indian bureaucracy, as well as of regarding as settled facts whatever Lord Curzon accomplished as Viceroy, that will have been the soul of goodness in things evil. Cruel, however, have been our disappointments in the past, and we shall not be so unwise as to grow prematurely jubilant."

INDIAN PEOPLE, 2nd August 1908.

British public and Anglo-Indians.

8. The *Indian People* (Allahabad), of the 2nd August, referring to the complaint made by some Anglo-Indians that the people of India do not any longer regard them as their *ma bap* or as an "incarnation of justice," but speak glibly of their own rights, which are up-held by the M.P.'s interested in India, with the result that the British public has lost its confidence in them and does not appreciate or reward their services, remarks that Mr. Stead has very truly observed in the current number of the *Review of Reviews* that this feeling is due to the total disregard of what the majority of Englishmen consider the fundamental principles of justice.

In conclusion the editor says :—

"The bugbear of prestige must needs come in wherever the question of fair justice to the Indian is concerned. 'One drop of cow's urine will spoil a whole pailful of pure milk,' says the Indian proverb. England will perhaps no longer be able to send out the Nicholsons or the Edwardes, the Lawrences or the Ripons to govern her dependencies with that love or sympathy which is the least right of the governed to expect from the governors."

HINDUSTAN REVIEW, August 1908.

"The New Birth in India."

9. The *Hindustan Review* (Allahabad), for August, contains an article headed "The New Birth in India" by Dr. A. K. Coomaraswamy, D.Sc. (London). He says that the phenomenon generally known as the "Unrest in India" is not merely the outcome of the Partition of Bengal or the press prosecutions, but is in reality the dawn of national self-consciousness in India and the self-assertion and self-realization of its people. The struggle is not merely for political rights and commercial prosperity, but for the carrying forward of the great ideals of Indian culture :—

"The struggle is to be, not one in which either wealth or force will prevail; but presents itself to us as a contest of Will, a *Kultur-Kampf*. The present task of Indian Nationalism then is, to strengthen the National Will of India; for the result of our struggle for freedom to be ourselves, depends alone, in the last resort, on strength of will.

Our struggle is part of a wider one, the conflict between the ideals of Imperialism and the ideals of Nationalism. Between these two ideals the world has now to choose; and with the choice of Britain in particular, we are now concerned. Upon that choice depends the salvation of much that is absolutely essential to the future greatness of civilization and the richness of the world's culture. For Imperialism involves the subordination of many nationalities to one; a subordination not merely political, but also economic and mental. Nationalism is inseparable from the idea of Internationalism, recognizing the rights and worth of other nations to be even as one's own. For Britain we cannot speak; but for ourselves, the ideal is that of Nationalism and Internationalism. We feel that loyalty for us consists in loyalty to the idea of an Indian nation, politically, economically, and mentally free; that is, we believe in India for the Indians; but if we do so, it is not merely because we want our own India for ourselves, but because we believe that every nation has its own part to play in the long tale of human progress, and that nations, which are not free to develop their own individuality and character, are also unable to make the contribution to the sum of human culture which the world has a right to expect of them.

The world has progressed from the idea of individual slavery to that of individual freedom; it has become an instinct to believe that men are equal at least to this degree, that every man must be regarded as an end in himself; but progress is only now being made from the idea of national slavery (Empire) to that of national freedom (Internationalism). The dominant nations have to learn that nations, no less than men, are ends in themselves; they have yet to realize that a nation can no more ultimately justify the ownership of other nations than a man can justify the ownership of other men.

Many of the difficulties that beset the path of Indian nationality are real. The one thing strange to us is the delight with which the Britishers insist upon them, as though the possibility of an Indian nation, conscious of its past, and led

by hope of days to come, were in itself an evil thing. Why is there not rejoicing at a nation's birth, or rather adolescence? for to all men the gift is given, and to all is brought the fame.

Let us not forget that in setting this ideal of Nationalism before us, we are not merely striving for a right, but accepting a duty that is binding on us, that of self-realization to the utmost for the sake of others. India's ancient contribution to the civilization of the world does not and can never justify her children in believing that her work is done. There is work yet for her to do, which if not done by her, will remain for ever undone. We may not shirk our part in the re-organization of life, which is needed to make life tolerable under changed conditions.

It is for us to proclaim that wisdom is greater than knowledge; for us to make clear anew that art is something more than manual dexterity, or the mere imitation of natural forms. It is for us to investigate the psychical and super-sensual faculties anew in the light of the discoveries of Physical Science and to show that Science and Faith may be reconciled on a higher plane than any reached as yet. It is for us to 'intellectualize' and 'spiritualize' the religious conceptions of the west.

It is from our apathy and ignorance that the call of the Motherland must waken us. We are conscious that the best in us is sleeping still; but when the sleeper wakes, who knoweth what shall come of it? One thing at least we are certain of, that the awakening must be no waking in a prison cell, but that of a free man, 'full of good hopes, of steady purpose, perfect strength.' It is for this that we are stirred, for this that we shall suffer; and this is the deeper meaning of the great Indian struggle."

In the latter part of his paper the writer discusses whether there is sufficient unity and cohesion among the Indian peoples to make national self-consciousness possible and to constitute nationality. Racial unity, he says, is not necessary for nationality. It does not constitute the Negroes of North America a nation. Unity of language, too, he does not deem necessary, and cites the case of Switzerland. "Two essentials of nationality there are—a geographical unity, and a common historical evolution or culture. These two India possesses superabundantly, besides many lesser unities which strengthen the historic traditions. The fact of India's geographical unity is apparent on the map and is never, I think, disputed. The recognition of social unity is at least as evident to the student of Indian culture." He proceeds to find unity in the art, religion and the structure of society of the various races of India. "The diverse peoples of India are like the parts of some magic puzzle, seemingly impossible to fit together, but falling easily into place when once the key is known, and the key is that realization of the fact that the parts do fit together, which we call national self-consciousness." The Musalmans, too, he thinks, have become perfectly acclimatized in India and their Perso-Arabic culture has played a great part in the historical evolution in India. They were not foreigners in the sense that the English are and they thoroughly identified themselves with the people.

"Even suppose the differences that separate the Indian communities to be twice as great as they are said to be, they are nothing compared with the difference between the Indian and the European. Western rule is inevitably alien rule in a far deeper sense than the rule of Hindus by Muhammadans or the reverse could be. And what does alien rule mean? 'The Government of a people by itself,' says John Stuart Mill, 'has a meaning and a reality, but such a thing as the government of one people by another does not and cannot exist. One people may keep another as a warren or preserve for its own use, a place to make money in, a human farm to be worked for the profit of its own inhabitants.' No cant of the 'white man's burden' alters the stern logic of these facts; to us it appears that the domination of the East by the West is a menace to the revolution of the noblest ideal of humanity; the 'white man's burden' translated into the language of Asiatic thought becomes 'the white peril;' and this is not because we despise the achievements of Western civilization, or fail to appreciate the merits of Europeans as such, but because we think that a whole world of Europeans would be a poor place, quite as poor as a whole world of Indians or Chinamen. We possess, then, a real unity and national self-consciousness, and feel it our duty to realize this consciousness in concrete form, as much for the advantage of others as of ourselves; and this without any feeling of bitterness or exclusiveness towards other races, though perhaps for a

time such feelings may be inevitable. And to show what spirit moves us we have such a statement of belief in the unity of the Indian people, as the credo of Shiv Narayen; and the beautiful national song, called '*Bande Mataram*' ('Hail! Motherland') which expresses, the aims and the power of the awakened Indian nation, as the Marseillaise embodied the ideal of awakened France, or as those of Ireland are expressed in the songs of Ethna of Carberry.

CREDO.

I believe in India, one and indivisible.
I believe in India, beloved mother of each and all of her many million children.
I believe in India's divine mission.
I believe in the saints of her birth and the heroes of her breeding.
I believe in India the invincible, whom the world's loftiest and holiest mountains defend.
I believe in the invigorating power of the ocean, on whose lap lies my mother secure.
I believe in India, the beautiful;—Nature's own paradise of loveliest flowers and streams.
I believe in the sanctity of her every particle.
I believe in India's departed sons, whose ashes are mingled in the air, earth, and water, that give me my food, and form my very blood.
I am bone of their bone and flesh of their flesh.
I believe in the abiding relationship of Indians of all times and all communities.
I believe in the brotherhood of all who belong to India's soil, be they of whatsoever caste or creed.
I believe in the living Indian nation, dearer to her children than aught else of earthly kinship.
I believe in her golden past and glorious future.
I believe in the righteousness, valour and patriotism of Indian manhood.
I believe in the tenderness, chastity and selflessness of Indian womanhood.
I believe in India for the Indian people to live for and to die for.
I believe in one land, one nation, one ideal, and one cause.
The service of my countrymen is the breath of my life,—the be-all and end-all of my existence.

These words are not the hysterical utterance of a people uncertain of their unity or doubtful of their future. They express the Indian recognition of the Motherland, their quiet but profound assurance of her greatness and beauty, and their consciousness of the high calling which is hers. They voice the hope of an INDIAN NATION, which shall not be disappointed."

INDIAN PEOPLE, 6th August 1908.

A call to duty.

10. The editor of the *Indian People* (Allahabad), in the issue of the 6th August, while referring to Babu Surendra Nath Banerjee's recent speech in Calcutta, remarks :—

"Will there be a quick response to this eloquent call to duty by a man whose name stands for single-hearted patriotism and lifelong devotion to the country? The whole country has been reduced to a state of pitiful demoralization. The terrorist plot has not succeeded in overthrowing the British Government, or even in shaking it, but it seems to have filled the whole country with terror which broods over men as a terrible incubus. What is this terrible octopus which has seized in its paralysing grip all the energy and activity of the country? Because an anarchist plot has been discovered, because a number of prosecutions for sedition have been instituted—is lawful and constitutional agitation to be abandoned? Are we to spend all our time in ferreting out anarchists and spying sedition-mongers? Surely, there is nobler and better work awaiting us. The *Mahajana Sabha* of Madras has abandoned the Provincial Conference because of the unsettled state of things this year. Is the resuscitation of the Congress also to be given up? And if so, what is to be done? Are we to sit still with folded hands, or should we clamber on the fence and wait for developments? In the first place, our indifference will make no difference to the course of events; in the next, it is unmanly to shirk a duty which has the first call on us. If lawful agitation will diminish, lawless agitation will grow. Co-operation with the authorities for the maintenance of order does not mean vain or terror-inspired professions of loyalty. The true loyalty is that which combines obedience to authority with loyal devotion to the motherland. Should we fail in our duty to the country we shall be doubly disloyal. A fierce revolutionary propaganda is threatening to overwhelm the country. This must be resisted by all who are opposed to a great calamity falling on the country and the people. Not by listlessness and indifference, nor by stolid

silence, but by earnest and whole-hearted effort and full devotion to the best interests of the country can the advancing flood of revolution be stemmed."

Conferences.

11. The *Advocate* (Lucknow), of the 6th August, has the following :— ADVOCATE, 6th August 1908.

"The decision of the Madras *Mahajana Sabha* not to hold a Provincial Conference this year on account of the state of public feeling does not meet with our approval. It is true that the people's minds are agitated and few people think of Congress and Conferences in these days, but it is the time when people who recognize the necessity of making respectful representations to Government should meet and consider the situation and render such advice as would prove advantageous both to the Government and the public. In October or November next when Lord Morley presents a bill to the House of Lords to amend the Indian Councils Act, it will be time for educated Indians who have not lost faith in constitutional agitation to meet in however small a number it may be in their conferences and congresses to have their say on the Government proposals before their final adoption."

Indian budget in the House of Commons.

12. The *Abhyudaya* (Allahabad), of the 31st July, says that the Under-Secretary's speech on the Indian budget in the House of Commons shows that the time is not far off when aspirations of Indians may be realized in some measure. The editor highly approves of the measures with which Mr. Buchanan has proposed to draw Indians nearer the Crown and remarks that the greatest need for the Government at the present time is to show to the people by its acts that it is sincerely and earnestly desirous of fulfilling their desires for progress which, in the words of Mr. Gokhale, ultimately aim at their being in their country what others are in their's. He agrees with the Under-Secretary that the undoing of the partition of Bengal cannot remove the evils created by it, but suggests that its modification in such a manner as to keep all the Bengali-speaking population under one administrative head will go a long way towards eliminating the bitterness of feeling in Bengal, which the Under-Secretary has recognized to be his duty to remove by administrative reforms. ABHYUDAYA, 31st July 1908.

Reforms.

13. The *Advocate* (Lucknow), of the 2nd August, referring to a statement in the *Manchester Guardian* that Lord Morley is going to appoint an Indian gentleman to the Viceroy's Executive Council, remarks :— ADVOCATE, 2nd August 1908.

"But it is no good hiding the impression amongst the people that the appointment of two Indians on the India Council and of one on the Viceroy's Executive Council, if it comes at all, is but a poor response to the demand for a larger share being granted to Indians in the administration of the country's affairs. Reforms on the lines adopted by Sir George Clarke, and such on a larger scale may to some extent find adequate employment for qualified Indians who have got the public spirit to be of service to their people. In different directions and in almost all departments of the public service, Imperial and Provincial, local and municipal, openings have to be made to utilize the services, paid as well as honorary, of Indians willing to work. As the Governor of Bombay thinks, a little loss in so-called efficiency at the start will be more than made up by the growing patriotism of educated Indians and enthusiastic performance of duty as a consequence. The public spirit is there, and growing every day. To turn it into channels of useful service is the only way to save it from spending itself in destructive criticism."

Treatment of Indians by Europeans.

14. The *Abhyudaya* (Allahabad), of the 31st July, contains an article in which the writer controverts the arguments advanced by the *Pioneer* in the issue of the 11th July that in the relations between Indians and Europeans, the alteration is not on the side of the Englishman. While admitting that Indians have begun to have greater regard for their self-respect as the result of their English education, he denies that there has been any deterioration in their attitude towards their rulers, although they now no longer indulge in abject flattery of the Europeans. He affirms that the *Pioneer's* statement is quite unfair and incorrect, and that with few honourable exceptions, Europeans now treat Indians worse than ever. In his opinion the study of a historical primer, such as suggested by a correspondent of the *Pioneer*, will not help in removing the growing discontent in the country unless the attitude of the ABHYUDAYA, 31st July 1908.

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rulers towards the ruled changes for the better and they treat the latter as a King ought to treat his subjects.

HINDUSTAN REVIEW, August 1908.

Indians in Natal.

15. The editor of the *Hindustan Review* (Allahabad), in the issue for August, writing under the heading "Topics of the Day" refers to the recent anti-Indian legislation in Natal, and remarks that it will undermine the confidence of the people of India and other non-white members of the Empire in the sense of justice of the British and is bound in the end to have disastrous effects on the continued stability of the British Empire. He quotes at length from a paper by one Mr. L. S. Amery on "Military Geography of the British Empire" to show that unless Britain is prepared to assimilate the non-white races of the Empire and confer upon them citizen rights, it will be hard for it to maintain its struggle with Germany and America.

In conclusion he says :—

"In the light of the considerations presented above, what is one to think of the policy that is being pursued in Natal and the Transvaal, and in the British colonies generally, towards the unoffending and industrious Indians, who in a moment of folly settled in those regions? For the time being success may desert the Indian cause, but time will bring strange reverses of fortune and Britain may have cause to remember with sorrow the late Lord Salisbury's famous saying that 'injustice will bring down the mightiest to ruin.' We make no prophecy but express a fear. We utter no threat, but make an appeal. Lord Rosebery has said that the British Empire is the greatest secular power on earth making for good. This may or may not be so. Certain it is that too often the non-white members of the Empire are made to question its beneficence by reason of the absolutely short-sighted policy of those who call themselves Imperialists to-day, but may be known in history as the real Empire-wreckers. To be sure, difficult is the task and heavy the responsibility of present-day British statesmen, and it is our prayer that their policy may be dictated by Right and Justice, and that the moral law may always prevail in their decisions."

ABHYUDAYA, 31st July 1908.

His Honour's speeches at Lucknow and Allahabad.

16. The *Abhyudaya* (Allahabad), of the 31st July, highly approves of Sir John Hewett's speeches in Lucknow and Allahabad in which he appealed to all Indians to co-operate with the Government in the suppression of sedition and anarchism, and believes that His Honour's appeal will not fall on deaf ears and that it will be productive of very beneficial results. The editor admits that attempts have been made from time to time to mislead school boys and college students and to poison their minds against the Government. He urges that guardians and parents should take steps to prevent the minds of their boys from being contaminated with disloyalty and anarchism. In his opinion religious instruction and study of a text book setting forth the real state of affairs in India, the merits and shortcomings of British rule in this country and the right ways and means of increasing the former and eliminating the latter will be adequate to keep the youths of these provinces in the right path. They should be clearly given to understand that constitutional agitation in the case of India is capable of realizing their highest aspirations and that their resort to sedition and anarchism will only retard the progress of their country instead of helping it forward.

OUDH AKHBAR, 3rd August 1908.

His Honour the Lieutenant Governor's speeches.

17. The editor of the *Oudh Akhbar* (Lucknow), in the issue of the 3rd August, expresses his approval of His Honour's recent speeches, and remarks that he does not condemn constitutional agitation or the industrial regeneration of the country. The editor advises the people to be respectful in demanding their rights and to improve their industries quietly, in doing which they will have the hearty co-operation of the Government.

AL BASHIR, 4th August 1908.

His Honour's speech at Lucknow.

18. Referring to His Honour's remarks in the speech he recently delivered at Government House, Lucknow, the editor of *Al Bashir* (Etawah), in the issue of the 4th August, remarks :—

"I.—It is true, as has been observed by His Honour, that seditious ideas have been spread among students by the teachers of village schools, and that it is all due to the fact that service in the Educational department has been, so to speak, monopolized by members of one community alone.

The editor is of opinion that special care should be taken in appointing village school masters, sub-overseers of canals and sub-deputy inspectors of schools. They should invariably be of different creeds as they have intimate connections with the village people and exercise much influence over them.

II.—As to the second point of His Honour's speech, that *raises* should give prompt information of the spread of any seditious ideas that may come to their knowledge, he says that it is the duty of every loyal citizen to give such information to the Government, but the treatment recently meted out to the officers and informers in the well-known Etawah conspiracy case has terrified the public and consequently before the Government can expect to get any information of this nature from any one it should assure the informers of their safety against the insinuations of their antagonists.

III.—The editor also agrees with the third remark of His Honour that people of other provinces come and preach sedition in these provinces. He is most suspicious of the Punjabis, who are mostly employed in the Engineering department, and advises the Government to prevent them from getting employment in the Canal or Public Works departments, which should always be reserved for the natives of these provinces only."

The editor also points out that Bengalis who are domiciled in these provinces are not, as they give out, strictly speaking, natives of the United Provinces, and a good deal in the way of spreading seditious ideas in these provinces is effected through persons who come to them from Bengal. He advises the Government to stop all possible sources from which sedition springs in these provinces.

Bomb outrages.

19. Referring to the bomb outrage, the editor of the *Asar-i-Jadid* (Meerut), in the issue for July, writes :— **ASAR-I-JADID, July 1908.**

"Hitherto we had purposely abstained from writing anything on this subject. But it is certain that the political condition of every community or party in India is becoming worse and more dangerous every day. Bomb-throwers will now be crushed with great difficulty, though perhaps they may not be crushed at all. There can be but little doubt that these enthusiastic young men are disposed to think that their mission is based entirely on honest intentions. But the suitable place for such well-intentioned persons who meddle with the peace of the country and involve it in difficulties of a fearful nature, is not the jail but the lunatic asylum.

We are not in sympathy with the belief that the Government is in reality responsible for such outrageous incidents. It will be a very preposterous inference and will throw the responsibility of all crimes in the world on persons who have no concern with them."

The partition of Bengal.

20. The editor of the *Hindustan Review* (Allahabad), in the issue for August, while referring to the attempt made by Lord Curzon during the debate in the House of Lords to disavow his connection with the partition, remarks that the responsibility lies entirely with him, and that he cannot explain away the facts that the despatch on the subject was sent to the Secretary of State on his arrival in India, and that he hurried the necessary legislation through the Council, although the Secretary of State had given a pledge that nothing of this nature was to be done. **HINDUSTAN REVIEW, August 1908.**

The editor advises the Government to amalgamate Eastern and Western Bengal with Assam and place them under a Lieutenant Governor, the Commissioner of Assam having the same powers as the Commissioner of Sind, to place Behar and Chota Nagpur under a Lieutenant Governor and to amalgamate Orissa with the Central Provinces. He thinks that a representative commission should be appointed by the Government to report on the matter.

Conviction of Fazal-ul Hasan Mohani.

21. Referring to the attacks of Hindu journalists on Nawab Maulvi Mushtaq Husain, for his giving evidence for the prosecution in the case of Fazal-ul Hasan Mohani, charged for writing seditious articles, a correspondent of the *Sahifa* (Bijnor), in the issue **SAHIFA, 26th July 1908.**

of the 26th July, holds that the conduct of the Nawab was wholly justified and commendable.

He further remarks that the Muhammadans had too much experience of the treacherous conduct of the Hindus during the Mutiny of 1857 to show any sympathy with their present lawless conduct.

ABHYUDAYA, 31st July 1908.

Anglo-Indian papers and section 153A., Indian Penal Code.

22. The *Abhyudaya* (Allahabad), of the 31st July, says that several of the Anglo-Indian dailies are guilty of creating racial hatred between the different classes of His Majesty's subjects. The articles which not unfrequently appear in these papers about Indian leaders cannot but create hatred in the mind of every thinking Indian against those Anglo-Indians whose feelings they represent. The editor does not know whether Government has taken any step to exercise check over them or not and urges that it should apply section 153A., Indian Penal Code, to Indian and Anglo-Indian papers alike as the exemption of the latter from the operation of that section is more calculated to excite hatred and discontent than seditious articles in the Indian press.

MUSAFIR, 31st July 1908.

Conviction of Mr. Tilak and the freedom of the press in India.

23. Referring to the conviction of Mr. Tilak, the editor of the *Musáfir* (Agra), in the issue of the 31st July, remarks that Mr. Tilak's speech in his defence before the High Court was in reality the last but the most emphatic appeal for the freedom of the press in India.

He further remarks that the conviction of Mr. Tilak for these so-called seditious articles, has given a death blow to the freedom of the press in this country and that the conduct of the Government in this case has clearly shown that it is not prepared to tolerate any criticism from the press upon its measures, even if it be made in good faith and with honesty of purpose.

In conclusion, he says, that under the circumstances it will be entirely foolish and nothing short of suicidal on the part of any journalist, however honest he may be in his purpose, to criticise any measures of the Government.

HINDUSTAN REVIEW, August 1908.

"The Present Situation in India."

24. Mr. Radhka Narayan Mathur writing in the *Hindustan Review* (Allahabad), for August, on "The Present Situation in India," condemns the revolutionary tactics of the so-called patriots, and thinks that they will retard the progress of the country instead of furthering it. He cites the cases of Ireland and Russia which, although stronger than India, have failed to elicit any substantial concessions. He thinks that in the interests of peace and order those responsible for the bomb outrages should be punished, but unrestrained repression should not be resorted to, as it would embitter the minds of the people towards the Government. He strongly condemns the mischievous policy of those Anglo-Indian papers which are blaming the whole Hindu population of being implicated in the bomb conspiracy. He advises the Government to "remove the root cause of the present unrest and the ultimate result of which will tend to constitute the permanent foundation of the British power upon the willing allegiance and the devoted contentment of 300 millions of human beings."

ADVOCATE, 2nd August 1908.

The situation in Bombay.

25. The *Advocate* (Lucknow), of the 2nd August, referring to the conciliatory attitude of Sir G. Clarke during the disturbances in Bombay, remarks :—

"May we ask which policy is best : that of Sir George Clarke or of the *Times of India* which is still crying for blood and inciting the Government to adopt vindictive measures ?"

ADVOCATE, 2nd August 1908.

The Australian offer.

26. The *Advocate* (Lucknow), of the 2nd August, has the following :—

"The Sixth Australian Infantry, of which the present Governor of Bombay is the Honorary Colonel, offered to come all the way from that continental island to quell the disturbance in Bombay. This the *Empire* of Calcutta ascribes to the despatch of sensational, and necessarily mendacious, cables to the four corners of the world and speaks of two reports having come to our contemporary from two quarters to say that martial law had been proclaimed in Bombay, one actually insisting that a company of Mahratta infantry had been disarmed as it refused to fire on the rioters. What scandalous prostitution is being made of the cable and the press by designing persons whose one interest lies in showing that India is

seething in discontent and Indians on the point of breaking out into revolt in order not only to stay the reforming hand of Lord Morley, but force him to sanction a campaign of repression, pure and simple, by rousing the ire of the British nation at home and of Britons of the oversea dominions. As all parts of the Empire look to the heart, London, for enlightenment, it is high time that Mr. Stead's suggestion of having a strong representative Indian National Council in London 'to advise the British public as to what is being done and what ought to be done in India' should be carried out."

The causes of unrest in India during 1907-8.

27. In continuation of his article entitled "The Causes of Unrest in India during 1907-8" (vide paragraph 8, Selections No. 31, current), the editor of *Al Bashir* (Etawah), in the issue of the 4th August, remarks that a perusal of Indian history will show that the Muhammadan rulers from the time of Akbar to the present day never opposed the English in establishing themselves in India. On the other hand, they always rendered them material help whenever they were in difficulty and needed such assistance. The few wars that were waged by the Muhammadan rulers of India against the English were invariably the consequences of grave provocation given to them by the latter.

AL BASHIR, 4th August 1908.

The Quebec Tercentenary.

28. The *Hindustani* (Lucknow), of the 5th August, reproduces the comments of the *Advocate* (Lucknow), of the 30th July, on the Quebec Tercentenary. (Vide paragraph 19, Selections No. 31.)

HINDUSTANI, 5th August 1908.

An Indian member in the Executive Council.

29. Referring to the contemplated appointment of an Indian member in the Executive Council of the Viceroy, the *Naiyar-i-Azam* (Moradabad), of the 5th August, remarks that the proportion of one Indian member to six Europeans can be of no material good, but after all it is better to have one than none at all.

NAIYAR-I-AZAM, 5th August 1908.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Mr. Tilak's conviction.

30. The *Saddharm Prachárak* (Kangri, Bijnor), of the 29th July, writes :—

SADDHARM PRACHARAK, 29th July 1908.

"Mr. Tilak's contention that the alleged seditious articles were written on the spur of the moment was correct, inasmuch as though the said articles were written twelve days after the bomb outrage, they were written when his mind was completely upset by the articles in the *Pioneer* and other Anglo-Indian dailies. But Mr. Justice Davar asked the jury to find Mr. Tilak guilty in any case : Government's object was fulfilled when its prosecution of Mr. Tilak converted him from an Extremist into a Moderate and one or one and a half years' rigorous imprisonment would have quite sufficed for him, and in that case feeling would not have run so high in favour of Mr. Tilak as it has done by his transportation for six years. Here was an opportunity for allaying the discontent consequent on Mr. Tilak's arrest, but it is to be deplored that the officials failed to take advantage of it."

Mr. Tilak's defence.

31. Referring to the arguments put forth by Mr. Tilak in his defence before the Court, the editor of the *Qulqul* (Bijnor), in the issue of the 31st July, remarks that the points urged by Mr. Tilak are exactly what the journalists had till then been crying for but no heed was paid to them. The editor further remarks that as these points have been emphatically urged by Mr. Tilak, it is hoped that justice will now be done in this matter and that the Anglo-Indian journalists, who had been writing as objectionable articles as the Indian will now be brought to justice, especially when their Indian brethren have been brought to grief for writing articles similar to their own and in a modified and less offensive tone.

QULQUL, 31st July 1908.

MUKHBIR-I-ALAM, 31st July 1908.

Conviction of Mr. Tilak.

32. Referring to the conviction of Mr. Tilak, the editor of the *Mukhbir-i-Alam* (Moradabad), in its issue of the 31st July, agrees with the opinion of the Anglo-Indian journalists that Mr. Tilak's conviction will have a great effect in maintaining peace and order in the country.

He further remarks that considering that Mr. Tilak did not keep up his promise of not writing seditious articles, which he made to the Government when he was previously convicted for a similar offence, the sentence of six years' transportation, now passed on him, appears to be very mild and shows that the Government has taken a merciful view of his serious offence.

In a subsequent note he adds that it is no use now to hold meetings to express sympathy with him, as such meetings will in no way benefit the conveners.

HINDUSTANI, 5th August 1908.

Mr. Tilak's trial.

33. The *Hindustani* (Lucknow), of the 5th August, reproduces the remarks of the *Advocate* (Lucknow), of the 30th July, on Mr. Tilak's trial. (Vide paragraph 34, Selections No. 31.)

INDIAN PEOPLE, 2nd August 1908.

Mr. Justice Davar.

34. The *Indian People* (Allahabad), of the 2nd August, has the following :—

"Exception has been taken to two remarks made by Mr. Justice Davar while passing sentence on Mr. Tilak. The first is: 'I have decided to pass a sentence which I consider will be stigmatised as what is called 'misplaced leniency.' It has been rightly observed that it is no part of a Judge's duty to consider, much less publicly declare, what the public may think of an order passed by him. His duty is to administer the law regardless of what any one may think. Again, the apprehension that the sentence would be stigmatised as misplaced leniency is unfounded. Even the *Pioneer* considers the punishment sufficient, while Indian public opinion considers it too severe. To the transportation for six years is to be added imprisonment for six months by the Bombay Government. Is not that ample for a man 53 years of age and known to be suffering from a malady which invariably shortens life? The other remark Mr. Justice Davar made was when he spoke of the country which the prisoner professed to love. Surely, that was an uncalled for and unkind remark. Whatever direction it took, Mr. Tilak's patriotism is intensely real and is the secret of his hold over his people. The *Mahratta* is indignant and points out that had he chosen, Mr. Tilak might have become a Judge of the High Court and would have been senior to Mr. Justice Davar, but he deliberately chose the path of sacrifice. Mr. Justice Davar's words would have lost nothing in dignity if these remarks had been left out."

INDIAN PEOPLE, 2nd August 1908.

Hoti Lal Varma.

35. The *Indian People* (Allahabad), of the 2nd August, has the following :—

"A stranger or a more deplorable fate than that of Hoti Lal Varma has seldom been heard of. So far, we have heard nothing of his family or his antecedents. What took him to Europe is a mystery, nor is the object of his extensive travels known. From the papers found on him, it is inferred that he must have learnt the manufacture of explosives and bombs and intended to teach it to others. Except, however, a thermometer to register very high temperature, no suspicious materials were found on him. He has only recently, it seems, returned from Europe, and almost the first thing he did was to send that foolish message to the *Bande Mataram* in defiance of the law. It is reported that he was engaged in other dangerous pursuits, and is being prosecuted for another offence. But after the severe sentence passed upon him is it necessary for the Government to proceed with the other charge? Offenders of his type may be rightly pursued with the utmost rigour of the law, but when the end of justice is satisfied, the law may very properly stay its hand. Seven years in the Andamans may bring Hoti Lal repentance and wisdom and cure him of his revolutionary ideas. He may reform and live to become a useful and law-abiding citizen. Confirmed anarchists and revolutionists are not deserving of any consideration but the fanaticism of youth may pass and with years may come sobriety and wisdom."

ADVOCATE, 2nd August 1908.

Hoti Lal Varma.

36. The *Advocate* (Lucknow), of the 2nd August, referring to the conviction of Hoti Lal Varma, remarks that section 124A. is not exactly applicable in his case, and that the sentence of seven years is rather heavy.

"We must at the same time confess," the editor says, "that there was no extenuating circumstance in the case. Hoti Lal was known for some time past as an adventurer who used the profession of a newspaper correspondent for his own purposes and who would use any ignoble means to obtain his end."

37. The *Hindustani* (Lucknow), of the 5th August, reproduces the comments of the *Advocate* (Lucknow), of the 2nd August, on the conviction of Hoti Lal Varma.

HINDUSTANI, 5th August 1908.

Hoti Lal Varma.

Two Allahabad cases.

38. The *Indian People* (Allahabad), of the 2nd August, has the following :—

INDIAN PEOPLE, 2nd August 1908.

"There is a close resemblance between the two cases of Wall and his wife, and Augier, for all of them were guilty of breach of trust of a particularly heinous character. Holding the responsible appointment of an engineer in the Public Works Department, Wall and his wife deliberately and systematically robbed public money and spent it in extravagant living. Augier abused his position as an executor and trustee and misappropriated moneys which he should have honestly administered. He filed false accounts to conceal his peculations. The sentence of simple imprisonment for a year may be sufficient in the case of Mrs. Wall, for the law is not vindictive, but no adequate explanation can be found for the very lenient sentences passed on Wall and Augier. The soundest and wisest view on the subject of European offenders was held by Sir Douglas Straight who was of opinion that when a European and an Indian were found guilty of the same offence the European should be more severely punished, inasmuch as he was expected to show an example of morality and respect for the law to his Indian fellow-subject. It is tolerably certain that an Indian in the position of Wall or Augier would have been sentenced to a longer term of imprisonment as no extenuating circumstances were present in either case, unless the theory is put forward that a short period of imprisonment in the case of a respectable person is as effective as a longer period in that of a man in a lower station of life."

39. The editor of the *Hindustan Review* (Allahabad), for August, writing under the heading "The Topics of the Day", characterises the sentences of transportation for life and for ten years, respectively, awarded to Chedambaram Pillai and Subramania Siva, as monstrous, and hopes that they will be reduced by the High Court. He thinks that the remarks made by the Judge, Mr. Pinhey, on political agitation, &c., were objectionable.

HINDUSTAN REVIEW, August 1908.

Political offenders.

In conclusion he expresses his strong disapproval of the imposition of a sentence of rigorous imprisonment on political offenders. The Government, he says, is not vindictive, and it must be deemed sufficient to restrain their liberty of action. He also does not understand why whenever there is an application for bail, the Government should step in and strenuously oppose it.

40. The *Oudh Akhbar* (Lucknow), of the 3rd August, notes with regret that the exemplary punishments inflicted by the Government on journalists have had no salutary effect upon them, and thinks that as long as the Government does not adopt a conciliatory attitude, the present trouble will not be removed.

OUDH AKHBAR, 3rd August 1908.

Government and journalists.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

41. Referring to the troubles of the proprietors and tenants of landed property within the limits of the Agra Cantonment, the *Mufid-i-Ám* (Agra), of the 1st August, remarks that it is owing to such difficulties that landlords in cantonments are now trying to sell off their holdings.

MUFID-I-AM, 1st August 1908.

Complaints of the residents of the Agra Cantonment.

The editor suggests that section 2, sub-section 1 of the Cantonment Act of 1899 should be amended and that the punishment of imprisonment should be eliminated, otherwise cantonments will gradually be deserted by all the landholders who at present reside in them.

INDIAN PEOPLE, 6th August 1908.

Extension of Allahabad.

42. The *Indian People* (Allahabad), of the 6th August, while referring to His Honour's remarks on the extension of Allahabad, remarks :—

"We are prepared to admit that the Government must reserve land for public purposes, but we shall ask His Honour to consider whether those who intend to build decent bungalows and spend some money over them well care to have small compounds. Do not the rules of sanitation itself demand that there should be a good deal of open space round a dwelling-house? Might we, in this connection, venture to remark that the rebuke administered to the deputation by His Honour was hardly justifiable? Assuming that no reference was made to the speech delivered by him only a few days previously, we question the propriety of taking the deputation to task at Government House. Such minor matters should not be taken notice of. The Hindu scriptures enjoin the performance of duty without any desire to profit by its results."

ADVOCATE, 6th August 1908.

Sanitation of Act XX Towns.

43. The *Advocate* (Lucknow), of the 6th August, while commenting on an article in the *Pioneer* on the Sanitation of Act XX Towns, remarks that the best way of improving their sanitation is to instil some life into the people of these towns by reviving the old system of *panchayets* under the presidency of the tahsildar. Latrine tax will not be popular, says the editor, unless there are arrangements for cleaning private latrines. The members of the *panchayet* should not be appointed by the tahsildar but chosen by the people. The District Board should liberally assist them in improving the sanitation of the towns.

(e)—Education.

SAMRAT, 24th May 1908.

The proposed Rajput College at Agra.

44. The *Samrát* (Kalakankar), of the 24th May (received on the 7th July), referring to the proposed Rajput College at Agra, notes with gratification that the Viceroy has been pleased to extend his patronage to it and that the Lieutenant Governor of these provinces has promised to give Government aid to it.

The editor, however, takes exception to the management of the college being handed over to authorities on the ground that in that case instruction in religion and ancient history would not be imparted to Rajput boys. He notes with regret that the name of the Raja of Kalakankar has been left out from the Managing Committee of the College. He also objects to the oath of loyalty being taken by the teachers and students of the college as Rajputs have always been loyal to the Government and they are above suspicion.

HINDUSTAN REVIEW, August 1908.

Scientific education.

45. Mr. Mahesh Charan Sinha, B.A., M.Sc., in a paper on Electro-Chemistery in the *Hindustan Review* (Allahabad), for August, remarks :—

"India, too, unless she has decided to sink down to the level of Negroes, Mulattos, Malays and Red Indians, ought to establish schools and colleges where up-to-date science can be taught, not with a view to pay dividends out of the schools or merely to enable a student to work in the factory as a working man, but with a view to train at least some men who can keep up on a level with the best scientists in the other parts of Europe and thus to keep that intelligence in the country existing which can cope with the changed industrial conditions of the improved world, for in the end all science is hitched to produce wealth for the country or to remove human suffering, both of which objects deserve the sympathy and encouragement of men of pelf and power."

HINDUSTAN REVIEW, August 1908.

Modern education and Sloyd.

46. Mr. K. Ramanujan, editor of the *Mysore Review*, writing in the *Hindustan Review* (Allahabad), for August, on the introduction of Sloyd in Mysore, remarks :—

"The Imperial Government has of late been evincing much solicitude for the expansion of useful primary education throughout India. Will they graciously bring their minds to bear upon the introduction of the system into some of the presidential schools, at least, to start with? They may well keep their eyes on Mysore for a time to come and see what degree of success attends its introduction in Mysore, and if Mysore does progress with it they can do no better than by espousing it themselves. And the United Provinces have got the supreme good

fortune of being ruled by a gentleman, Sir John Hewett, who is nothing, if not eager, to promote Technical and Industrial Education in the United Provinces. If these lines catch his eyes, may we expect of him to institute inquiries and do something in the direction ? I humbly trust he will."

The Canning College.

47. The *Advocate* (Lucknow), of the 2nd August, has the following :— ADVOCATE, 2nd August 1908.

"The letter contributed by Raja Pirthipal Singh about the future of the Canning College expresses the public feeling. What the province wants is a first class College in Oudh, having fully developed sides in Science and Arts. If the Taluqdars can find money well and good. If the Government can increase its grant and allow the Committee to continue, still better. But if it comes to having a College with an Arts side only maintained by the Taluqdars or a first class College maintained by Government, then we have no hesitation in saying, however regretable it may be, that the Canning College Committee should cease to exit ; we would prefer to have a Government College well epuipped and well managed like other state institutions rather than a second class Taluqdari College."

The Canning College.

48. The *Hindustani* (Lucknow), of the 5th August, reproduces the remarks of the *Advocate* (Lucknow), of the 2nd August, on the improvement of the Canning College, Lucknow. HINDUSTANI, 5th August 1908.

"The Cry from Students."

49. The *Advocate* (Lucknow), of the 2nd August, referring to the non-admission of several students to schools and colleges on the plea of want of room and the inability of professors and teachers to give full attention to every individual in an inordinately large class of students, remarks that many young men will for this reason find the door of education closed against them, as many of them are too poor or too young to avail themselves of educational facilities in other towns; and as a result they will either swell the number of applicants for employments in Government offices or the number of the discontented and dissatisfied. ADVOCATE, 2nd August 1908.

The editor advises the Educational department to publish full statistics regarding this, so that the people may make their own arrangements to supplement the efforts of Government.

"The Cry from Students."

50. The *Hindustani* (Lucknow), of the 5th August, reproduces from the *Advocate* (Lucknow), of the 2nd August, an article headed "The Cry from Students." HINDUSTANI, 5th August 1908.

University courses.

51. The *Advocate* (Lucknow), of the 2nd August, publishes the following letter :— ADVOCATE, 2nd August 1908.

"SIR,—The course for the Allahabad University Intermediate Examination of 1909 has been changed and increased much. Nearly the whole of the English course has been changed and in the translation paper there will be an essay also. In Persian, one book *Anwar-Suhaily*, has been added for rapid reading and there will be three papers now instead of two.

Now, for the students who have failed in the examination of 1908 it will be very difficult to prepare this additional and new course. Hence some concession must be shown to them. Had the course been slightly changed or only partly changed there would have been no grudge. But the course is perfectly changed and increased, and the students have to prepare all this changed and additional course in one year. *Anwar-Suhaily* is a book of 400 pages and by no means an easy work. There will be a paper (separate) for composition for which they must work hard separately. And they have the new English course to prepare. All this two years' course is to be done in one year. Possibly they cannot do it. It would be better to hold a supplementary examination in which the plucked students might go in for the same course as last year. And if they are not allowed this concession, they might at least be exempted from the additional course, i.e. they might be exempted from the essay paper in English and *Anwar-Suhaily* and composition paper in Persian.

One thing more. It is rumoured here that the next University Examinations are to be held in March next and *there will be two papers a day*. Is this true? If so, let the University be well advised beforehand. This matter has already been more criticised last year and I have not to say much.

BENARES :
The 26th July 1908.

H. G. S. S."

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VYAPARI AND KARIGAR, 1st August 1908.

52. The *Vyápári and Kárigar* (Benares), of the 1st August, suggests that the Industrial School, which is about to be opened in Benares, should be located either in Maidargin or in Godoulia and not on the site which has been proposed for it, as the latter is a great distance off both from the city and from the colonies of weavers in Madanpura and Alaipura.

The proposed Industrial School in Benares.

INDIAN PEOPLE, 6th August 1908.

53. The *Indian People* (Allahabad), of the 6th August, has the following on the placing of Board schools under Government control :—

Board schools *versus* Government High Schools.

"It is plain that Government should not attempt to do more than set a standard and that having established a sufficient number of schools to serve as models, it should encourage private enterprise to supply such additional schools as may be needed. It may be necessary for the Government to open and keep control of more than one such school in one district or district head quarters. But generally one such school for each district will answer the present needs. Private schools have only to be remodelled to a certain system on the lines suggested by the rules of the proposed scheme. The only care we ought to take is that sufficient and good provisions are made for the number of school-going boys at any particular place and that the guiding principle of departmental control should be sufficiently elastic and sympathetic as to be easily distinguished and differentiated from such principles obtained in any executive department."

(f)—Agriculture and questions affecting the land.

MASHRIQ, 4th August 1908.

54. The *Mashriq* (Gorakhpur), of the 4th August, advises the Government to manufacture chemical manure and sell it to cultivators on easy instalments. The editor thinks that unless the Government takes up the question, chemical manure will never be popular in India.

Chemical manure.

(g)—General.

VAISH-HITKARI, July 1908.

55. The *Vaish Hitkari* (Meerut), for July, publishes an article from Meghraj Gupta of Bombay in which the writer strongly condemns the system of *sattá-bázi* (speculation in cotton, &c.) as being ruinous and entailing heavy loss, and warns his countrymen to give up this method of gambling.

Satta-bazi.

MUSAFIR, 31st July 1908.

56. Referring to the disturbances and riots in Bombay subsequent to the transportation of Mr. Tilak and to the death of some rioters at the hands of Police and Military in putting down the riot, the *Musáfir* (Agra), of the 31st July, remarks :—

Riots in Bombay.

"If 13, nay even if 13,000 Hindus, offer themselves as a sacrifice to Mr. Tilak, it is foolish to think that the Government will ever release him at such a crisis."

ADVOCATE, 2nd August 1908.

57. The *Advocate* (Lucknow), of the 2nd August, has the following :—

The Anglo-Indian press.

"Mr. Buchanan's reply to Mr. O'Grady's question about *East Bengal News and Era* is surprising. We understand that the Home department supplies the Secretary of State with extracts from vernacular papers including newspapers conducted in English by Indians. Are these extracts confined to Indian papers only and are no selections made from Anglo-Indian papers to show the vulgarity of their attacks on Indians ?"

ADVOCATE, 6th August 1908.

58. The *Advocate* (Lucknow), of the 6th August, has the following remarks on the Isanagar Estate :—

The Isanagar Estate.

"If officers of the experience of Mr. Fremantle and Mr. Faunthorpe, both of whom have long experience of Kheri, think that it is possible by better management to raise the income of the property and thus place its revenues in a position to pay off the debts, we hope that the Local Government will be pleased to save one more estate of Oudh from disruption. It is true that there will be many more claimants for such benevolent intervention by the Government, but that feeling need not stand in the way of saving this estate which has been ruined not so much by the extravagance of the proprietors but by their incompetence to manage their valuable property."

The Juttogh tragedy.

59. The *Advocate* (Lucknow), of the 6th August, has the following :— ADVOCATE, 6th August 1908.

"The cold-blooded murder of a European nurse at Juttogh is distressing. It has yet to be known what led to the crime. But the shooting of a *drabi* by a soldier of a Mountain Battery for no offence but because the *drabi* happened to be the countryman of the murderer of the nurse, is simply thrilling. This is the first case of insensate vindictiveness and we trust that the Corporal will get his deserts and will not be allowed to take shelter under the plea of temporary insanity."

V.—Legislation.

Nil.

VI.—Railway.

The Ghaziabad Railway accident.

60. The following is an extract from the *Advocate* (Lucknow), of the 6th August :— ADVOCATE, 6th August 1908.

"The Ghaziabad Railway accident case is going on in the District Magistrate's Court. In the course of the evidence the tahsildar said : 'There were 12 corpses, one white man and eleven natives. Mr. Whaley (the Station Superintendent) told me to bury them. I said no ; this cannot be done as some of the bodies will be claimed by their relatives, and others will have to be buried properly. Mr. Whaley then told the Deputy Sub-Inspector to do it, but he refused to do so, as I was a Magistrate and had not ordered him. I then asked Mr. Whaley to take the corpses in the train, and as he refused I had them carried in carts to Ghaziabad.' Is this, we ask, humanity and does this evidence not give colour to the popular belief that the Railway officials are eager to minimise the seriousness of Railway accidents by disposing of dead bodies without giving any chance to the relations of the deceased to find them out ?"

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

Nil.

IX.—Miscellaneous.

Nil.

Naini Tal :
The 7th August 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

Swaraj in Turkey.

1. The following is an extract from an article entitled "*Swaraj* in Turkey" from the *Sipáhi* (Cawnpore), for July :— SIPAHI, July 1908.

"It is a matter of great joy, it is a very auspicious omen and it is a sign of prosperous days to come, that the Sultan of Turkey, too, has ordered that *Swaraj* should be established in his Empire. Oh! how glorious are the works of God! In one part of the world sorrow reigns supreme, and in another, people are overflowing with joy and lighting lamps. On the 24th July there was wailing in many parts of India [on account of Mr. Tilak's conviction (?)], but on the same night there was rejoicing in Constantinople, its streets were illuminated, and the light playing upon the people's faces said: 'O! Turks, to-day you have become men' . . . . .

'Oh! Almighty God, will such incidents ever have their effect on our country—India? Shall we true [faithful (?)] Indians, both Hindus and Musalmans, ever have the opportunity of going in ships in large numbers to congratulate our king on granting us *Swaraj*?'"

Revolution in Turkey.

2. The *Aligarh Institute Gazette*, of the 5th August, welcomes the dawn of parliamentary government in Turkey and congratulates the Sultan on gratifying the long-cherished desire of his people. The editor lays great stress on the granting of equal rights to Musalmans and Christians and thinks that it will lead to a better understanding between the followers of the two religions. He repudiates the rumour that the Sultan does not like popular government and prevailed upon the Shah to prorogue the Persian Parliament. ALIGARH INSTITUTE GAZETTE, 5th August 1908.

Revolution in Turkey.

3. The *Advocate* (Lucknow), of the 13th August, referring to the constitutional movement in Turkey and Persia, remarks :— ADVOCATE, 13th August 1908.

"Our Muhammadan friends have also something to learn in this connection. Those who, against the opinion of the Moslem world outside India, pray against the introduction of representative institutions in India, have either degenerated or do not belong to those glorious races that go to form the cream of the thoughtful Moslem abroad."

(b)—Home.

Political evolution.

4. The *Central Hindu College Magazine* (Benares), for August, reproduces from the *Madras Christian College Magazine*, a paper entitled "Some Aspects of Political Evolution" read by Professor Corley of the Madras Christian College at the annual meeting of the South Indian Association. CENTRAL HINDU COLLEGE MAGAZINE, August 1908.

The evolution of Asia.

5. The *Indian People* (Allahabad), of the 9th August, has the following :— INDIAN PEOPLE, 9th August 1908.

"We have said that the achievement of Japan does not convey an immediate message to India, and the revolutions of Persia and Turkey do not constitute a spur to Indian effort, and we have said so deliberately. At the same time, it would be positively false to say that events of such portentous magnitude can fail to produce the profoundest effect upon India. All the Asiatic countries that have witnessed such amazing changes are self-governing; India is not, and does not think of becoming self-governing in the sense of putting an end to British rule. It would be a greater error, however, to think that India will remain always the same, or is the same that it was ten years ago. No, the spirit of nations is now moving fast and no one may tell what a year or six months may bring. One of the stock and stupid arguments that we constantly hear is that the educated classes in India are in an insignificant minority and they stand apart from the rest of the country. Those who say this do not believe it, for the educated classes constitute the fulcrum to raise the whole country, they are the pivot on which the whole nation turns. Did the national movement in Persia or Turkey extend beyond the educated classes and are those classes in those countries more numerous than in India? The real distinction, as we have pointed out, is that India is not a self-governing country,

and cannot therefore claim a constitution like that of Persia or Turkey. It is not an awakening of the people alone but of monarchs also, whose eyes have been touched with the promise of the glory to come. The old order changeth yielding place to the new, and the evolution of Asia is advancing more rapidly than the human imagination could have conceived before the thunder of Japanese guns awoke the Russian sleepers and revellers at Port Arthur and a Japanese torpedo first laid a Russian battleship low."

Referring to the probable effect of the revolutionary movement in Turkey on India, the editor says :—

"To expect that the quickening life-pulse of nationalism in Asia should produce no effect on India is about as reasonable as to suppose that a bar of steel should be girt round by a powerful electric current without being converted into a magnet. Indeed, no one says so—from a distance. Retired Anglo-Indian officials and proconsuls, church dignitaries, parliamentarians and publicists all readily admit that a new life is coming to the birth in India. The commotion and the unrest are symptoms of natal travail. It is not a passing distemper or a false alarm, but a nation is being born and will shortly come to lusty life. The possibility that Professor Seeley foreshadowed is now in the happening. If it is recognized that there is a divine power guiding the destinies of nations then it is evident that no human power can stiffle or strangle a nation in the birth. What can be done is to prevent the extravagances and excesses. What shape the future of India will take is beyond human ken, but the current of change is running strong and swift and the familiar landmarks are rapidly passing out of sight."

AWAZA-I-KHALQ, 8th August 1908.

British justice in India.

6. A correspondent who signs himself "THE DEVIL OF SHANTI BHAWAN", contributes the following notes to the *Awaza-i-Khalq* (Benares), of the 8th August, under the heading "Partly True and Partly False" :—

"The Government has founded courts of justice for the benefit of the people. If a man prevents people from entering these courts, he (is guilty of) trying to incite people against the Government and of bringing it into contempt. Such an act can be dealt with under section 124A., Indian Penal Code, i.e. the Law of Sedition.

The people of India are famine-stricken, and in their miserable state they are helped by the Government. If anyone, in time of poverty, advises them not to use Manchester cloth, which is comparatively cheap, then he incites them to act contrary to the wishes of the Government, and as opposition comes into existence only when the heart is [vitiated (?)], a man giving such advice, too, can be dealt with under the same section.

If a man is convicted, even unjustly, by a Judge; and people hold a meeting to express their sympathy with him, they, too, can be found guilty under section 124A., Indian Penal Code, as abettors.

Many people keep *lathis* and clubs in their houses. Why do they do so? The Government has appointed *chaukidars* to watch your houses, has established the police to protect your lives and property, and maintains an army of 75,000 strong to protect you from the encroachments of foreign powers. This clearly shows that you keep *lathis* in your house on account of your mischievousness, and so you can be dealt with under the Indian Penal Code.

Mr. Justice Davidson [Davar (?)] of Bombay has demonstrated a strange fact. According to him, there can be a headache without the existence of a head. While [accepting (?)] bail for Mr. Tilak, he remarked in his judgment that [there was no reason why he should do so but yet he did (?)]. Well!!!

At present there are two kinds of justice (*lit.* punishment) prevalent in the world. In one the accused is treated as guilty and convicted before his guilt is proved and in the other a man is deemed innocent as long as his guilt is not proved. What sort of punishment [system of justice (?)] is prevalent in India?

It needs no comments from us.

It is rumoured that Mr. B. G. Tilak will be sentenced to transportation for life on two scores, but the sentences will run concurrently. But Khudi Ram ought to be highly thankful that he will not have to suffer imprisonment during his next life."

The ideal of the British.

7. The *Advocate* (Lucknow), of the 13th August, has the following :— ADVOCATE, 13th August 1908.

"The *Indian Social Reformer*, in the course of a very interesting article on the moral of Mr. Tilak, sorrowfully traces the descent of appeals of British rule to Indian loyalty to an increasingly lower plane. In the past, we know, British rule stood forward as the great emancipating power, emancipating the people from the petty tyranny of indigenous princelings, and from the thraldom of priest-craft and superstition. Gradually that aspect of it has disappeared. Indeed, Anglo-Indian officials may be found who regret that the princelings had not been allowed to go their own way, and who seem to be almost ashamed of the educational work of England in India. Though its rôle of emancipator was allowed to fall in abeyance, British rule still maintained its character as the protector of the poor against the rich, of the cultivator against the landlord, of the toiler against the exploiter. This is now giving place to a different and less inspiring ideal. The policy of British rule in India at present seems to be to 'strengthen' itself by means of alliances with the most timid of human interests, material interests. Its ambition is to shine as the friend of landlords and capitalists, to appeal to these classes on the ground of their self-interest. Thus is England wrapping herself in the robe of small causes and mean reasons—a policy suicidal to the promotion of enthusiastic devotion to Pax Britannica."

Legitimate grievances.

8. The *Indian People* (Allahabad), of the 13th August, has the following :— INDIAN PEOPLE, 13th August 1908.

"The manner in which several provincial rulers have spoken out almost simultaneously and invited co-operation in maintaining order shows that the movement is not wholly spontaneous and perhaps a hint came from higher authority. However, that is a matter which is not of much public concern. The gravity of the situation is so far realized that the co-operation of law-abiding persons in the preservation of order is considered necessary. Coupled with this invitation and appeal is the menace that every resource of the law will be employed to suppress sedition and revolutionary tendencies. The combination of the two is unfortunate for no one ever thinks that the gentlest or the most sympathetic Governor would hesitate for a moment to prosecute a newspaper for sedition or arrest any one accused of anarchist tendencies. Sir George Clarke is an excellent example. He established direct relations with the press and cordially welcomed all public representatives, but when the need arose he put forth the long arm of the law without any hesitation. The most noteworthy feature of the public utterances of provincial rulers is their narrowness of vision. Not one of them, following the example of Lord Morley, admits that there is a living movement, or a new aspiration, or that behind the turmoil and unrest of the hour a new force is coming into existence. The only admission made is that the Government is prepared to redress legitimate grievances. Legitimate from whose point of view? Clearly that of the Government, for grievances that are considered legitimate from the people's point of view are not redressed. Will it be of any help if some grievances are enumerated? When there is a complaint of overtaxation is that a legitimate grievance? It is complained that there is one law for the Indian and another for the European. Is that a legitimate grievance? Is it right to consider the partition of Bengal a legitimate grievance? To decide what is legitimate one must put himself in the other man's place. Besides, there are other grievances which have no place in the official vocabulary. The fact that the people of India are not a nation is felt as a grievance, but it will not be recognized as one. Is not there sufficient statesmanship to recognize that the whole vantage ground must be shifted and a new era must begin in British Indian history? The redress of grievances can never be entirely satisfactory, but large civic and self-governing rights may be given to the people without the slightest danger to British supremacy. It is because the people have nothing to do beyond earning a living that there is such wide unrest. Give them plenty to do, put a large share of their affairs in their own hands and the discontent will subside. The rigour of the law alone will not bring peace to the country, because in the long run it will have to deal not with criminals but men prepared to suffer and sacrifice in the service of their people."

AL BASHIR, 11th August 1908.

The undoing of the partition of Bengal.

9. A correspondent of *Al Bashir* (Etawah), in the issue of the 11th August, referring to the rumoured modifications in the partition of Bengal, remarks that the partition is not a blunder. He expresses his astonishment at the fact that Lords Morley and Curzon both disown the responsibility of the partition.

He notes with regret that if the partition is in any way amended or ended, it will put an end to all the aspirations and hopes which it has kindled in the hearts of the Muhammadans of East Bengal.

In conclusion he emphatically avows that the undoing of the partition will be a foolish and serious mistake.

AL BASHIR, 11th August 1908.

The partition of Bengal.

10. The editor of *Al Bashir* (Etawah), in the issue of the 11th August, expresses his astonishment that Lord Morley and Lord Curzon are now throwing the responsibility of the partition of Bengal upon each other and remarks that such conduct on the part of such responsible and high authorities will simply fan the flame of unrest in India.

SAHIFA, 5th August 1908.

Muhammadans and the Government.

11. A Muhammadan correspondent of the *Sahifa* (Bijnor), in the issue of the 5th August, remarks that the Muhammadan community has always been and ever will be loyal and devoted to the British Government but that it does not meet with the full measure of patronage it deserves at the hands of its rulers.

He entirely disassociates his co-religionists from having any sympathy with the Congress and the present disloyal, insolent and lawless conduct of the Hindus, whom he holds, one and all, responsible for the existing unrest and chaotic state of affairs in the country.

He further remarks that Maulvi Liyaqat Husain, Saiyid Haidar Raza and such persons, are not the representatives of the Muhammadan community and consequently their imprudent conduct cannot be attributed to the entire Musalman community, which strongly condemns their actions and emphatically disowns them.

He points out that the conduct of the Hindus towards Muhammadans has invariably been very treacherous, and that accordingly it is impossible that the latter will ever have the least sympathy with their opponents.

In conclusion he eulogizes the late Sir Saiyid for his prudence in warning his co-religionists against associating themselves with the Congress from the very outset.

MUSAFIR, 8th August 1908.

Hindus and Musalmans.

12. The *Musáfir* (Agra), of the 8th August, contains an article entitled "The Lion and the She-goat on the Same Bank", of which the following is a literal translation :—

"The reason why the Hindus up to this time felt a pride in the British Government was because 'the lion and the she-goat used to drink water at the same bank,' and the weak as well as the strong were looked upon with the same eye, as far as justice was concerned. But since the day Sir B. Fuller gave the Muhammadans the title of being his 'favourite wife' the Hindus have become involved in difficulties (and) the 'favourite wife' has grown so impudent (*lit.* sits upon the head of the Government) that she will not miss even the slightest opportunity to ruin and to wound the feelings of the Hindus. The Hindus are in a sad plight, for neither does the Government protect them [against the Muhammadans (?)] nor does it suffer them to act in their own defence.

And the result of this (the neglect of the Hindus by the Government) is that now-a-days the Muhammadans seek to wound the feelings of the Hindus in every way.

It is worth while to consider that the bawdy comic paper, the *Wahabi* (Amritsar), in the issue of the 31st July, in a discussion on the *Mirzayees*, remarks : 'these people (the *Mirzayees*) are as ignorant of the Quran as a Brahman is of [the taste (?)] of beef.'

It must be remembered that had a Hindu newspaper given provocation in this manner, the editor would at once have been run in under section 153A., Indian Penal Code, but as it has been written by a Muhammadan journalist, nobody dares even so much as to stare him in the face (i.e. to call for an explanation from him).

Under these circumstances, we solemnly appeal, in the name of justice, to the British nation for God's sake to stick to their former policy in all such matters so that the Hindus may not lose all faith in them.

We do not mean that the foul-mouthed *Wahabi* should be punished for making this remark, but we wish to say that if such writing is permissible by law, Hindus should not be called upon to answer for their conduct when they return tit for tat so that the British rule in India may gain a still stronger footing in the country and be praised by all."

Sedition in pebbles.

13. The *Indian People* (Allahabad), of the 9th August, has the following :— INDIAN PEOPLE, 9th August 1908.

"The Duke in the forest of Arden found tongues in trees, books in the running brooks, sermons in stones and good in everything. Life and time have changed very much since then, and persons in authority are now finding the very opposite of good in everything. Pebbles seem to be the latest craze, and the idea seems to be that bombs may be made of them or they may be used in their crude and nude state of nature as dangerous missiles for dashing out the brains of the inoffensive *Feringhee*. After the Kankinara outrage, a pandit of the old class was arrested at Bhatpara because some pebbles were found in his house. He had been spending a holiday at Monghyr, it was said, and he had picked them up there. Now, why should a student of Indian metaphysics go out of his way to pick up stones? Stones and metaphysics do not go well together, for it was by kicking at a stone that Doctor Samuel Johnson claimed to have demolished Berkeley's idealism. The police naturally saw an esoteric meaning in this collection of pebbles and *challaned* the expounder of Yog philosophy at Bhatpara. The police at Delhi and Agra were not slow to take up the trail. A teacher of mathematics of the modern school had been spending his holiday at Hardwar and his wife and children had collected some pebbles. The detectives took up the scent at once, and the student of calculus and quaternions was stopped at the Delhi railway station where his entire personal luggage was thoroughly ransacked. No seditious literature was forthcoming, no chemicals or récipes for the manufacture of explosives. But there were the pebbles. The police dared not touch them, so after a weary and vexatious detention for several hours he was let go. The secret however was too precious to be kept to themselves; so the police at Agra was informed of this remarkable discovery. And then the Commissioner of the Agra division, who apparently has time to spare, embarked upon an inquiry as to the connection between pebbles and mathematics and politics. We are not surprised to learn that with the sedition-hunters pebbles have proved hard nuts to crack. If English proverbs may be relied upon, one inference however seems permissible—those who are suspected of an intention to throw stones do not live in glass houses. Some of our readers will probably be able to recollect how Babu Surendra Nath Benerjea got into trouble over some sacred pebbles which Mr. Justice Norris of the Calcutta High Court wanted to view at close quarters. Some of these pebbles seem to exercise a strange fascination over the ordinary Hindu mind. There is a popular saying current in or near Jubbulpore that every pebble on the Narmada bank is Shiva Shanker. It is time that Hindus should be warned that Shiva Shanker is the god of destruction, and even in his pebbly form he should in future be left to repose at a respectful distance."

Suspects.

14. The following is an extract from an article in the *Indian People* (Allahabad), of the 9th August, entitled "Wanted: An Official List of Suspects" :— INDIAN PEOPLE, 9th August 1908.

"It seems desirable therefore for reassuring the public mind and putting an end to perplexing anxiety and uneasiness, that an official list of suspects should be openly notified. This will not be a novel procedure and without precedent. In Europe at one time black marks used to be put upon houses infected with plague. Public weal requires that the black dot marking a political criminal or even a political suspect in India should not be confined to confidential official registers. It is in the interests both of the governor and the governed that the disease should not spread. But how can the latter co-operate with the former in stamping out the curse of sedition unless and until they are placed in full possession of facts?"

ADVOCATE, 9th August 1908.

Sedition.

15. The *Advocate* (Lucknow), of the 9th August, referring to the fact that there were no demonstrations in courts in favour of men charged with sedition in these provinces, remarks :—

"But what does the incident mentioned by the Sessions Judge of Aligarh and the fact that Shanti Narain during his trial at Allahabad had few sympathisers in the Court demonstrate ? They prove what no resolutions of public meetings and no speeches can prove, namely that there is no sedition in these provinces, that people have no sympathy with men who use violent language and that the sedition-monger cannot expect any support from the people. Under these circumstances their number can never be large and these men cannot cause any inconvenience to the administration."

AL BASHIR, 11th August 1908.

Causes of unrest during the year 1907-8.

16. In continuation of his article entitled "The Causes of Unrest During the Year 1907-8" (vide paragraph 27, Selections No. 32, current), the editor of *Al Bashir* (Etawah), in the issue of the 11th August, remarks that the chief cause that may be assigned to the outbreak of the Sepoy Mutiny of 1857, was the introduction of the greased cartridges which required to be bitten before they could be used.

He further remarks that the atrocious and outrageous conduct of the sepoys and their sudden rising to arms not only against the English but also against all the Christians in the country, was due to blind rashness and religious fanaticism.

In conclusion, he points out that all the rebels reached Dehli and hailed Bahadur Shah as their king, but he did not sympathise with the sepoys in their rebellion against the English.

INDIAN PEOPLE, 9th August 1908.

The Bengal appeal.

17. The *Indian People* (Allahabad), of the 9th August, referring to the loyal manifesto recently issued by the Bengal leaders, remarks that it is a very different document from the trembling protestations of loyalty and denouncement of anarchism that have been lately thrust upon the Government and the people.

"In spirit, in language and in sentiment this appeal is wholly admirable and ought to produce an excellent effect. All sensible and self-respecting people throughout the country will desire to be associated with this appeal."

INDIAN PEOPLE, 13th August 1908.

Imperial Legislative Council.

18. The *Indian People* (Allahabad), of the 13th August, while referring to the election of the Hon'ble the Raja of Mahmudabad as a member of the Imperial Legislative Council, remarks :—

"We are told he knows English and is thus to be preferred to another natural leader who might possibly have gone to the Supreme Council without the qualification. Well, people may derive some solace from it, but did not some of his immediate predecessors also know English ? This, however, is beside the mark in these days when ignorance is bliss and it is folly to be wise. What will the newly elected member do in the Council ? Nobody can foretell, and we are not prepared to judge him harshly in anticipation. In these days of experiments of all sorts, we should not feel impatient if one more experiment is to be tried. For one thing it ought to strike every one what a happy family our non-official members are. No envy, no jealousy, no rivalry, no emulation disturbs the even tenor of their course, and they distribute their favours *evenly* among themselves. True, there are some naughty fellows, too, among them, but they are not powerful and cannot assert themselves. And it is no concern of the outside public that those of its members who are popular favourites get less than they should get, and that others get more than their deserts. Well, that is a private matter and the sanctity of family life must ever be supreme. Another feature of this family which will strike some people is that differences of creed of individuals do not prevent them from working in harmony. Those of them that are Hindus vote for Muhammadans and those that are Muhammadans vote for Hindus. But this will not bring faith to the critics that sit at Aligarh or the sceptics up above at Simla. Merit or no merit each one must have a fair chance, and the less meritorious you are the more chances you have. That seems to be the motto written over the portals of this family."

19. The editor of *Al Bashir* (Etawah), in the issue of the 11th August, expresses it as his opinion that the main cause of the fraças at the Surat Congress was this bomb conspiracy which has hitherto been a mystery and has baffled the attempts of many wise men who have tried to solve it. AL BASHIR, 11th August 1908.

Alleged cause for the quarrel in the Surat Congress.

He is of opinion that the quarrel arose as the Moderate and the Extremist parties could not amicably agree regarding bomb throwing.

In conclusion, he expresses his opinion that the Moderate leaders also had a knowledge of the existence of the conspiracy, but it appears to be very strange that they did not give the least information to the Government that there was such a conspiracy on foot.

20. The editor of the *Riyáz-ul-Akhbár* (Lucknow), in the issue of the 4th August, eulogizes Nawab Viqar-ul-Mulk for his prudent policy in allowing the students of the Muhammadan Anglo-Oriental College to discuss politics in the Union Club and to freely give expression to their opinions on the topics of the day. RIYAZ-UL-AKHBAR, 4th August 1908.

Muhammadan Anglo-Oriental College students and politics.

He remarks that it is useless to grapple with the feelings struggling in the minds of students. It is sufficient to allow them a free and unobstructed flow, taking at the same time due care to read them thoroughly and correct them, where necessary, so that young and inexperienced speakers may not be led away from the proper course by unhealthy enthusiasm which young men naturally possess in abundance.

The Nawab has hit upon the right course of action and his move is in the right direction.

21. A correspondent of the *Sahifa* (Bijnor), in the issue of the 5th August, writes that the partition of Bengal can in no way be regarded as the cause of the existing unrest in the country. The flame of disaffection was present in the country previous to the partition which has only fanned it into a blaze of alarming proportions. SAHIFA, 5th August 1908.

Sir B. Fuller's policy.

He approves of the prudent and well-thought-of policy of Sir B. Fuller, the late Lieutenant Governor of Eastern Bengal, and regrets his compulsory resignation.

In conclusion, he remarks that had the Government been a bit wiser and given due consideration to the policy of Sir B. Fuller, it would have easily avoided the necessity for adopting the present repressive measures which are the source of anxiety to itself and of trouble to the people.

22. The editor of the *Indian People* (Allahabad), writing in the issue of the 9th August, under the heading "Fuller the Foul-mouthed," remarks :— INDIAN PEOPLE, 9th August 1908.

Sir B. Fuller.

"If after having fallen foul of the Government he had abused the political leaders of India, the mischief would not have been great, for they, like the Government, are fair game. Indian students have been accused of very many things, but no one has yet dared to insinuate that as a class they are depraved and immoral, or that they lodge in prostitutes' houses. We shudder to think the use that will be made of these maliciously false words to inflame the minds of students all over the country and incite them against the Government and Europeans. We can distinguish between a calumniator and a critic; we know that Sir Bampfylde Fuller's view is not shared by other officials or ex-officials, that he is hardly responsible for what he writes, so bitter is the grievance that he nourishes against the Government and the people of this country; but students will not make that distinction and will be encouraged not to make any distinction. The law is powerless to touch him but if any man can be held guilty of a direct incentive to violence, it is the first Lieutenant Governor of Eastern Bengal who has so outrageously libelled the students of India."

23. The *Indian People* (Allahabad), of the 13th August, referring to the insinuations made against Indian students by Sir B. Fuller, remarks :— INDIAN PEOPLE, 13th August 1908.

Indian students and Sir B. Fuller.

"Without disputing the charges brought against Indian students of to-day, that they meddle with politics and are not respectful to authority, it would be wrong

to deny that they have displayed remarkable powers of organization, sacrifice and willing service without hope or desire of reward. The much maligned National Volunteers did such excellent work on the occasion of the *Ardhoday yog* and other religious fairs that even the Lieutenant Governor of Bengal cheerfully admitted it. They worked and slaved for days together, rescuing women and children, finding lost parties, ministering to them in illness and looking to their comforts. Was there a single complaint that any of these young men had forgotten himself, or had been rude to any woman? Their physical training is such that they can endure a great deal of fatigue. Morally and physically the Indian student of to-day is superior to the student of ten years ago. And intellectually there has been no decline. The only thing is that in physical culture, the growth of organization, and the development of a national institution the authorities apprehend a danger to the present rule, or, in plain words, all these young men will become revolutionists. Had there been no question of a foreign Government these young men would have been heartily admired. There was a time when educated men all over the country wanted to be enrolled as volunteers. If the offer had been accepted and the Government had proceeded in the spirit of confidence that such a step implied, the rulers and the ruled would not have drifted as far apart as they have done. But it was declined and the policy of suspicion became confirmed."

MUSAFIR, 8th August 1908.

The *Arya Samaj* and politics.

24. The editor of the *Musáfir* (Agra), in the issue of the 8th August, writes that the avowed mission of the *Arya Samaj* is to spread the teachings of the *Vedas* throughout the four corners of the world and that it has nothing to do with politics. But the Muhammadan factor in the police, in order to feed its religious grudge, spares no pains to accuse the *Árya Samaj* as an organized political body.

He advises the *Árya Samajists* never to lose heart or be confused but to keep up a brave heart and to manfully face the tide of opposition to their noble mission until it ebbs and there remains nothing to oppose them.

In conclusion, he prays the Government not to be misled by the false rumours so ruthlessly levelled against the *Árya Samaj* by its opponents.

JEDD-O-JEHAD, 3rd and 10th August 1908.

Conviction of Mr. Tilak.

25. Referring to the conviction of Mr. Tilak and the riots that took place subsequently, the editor of the *Jedd-o-Jehad* (Shahabad, Hardoi), in the combined issue of the 3rd and 10th August, remarks that all these riots would have easily been avoided if, instead of convicting Mr. Tilak, Government had got rid of him from India by appointing him a member of the India Council.

CITIZEN, 13th August 1908.

Boycott.

26. The *Citizen* (Allahabad), of the 13th August, has the following remarks on boycott in an article entitled "Anniversary of the *Swadeshi* Movement":—

"We strongly urge, therefore, the repudiation not only of the name boycott but of the policy for which it really stands; and we repeat that, if advantage is taken of this anniversary, to impress upon all concerned that all forms of coercion must cease, the cause of *Swadeshi* will derive incalculable benefit, for it will part company with a disreputable associate which has brought disgrace upon an essentially good and patriotic movement. We may then hope to obtain a hearing for the sound economic doctrine that the best method of building up manufactures is not to create an artificial demand but to produce cheaper and better goods than those already offering. The *Indian Mirror* puts the case admirably. 'If we want to drive *Bideshi* goods from the Indian market,' it writes, 'we must have *Swadeshi* in their place. Mere exclusion of *Bideshi* goods does not help in the building of a *Swadeshi* market. None but a lunatic can imagine that he is going to foster indigenous industries by merely inveighing against foreign industries or destroying foreign articles to the accompaniment of national songs. True *Swadeshism* is, in short, noiseless and non-aggressive.' This view of *Swadeshi*, which we hold to be the only practicable conception, points to the conclusion that the great enterprise of restoring and extending an industrial India can only be carried out by the co-operation of the Government, the Anglo-Indian community and the people of the country. In this way alone can the necessary technical training, business experience and capital be obtained. That the Government are willing and anxious to

help needs no demonstration. The vigorous action of Sir John Hewett, the sympathetic speeches of the Lieutenant Governor of Burma, and of the Lieutenant Governor of Eastern Bengal, and the measures which Sir Andrew Fraser is adopting to establish a practical system of technical education all show that the authorities are prepared to meet *Swadeshi* half way. And when trained captains of industry are ready the capital which they will require will not long be lacking if the country is at peace and the good relations of all sections of the community promise that security which is necessary to financial confidence."

II.—Afghanistan and Trans-Frontier.

The frontier.

27. The *Sipáhi* (Cawnpore), for July, referring to the gun-running in the Persian Gulf, the participation of some Afghan soldiers in the Mohmand rising and the anti-British influence of Sirdar Nasrullah Khan at Kabul, remarks that perhaps in the near future the British Government will become implicated in a war with Afghanistan. The editor, however, is of opinion that as the Amir is a sensible man he will continue his policy of friendship towards England.

SIPAHI, July 1908.

III.—Native States.

The Mysore Press Law.

28. The following is an extract from the *Advocate* (Lucknow), of the 13th August :—

ADVOCATE, 13th August 1908.

"We have read with alarm the proceedings of the Mysore Legislative Council which has in one sitting introduced, considered and passed the Bill for the regulation of newspapers in that State. One wonders that not one non-official member raised a solitary voice of protest against the procedure, much less against the drastic provisions themselves. The Hon'ble Mr. Madhava Rao became the Draco of Mysore and passed, one should say, the most obnoxious measure at one sitting. The enactment is awfully comprehensive and simply outrageous in its provisions."

In a subsequent note the editor remarks that this repressive measure will give a free hand to European exploiters and there will be no one to oppose their doings, as the Maharaja is too weak to do so. He says that by this measure Mysore has furnished a model for further fettering the press in India.

IV.—Administration.

(a)—Judicial and Revenue.

Mr. Tilak's conviction.

29. The editor of the *Riyáz-ul-Akhbar* (Lucknow), in the issue of the 4th August, defends Mr. Tilak against the attacks made on him for not keeping his promise not to write seditious articles which he made to the Government when he was previously convicted of a similar offence, and remarks that the composition of the jury was such that the judgment in the case cannot in all fairness be regarded as impartial.

The editor expresses his regret at the disturbances and riots that took place in Bombay subsequent to the conviction of Mr. Tilak as they are calculated to make an unfavourable impression upon the Government.

He also regrets to note that the tone of some speakers at the meetings held to express sympathy with Mr. Tilak in his troubles was not very commendable, and remarks that the best and the most praiseworthy expression of sympathy was that given by Sufi Amba Parshad, Sardar Ajit Singh, Munshi Tulsi Ram Sewak, Mr. Amar Nath and Kedar Nath Sehgal, who renounced the world and devoted themselves to a life of rigorous asceticism.

RIYAZ-UL-AKHBAR, 4th August 1908.

Conviction of Mr. Tilak.

30. Referring to the conviction of Mr. Tilak and to the riots in Bombay subsequent to his conviction, the editor of the *Musáfir* (Agra), in the issue of the 8th August, remarks that the answer to the question whether the policy of the Government in sending Mr. Tilak to jail has restored peace and order in the country or has it made the gulf still wider between the rulers and the ruled, is self-evident, as the events that followed Mr. Tilak's conviction speak for themselves and need no comment.

MUSAFIR, 8th August 1908.

ADVOCATE, 9th August 1908.

The *Urdu-i-Mualla* case.

31. The *Advocate* (Lucknow), of the 9th August, referring to the conviction of Fazl-ul-Hassan, editor of the *Urdu-i-Mualla*, remarks that although the article in question was objectionable, it was not stronger than many articles of the same nature published in the Urdu press. Besides he had not received the customary warning on the occasion of his first transgression. The writer of the article was very leniently punished, and so Fazl-ul-Hassan, who simply published it in his magazine, ought to have been treated still more leniently.

HINDUSTANI, 12th August 1908.

The *Urdu-i-Mualla* case.

32. The *Hindustani* (Lucknow), of the 12th August, reproduces the comments of the *Advocate* (Lucknow), of the 9th August, on the *Urdu-i-Mualla* case.

ABHYUDAYA, 7th August 1908.

Sentences in sedition cases.

33. The *Abhyudaya* (Allahabad), of the 7th August, considers unduly heavy sentences such as those passed on Mr. Tilak and others in recent sedition cases to be very inadvisable, inasmuch as such severity embitters the feelings of the people against the Government and wins their sympathy for the accused, which is quite the reverse of the object of the Government in sanctioning prosecutions under sedition sections.

The editor expresses the opinion that Government suffers more by the infliction of such heavy sentences than those who are actually punished for writing the seditious articles that are made the basis of a prosecution. He does not mean that political offenders should not be punished at all but that they should be punished in proportion to their offences. In conclusion he says that appeals to High Courts in these cases will not result in the sentences being reduced very substantially unless the Government changes its present attitude in sedition cases in consideration of popular feeling.

INDIAN PEOPLE, 9th August 1908.

Abuse from the bench.

34. The *Indian People* (Allahabad), of the 9th August, has the following :—

"Only the other day, we are informed, a joint magistrate, of about five years' standing, referring to a (civilian) judge of about 15 years' standing, at Bareilly, said in open court to certain barristers and vakils who were engaged in arguing a case before him : '*yeh judgi nahin hai ki tum mari machli pathar par ghiste ho.*' We shall not presume to explain what this choice expression means, but surely a judicial officer ought to be able to control his tongue and his temper, and play the gentleman if he is not one."

ADVOCATE, 9th August 1908.

Crown prosecutors.

35. The *Advocate* (Lucknow), of the 9th August, referring to the large sums of money spent on Crown prosecutors, remarks :—

"To engage Counsel on Rs. 1,000 and Rs. 1,500 per diem to conduct these simple cases does not point to wisdom, and in one case at all events a new trial has been ordered by the High Court. One may be anxious to know how much money has thus been spent throughout India on such cases. The practice, untenable as it is on economic grounds, has to be condemned on other grounds as well. If Government Pleaders in even big towns are not entrusted with State cases of sufficient public importance, it means a slur on their ability and waste of public money on undeserved persons. In big towns at least Crown prosecutors should be competent enough to take charge of all cases, so that more Counsel may not be employed. When any case of such serious importance crops up in other towns one of these may easily be induced to go on extra payment which will surely be much less than what would be charged by an independent lawyer practicing in any High Court. To have a standing Counsel but not to put him in charge of any such important case shows want of confidence in his loyalty as well as his ability. It is an implied reflection which Government Pleaders have every right to resent."

MASHRIQ, 11th August 1908.

Political offenders.

36. The *Mashriq* (Gorakhpur), of the 11th August, referring to the refusal of bail to political offenders, remarks that in such cases Judges should be guided only by law and the principles of justice, and their judgments should be totally unbiassed.

ZUL QARNAIN, 7th August 1908.

Murder of a coolie at Delhi.

37. The *Zul Qarnain* (Budaun), of the 7th August, referring to the murder of a coolie by one Davis, a Eurasian, remarks that at this juncture, when the feelings between Europeans and Indians are highly strained, the Government should move very cautiously and decide the case after mature deliberation.

38. The *Oudh Akhbár* (Lucknow), of the 10th August, referring to the misunderstanding produced in India by the decision of cases by European Judges, in which one of the parties is an Indian and the other a European, remarks that it would be better if such cases were tried by a bench of judges consisting both of Europeans and Indians. **OUDH AKHBAR, 10th August 1908.**

Europeans and Indians.

39. The *Advocate* (Lucknow), of the 13th August, has the following comments on the introduction of the *panchayat* system in Patiala :— **ADVOCATE, 13th August 1908.**

Panchayats.

"The moral and material benefits that accrue from the system are enough to emphasise the need of immediate return to the old and ancient system that made every village a self-contained unit and rendered the administration of its public affairs smooth, inasmuch as it was independent of outside interference, though under the reasonable control of higher authorities. It really marks a lamentable want of statesmanship in the rulers in British India that Native States should set examples as to how to improve the administration so as to broadbase it on the willing allegiance and hearty support of the people."

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

40. The *Agra Akhbár*, of the 7th August, complains that the sanitary condition of Nai Basti, Agra, is quite deplorable and that people find it very difficult to walk through the streets in that quarter at night. The municipality, on being appealed to, replied that the streets would be metalled at an early date, but nothing has yet been done. **AGRA AKHBAR, 7th August 1908.**

The Agra Municipality.

The editor complains that Mr. Rogers, the Secretary, seldom leaves the Club premises, and that his substitute, Mr. Mellis, is too busy to inspect the dirty lanes of the city.

41. Referring to the inconvenience caused to women in Agra in taking water from the same stand-posts as the men, the *Nasim-i-Agra*, of the 7th August, remarks that it is entirely repugnant to the moral sense of Indians and against their customs to allow their women to mix freely with other men, and suggests the desirability of allotting separate stand-posts exclusively for women. **NASIM-I-AGRA, 7th August 1908.**

Agra water-posts.

42. A correspondent in the *Cawnpore Gazette*, of the 8th August, complains of the unsanitary and dirty condition of the lanes and streets, as well as of some of the roads in Cawnpore city, and points out the desirability of metalling all *kachcha* lanes and streets and of providing them with proper drains. He also complains that dirt and nightsoil from the railway station are thrown into the canal which should be stopped at once in the interest of public health. **CAWNPORE GAZETTE, 8th August 1908.**

The unsanitary condition of Cawnpore.

43. While complaining that most of the roads and thoroughfares in Shahabad become quite impassable in the rainy season, the editor of the *Jedd-o-Jehad* (Shahabad, Hardoi), in the combined issue of the 3rd and 10th August, asks the Shahabad Municipal Board to consider what an inconvenience this is to the public and to make arrangements for the drainage of all roads within municipal limits. **JEDD-O-JEHAD, 3rd and 10th August 1908.**

The Shahabad Municipality.

44. The *Hindustani* (Lucknow), of the 12th August, reproduces the comments of the *Advocate* (Lucknow), of the 6th August, on the sanitation of Act XX Towns. (Vide paragraph 43, Selections No. 32.) **HINDUSTANI, 12th August 1908.**

Sanitation of Act XX Towns.

45. A correspondent writing to the *Hindustani* (Lucknow), of the 12th August, complains that the Lucknow Municipality is going to impose a duty on country-made sugar, and says that sugar is not an article of luxury, but is one of the necessities of life, and besides a duty imposed on country-made sugar would give an impetus to German bounty-fed sugar. **HINDUSTANI, 12th August 1908.**

Sugar duty in the Lucknow Municipality.

(e)—Education.

EDUCATIONAL MAGAZINE, July 1908.

The Raja of Bhinga.

46. The *Educational Magazine* (Ghazipur), for July, referring to the Raja of Bhinga's munificent gift of ten lakhs of rupees for a Rajput school, remarks that it would have been well if the Raja had devoted this sum to the raising of the Kshattriya school at Agra to the status of a college. The editor condemns the exclusive policy of the Raja in excluding Kayasthas, Jats, &c., from the benefits of his gift and thinks that the vow of loyalty which the Raja has made binding on all students of his school will not be understood by little boys.

EDUCATIONAL MAGAZINE, July 1908.

Female education.

47. A correspondent of the *Educational Magazine* (Ghazipur), for July, notes with satisfaction the appointment of paid governnesses to visit *zenanas* and teach grown-up women and girls.

In a subsequent note he advises the Government to instruct its inspecting officers and members of the District Board, who visit girls' schools, to distribute sweetmeats and other prizes among the scholars.

ZUL QARNAIN, 7th August 1908.

High education.

48. The *Zul Qarnain* (Budaun), of the 7th August, referring to the complaints that many colleges are refusing to admit students on the plea of the want of room in boarding-houses and the inability of a single professor to give attention to each individual in an inordinately large class of students, advises the Government to increase the staffs of its colleges, as the public of these provinces are not prepared to supplement the efforts of the Government. The editor takes the leaders of the day to task for always crying "politics" and remaining indifferent to educational problems.

RAHBAR, 7th August 1908.

Defects in the present system of education.

49. A correspondent of the *Rahbar* (Moradabad), in the issue of the 7th August, declares that the main source of the existing troubles and unrest in India is the defective system of education in vogue in the country, which is void of all religious teaching.

He urges the necessity of religious education in India and recommends the education of Indians on the lines of the Kangri Gurukul.

SHAHNA-I-HIND, 8th August 1908.

Decay of Hinduism and Hindu literature.

50. Reproducing the full text of an article in the *Panjabee* (Lahore), entitled "The Influence of English Education on the Hindu Religion and Hindu Literature", the editor of the *Shahna-i-Hind* (Meerut), in the issue of the 8th August, emphatically refutes the arguments advanced by the *Panjabee* and remarks that English education has in no way been the cause of the decay of Hindu literature. It is the Hindus' own fault, as Government has in no way obstructed the course of Hindu literature but has, on the other hand, encouraged it by opening oriental institutions and the Hindus are quite at liberty to encourage the growth and development of their own literature.

MASHRIQ, 11th August 1908.

Schools.

51. The *Mashriq* (Gorakhpur), of the 11th August, draws the attention of His Honour the Lieutenant Governor to the recent circular of the Educational department restricting the number of students in schools, and remarks that the circular will have a very disastrous effect on educational progress in these provinces. The editor urges those who are philanthropic to open private schools in all important towns.

HINDUSTANI, 12th August 1908.

Jubilee High School, Gorakhpur.

52. A Gorakhpur correspondent of the *Hindustani* (Lucknow), of the 12th August, complains that the Director of Public Instruction has ordered that the names of a large number of students be struck off from the rolls of the Jubilee High School, Gorakhpur, on the plea of want of room and the weakness of the staff. He thinks that instead of doing this it would be more advisable to strengthen the staff and to extend the class rooms.

ADVOCATE, 13th August 1908.

The School-Leaving Certificate Examination.

53. The *Advocate* (Lucknow), of the 13th August, while referring to the abolition of Matriculation classes in several schools, especially the Jubilee High School, Lucknow, and to students being compelled to take up the School-Leaving Certificate Examination courses, remarks :—

"These high-handed proceedings on the part of the department have caused a deal of dissatisfaction and we think the Director should take early steps to remove

it. We do not wish to say a word against the School-Leaving Certificate Course itself. Personally we are not enamoured of it. There are parents who for good reasons do not wish that their boys should give it preference to the Matriculation Course. Why should they be forced to make changes in the education of their boys against their will? Such compulsion, we must say, leads people to talk unsavoury things about the intentions of the Government. The air is thick with all sorts of suspicious rumours. Nobody can accuse Sir John Hewett's Government of being inimical to the spread of higher education. Then, why should the Education department act in a manner as to give a handle to dissatisfied people to attribute motives to the Government, which we know have no foundation, but which are readily believed in owing to unreasonable actions on the part of subordinates?

It is not yet too late to remove this unnecessary excitement which has been created in the minds of students and their guardians. Wherever arrangements for teaching the School-Leaving Certificate Course have been made, arrangements for teaching the Matriculation Course should continue and the students should be left free to choose the course which they or their guardians approve of."

The School-Leaving Certificate Examination.

54. The *Hindustani* (Lucknow), of the 12th August, complains that in some schools, especially the Jubilee High School, Lucknow, students are being compelled to take up the School-Leaving Certificate Examination courses, although many of them would like to go up for the Entrance Examination. The editor says that he is informed that this is done by the order of the higher authorities.

HINDUSTANI, 12th August 1908.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

Sepoys.

55. The *Sipáhi* (Cawnpore), for July, congratulates the recipients of the honours and medals on the conclusion of the Zakka-khel and Mohmand wars and urges the sepoys to have no regard for their lives in the service of their country and their king.

SIPAHI, July 1908.

Indian poverty.

56. The *Educational Magazine* (Ghazipur), for July, notes with regret that much of the wealth of this country is either sunk in jewellery or is being hoarded up. The writer advises the people to invest their money in recuperative industrial works and thus enrich their country.

EDUCATIONAL MAGAZINE, July 1908.

Rumoured prosecution of some newspapers in the Punjab.

57. Referring to the rumour that the Punjab Government is shortly going to prosecute the editors of the *Jhang Sial* (Jhang), the *Aftáb* (Delhi), the *Hitkári* and the *Hindustán* (Lahore), for publishing seditious articles, the *Riyáz-ul-Akhbár* (Lucknow), of the 4th August, advises the Government to warn them for the present and to prosecute them if this warning fails to have any effect.

RIYAZ-UL-AKHBAR, 4th August 1908.

Public service.

58. In a leading article, the editor of the *Nasir-ul-Akhbár* (Meerut), in the issue of the 5th August, makes the following complaints:—

NASIR-UL-AKHBAR, 5th August 1908.

"(1) That litigation in all courts has now become so very expensive that poor men dare not pray for justice while the rich crush them with impunity.

(2) That some officers frequently transfer low-paid office hands to distant places and replace them by their own *protegés* to the great inconvenience of the former.

(3) That in some offices men of the same caste preponderate and form a clique and do what they like without the least fear.

(4) That sometimes the responsible offices of tahsildar or naib tahsildar are given to vain, inexperienced and arrogant young men who unscrupulously terrorize over their subordinates.

(5) That the salary of naib tahsildars is not sufficient for them to live decently and keep up their position as officers."

ABHYUDAYA, 7th August 1908.

59. The *Abhyudaya* (Allahabad), of the 7th August, says that the *Swadeshi* movement is concerned more with religion than with politics, inasmuch as Indians who follow the *Swadeshi* cult save their poorer brethren from starvation by providing them with a means of subsistence. The editor urges the public not to be afraid of Government in using *Swadeshi* goods, as it is in no way opposed to their doing so. He thinks that they should bring it to the notice of Government if any ill-informed officials interfere with their actions in the promotion of this movement.

The *Swadeshi* movement.

ZUL QARNAIN, 7th August 1908.

60. The *Zul Qarnain* (Budaun), of the 7th August, referring to the murderous assault at Pandharpur on Miss Steele, a Lady Missionary, remarks that her assailants should be severely dealt with, and the Government should, in the interests of law and order, show them no mercy.

Assault on a Lady Missionary.

ADVOCATE, 13th August 1908.

61. The *Advocate* (Lucknow), of the 13th August, referring to the useful work done in the East Indian Railway Carriage and Wagon department in educating young men for technical pursuits, asks the Government to throw these workshops open to all classes of people and establish others on the same lines.

The utility of workshops.

V.—Legislation.

Nil.

VI.—Railway.

AGRA AKHBAR, 7th August 1908.

62. A correspondent of the *Agra Akhbár*, of the 7th August, complains that during the Kailash Mela, held near Agra, passengers experienced great difficulty in going to the place by rail, as the accommodation in the trains was very poor and people were packed up in goods wagons, horse boxes, &c., like beasts. It very often happened that they were dragged down from carriages by force by railway employés and thereby got hurt.

Railways.

He prays that the Government will do something to remove this shameful state of things.

VII.—Post Office.

ZUL QARNAIN, 7th August 1908.

63. The *Zul Qarnain* (Budaun), of the 7th August, referring to the rumour that the Government is contemplating the abolition of the deferred class of telegrams, remarks that it would be better if the Government could see its way towards strengthening the telegraph staff. The editor is afraid that this measure will cause inconvenience to the public, and will affect the income derived by the Government from the department.

Telegraph.

VIII.—Native Societies and Religious and Social matters.

JAIN GAZETTE, 8th August 1908.

64. A correspondent in the *Jain Gazette* (Deoband), of the 8th August, dwells on the utility of cows to mankind and makes an appeal to all the Hindus to take steps to prevent their slaughter at the hands of butchers.

Protection of cows.

JAIN GAZETTE, 8th August 1908.

65. A correspondent in the *Jain Gazette* (Deoband), of the 8th August, says that the Parasnath Hill is not the private property of the Raja of Palgaon and that if he thinks it is he should produce documents to support his claim and prove that he does not hold it in trust from the entire Jain community. He urges his co-religionists not to relax their efforts for the protection of their sacred hill until it is decided that bungalows will not be built on it even after the release of the estate of the Raja from the Court of Wards.

The Parasnath Hill.

IX.—Miscellaneous.

Saiyid Haidar Raza at Nagpur.

66. The Nagpur correspondent of the *Rohilkhand Gazette* (Bareilly), of the 8th August, emphatically contradicts the highly coloured reports in the *Bengali* about the reception of Saiyid Haidar Raza by the Musalmans of Nagpur. He says that no Musalman ladies or gentlemen kissed his feet or took a vow to refrain from using foreignmade articles. He moreover says that the Musalmans did not take any part in the demonstrations in honour of Mr. Tilak.

ROHILKHAND GAZETTE, 8th August 1908.

NAINI TAL:
The 14th August 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a)—Foreign.

1. The *Oudh Akhbár* (Lucknow), of the 17th August, says that the political future of Persia is still shrouded in mystery. The internal affairs are to-day as unsatisfactory as they ever were before. The Shah, the ministers and the parliament are still at variance. To add to the complexity of the situation the Anglo-Russian Convention is still there with all its possibilities of commercial and political dangers to Persia. Let us see, says the editor, how it all ends.

OUDH AKHBAR, 17th August 1908.

The Persian crisis.

2. Referring to the grant of a constitution to Turkey, the *Oudh Akhbár* (Lucknow), of the 18th August, remarks that this is due to the Sultan's recognition of the spirit of the age. But the cause for anxiety lies in the fact that it is very possible that his successor, like the successor of the Shah, may set his face against the constitution, and then the terrible scenes of Persia will be repeated in Turkey once again. This, says the editor, is quite possible, for he believes that nationalism and patriotism have not inspired the Muhammadans to the extent that they ought to have done.

OUDH AKHBAR, 18th August 1908.

The Persian and the Turkish constitution.

3. Referring to the affairs of Turkey, the *Mashriq* (Gorakhpur), of the 18th August, remarks that if Sir Edward Grey's policy is allowed to continue unhampered by the machinations of mischievous persons, the relations between Turkey and England will become much more friendly. But England should try to help the Sultan in suppressing the mischievous elements in the same way as she compelled him to grant reforms.

MASHRIQ, 18th August 1908.

Turkey and England.

(b)—Home.

4. Referring to the visit of His Honour the Lieutenant Governor to Agra and to the speech he delivered on that occasion, the *Mufid-i-Ám* (Agra), of the 10th August, makes the following comments :—

MUFID-I-AM, 10th August 1908.

His Honour the Lieutenant Governor's visit to Agra.

"The speech had a highly palliative effect on the mind of the public and it is to be hoped that every one will now come to think that the punishment meted out to the sedition-mongers was just the thing required."

The editor agrees with His Honour in holding it a mistake on the part of the citizens that they failed to report the movements of Hoti Lal to the authorities. He however hopes that such mistakes will not be repeated in future.

5. Referring to His Honour the Lieutenant Governor's speech at Allahabad, the *Zul Qarnain* (Budaun), of the 14th August, says that the anarchist movement and seditious propaganda should be thoroughly discouraged as they bring calamity in their train. Every good citizen should help the Government in eradicating the seed of sedition and anarchism from these provinces even though to do so may be irksome and dangerous at times.

ZUL QARNAIN, 14th August 1908.

His Honour's Allahabad speech.

6. The *Árya Mitra* (Agra), of the 16th August, reproduces His Honour's speech at Agra and remarks that his sentiments are very high and noble and that every Indian should feel it to be his primary duty to co-operate with the Government in banishing sedition and anarchy from the country.

ARYA MITRA, 16th August 1908.

His Honour at Agra.

7. Referring to the proposal made in Madras to hold annual dinners for the promotion of ideas of loyalty to the Crown, the *Zul Qarnain* (Budaun), of the 14th August, remarks that this is a move in the right direction and that the proposal should be taken up by the other provinces of India also.

ZUL QARNAIN, 14th August 1908.

Loyal dinners.

8. Referring to the letter regarding the loyalty of the Bengalis of the United Provinces sent by Babu Beni Madhava Ghosh, Vakil of the Allahabad High Court, to His Honour the Lieutenant Governor, the *Zul Qarnain* (Budaun), of the 14th August, doubts if the sentiments expressed in the letter are genuine. They may be the real feelings

ZUL QARNAIN, 14th August 1908.

The United Provinces Bengalis and their loyalty.

of Babu Beni Madhava Ghosh, but surely he cannot be responsible for his fellow countrymen whose relations with Bengal do not preclude the possibility of their coming into touch with undesirable politics of the Bengali type.

INDIAN PEOPLE, 16th August 1908.

Professions of loyalty.

9. Under the heading "The Cauldron of Loyalty", the editor of the *Indian People* (Allahabad), in the issue of the 16th August, referring to the emanations of loyalty from unexpected quarters that are being treated with all seriousness, remarks that the country is either loyal or it is not. If it is loyal, testimonials and professions of loyalty are superfluous; if it is not, mere professions of loyalty are useless. He says 'people who have been accustomed to a certain way of thinking are likely to adhere to it. The majority of thinking people have no notion whatever of undermining British rule. Attribute it to selfishness if you like and not to loyalty. Selfishness has a stronger hold on men than a mere sentiment of loyalty. What does a revolution in India mean? The overthrow of British rule, and after that—the deluge. For out of that chaos no cosmos can be evolved as all the constructive elements are absent. Every link in the chain of the Government is interlinked with the people, and cannot be snapped without first withdrawing the popular element. Look at the state of things squarely: on one side there is almost universal suspicion, on the other there is not the faintest intention of unsettling a settled order. Anarchism and revolutionary ideas stand apart. They have the fierceness of madness, and they can never be won over or conciliated. On one side is the immense majority of the population, high and low, on the other side is this newly hatched scheme of subversion and destruction. Whether this new party will grow, or whether it will die, does not depend on those who are on the side of law and order, but on the manner in which the administration of the country is conducted. This is fully recognized by English statesmen themselves and it is for them to settle the problem that faces them.'

He further adds 'the signs are not at all reassuring and there is reason to apprehend that the dissatisfaction among a section of the population is growing in intensity, though no open symptoms are visible. The real Moderates are anxiously waiting for a change in the course of affairs, and the introduction of measures which will turn the attention of people to active improvements and works of reform. The times are sadly out of joint and the future is full of perplexity, but there is very little hope that quieter times are coming, or that the unrest will be soon over.'

ALIGARH INSTITUTE GAZETTE, 12th August 1908.

The voice from Aligarh.

10. Under the marginally noted heading the *Aligarh Institute Gazette*, of the 12th August, has the following:—

"The *voice*—the mighty voice—which Sir Saiyid Ahmad raised against the Indian National Congress alienated the Muhammadan community from the political propaganda of that body. But the voice, whose echoe has continued up to this time, seems as if it is dying away now. We therefore take this opportunity to proclaim through our columns his message to his co-religionists once again:—

Sir Saiyid advised the Musalmans to remain loyal to the British Government to the last—for it was by so doing alone that their interests could be safeguarded. Do not listen, he said, to those who call you flatterers and hangers-on for you are none such: the British Government is necessary for the permanence of your national existence—and this alone ought to be your justification. Let others defame you if they like, but you should go on pursuing your own path heedless of what they may say or think of you. You should oppose any effort made to subvert the British Government for that effort really means your own annihilation. It is essential for you to be alive to your duty at this critical juncture when the waves of the anti-British agitatiom have at last begun to strike against the unimpressionable walls of Aligarh also.

The Muhammadans should be up now and helping the Government in every possible way. Their loyalty should not exist in theory alone but in practice also. Associations should now be formed to stop this anti-British agitation, and before any Musalman demands his right, he should see that the position of British Government is safe.

This is that voice from Aligarh which ought to revive the consciousness of duty in the minds of the Musalmans of India to-day."

The repressive measures.

11. While approving of the policy of Anglo-Indian officials in awarding long terms of imprisonment to political offenders, the editor of the *Riyáz-ul-Akhbár* (Lucknow), in the issue of the 12th August, advises the Government to refrain from taking repressive measures for sometime longer and see if the concessions that are shortly to be made to Indians by the Home Government improve the situation in India.

RIYAZ-UL-AKHBAR, 12th August 1908.

Musalmans and politics.

12. The *Oudh Akhbár* (Lucknow), of the 15th August, in reviewing an article in the *Aligarh Institute Gazette* by Nawab Mushtaq Husain headed "Students of the Aligarh College and Politics," remarks that the maintenance of British rule in India is the policy not only of the Musalmans but also of all sensible leaders of public opinion.

OUDH AKHBAR, 15th August 1908.

After quoting that portion of the article in which the Nawab Sahib does not see his way to agree with the demand of the Congress for the reduction of British troops and for the granting of representative government to Indians, the editor remarks that his argument cannot appeal to those who have closely followed the questions raised in the councils and the unsatisfactory answers given to them. At one time it is the fear of a Russian invasion which justifies the maintenance of a large number of troops in India, at another the danger is said to lie within the bounds of India herself.

As regards representative government, it seems that the Nawab Sahib is quite agreeable to it only if equal rights of representation are secured to the Muhammadan community.

However, says the editor, we welcome this new change and wait to see the result of the struggle for political rights.

Political agitation.

13. A correspondent writing to the *Agra Akhbár*, of the 14th August, remarks :—

AGRA AKHBAR, 14th August 1908.

"It is idle and mischievous to preach the doctrine of *Swaraj* in a country which can be most properly called the land of religious strifes and discords. If you want to further your political ends, you should, as a preliminary measure, send out your religious leaders to counteract the baneful effects of the preachings of your so-called 'leaders of public opinion' and to implant the following ideas into the minds of the public :—

(1) That the British Government is the most benevolent, the most righteous and the most just of all the Governments.
(2) That the drain due to commerce is natural if you hold the principle of free trade to be just.
(3) That a country and its wealth are the properties of Almighty God who confers them on whomsoever He likes.
(4) That India has been always ruled by foreigners and that therefore there should be no bitterness at its being now ruled by England.
(5) That Indians are not 'men of the sword', and never been so.
(6) That if India supplies food to the natives of other countries, it is simply doing the right thing; for to help its brethren and to relieve their sufferings is the duty of mankind.

If these ideas get hold of the mind of the public first, and if political rights are sought in the spirit of respectful submission afterwards, our objects can most easily be achieved."

Politics and the Indian population.

14. The *Rahbar* (Moradabad), of the 14th August, quotes the following from the *Madras Mail* :—

RAHBAR, 14th August 1908.

"The population of India may be divided into the five following heads :—

(1) Those that do not care for anything which does not directly concern them. Their number is 25 per cent.
(2) Fatalists who refer everything to the will of Providence. Their number is 50 per cent.
(3) Those that want to better their lot by the constitutional methods of petitioning and memorializing. These number 20 per cent.
(4) Those that do not see any utility in the policy of mere begging but adopt other unobjectionable methods of political regeneration. These number 4 per cent.
(5) Those whose policy is 'no mischief no gain.' These number 1 per cent.

The last mentioned class should be deported out of the country. The members of the fourth class should be given a chance to reform and to merge themselves with the third. Those of the first and second classes should be given education and thus raised to the level of the third."

The *Rahbar* recommends this proposal, which emanates from one of their own countrymen, to the consideration of the rulers of India.

ADVOCATE, 16th August 1908.

"Politics for Students."

15. Reviewing Mr. George S. Aurandale's article on "Indian Students and Politics" (vide paragraph 3, Selections No. 32), the editor of the *Advocate* (Lucknow), in the issue of the 16th August, says that "the question of the day, as far as the large body of students are concerned, is whether they should participate in any form of political agitation. On the face it will be conceded on all hands that revolutionary methods which of course appeal strongly to the young and untrained enthusiasm of students are best suited to bring ruin to themselves, their families and their country. As to agitation on constitutional lines, too, there are no two opinions about the rule that students are not to take any part except in attending public meetings held to discuss laws in force or bills about to be passed or measures needed for the public weal but yet neither on the Statute Book nor in contemplation. But all students have not the knowledge, much less the training, to understand anything about politics, and such of them should have absolutely nothing to do with political meetings or measures. But college students who have got some ideas about the system of administration in vogue, its machinery and its resources as well as difficulties have, on the other hand, every right to hear lectures in public and discuss politics in their debating clubs, more or less academically. This is because it goes without saying that agitation presupposes education, education as to the science and art of government, the condition and requirements of the people and the best way to secure their welfare through the Government in the country. Students in general, much less those in schools owing to their age and the development possible in that age, cannot be expected to have reached the stage when they are competent to form an independent judgment of their own on any problem of the day, much less therefore to criticise those of others."

He says that Mr. Aurandale's treatment of the relations between Indian students and politics differs from that of others who are as anxious as is our friend that students should not play with fire.

How to best prepare the coming generation to take an intelligent part in the work of their country's regeneration, the editor says, is the problem before the parents and guardians at home, and teachers and professors in schools and colleges. This means a deal of education, very necessary education, in political science, though not active participation in political agitation.

Referring to the course of study and training set forth by Mr. Aurandale, he says "here is a scheme that does not aim at the manufacture of loyalty by persistently harping on the benefits of British rule in season and out of season, but impresses on the student of politics the seriousness of the subject and gives him an idea as to what is meant by the service of the motherland in the political field."

ADVOCATE, 16th August 1908.

Indian youths.

16. Reviewing Sir B. Fuller's article entitled the "'Vision Splendid' of Indian Youth", published in the July number of the *Nineteenth Century and After*, the editor of the *Advocate* (Lucknow), in the issue of the 16th August, makes the following observations :—

"Every well-wisher of India and of the British Empire is at the present moment racking his brain to discover the causes of the present unrest in India and to suggest remedies for its removal. There are many causes which have conspired together to bring about the present unhappy state of affairs and the most potent of them is the vilification of our people—old as well as young—by men of the type of Sir Bampfylde Fuller. At a time when every right-thinking person is striving all his might and main to improve the relations between the Indians and the Europeans in this country by pouring oil over troubled waters, it is amazing to find a man who only the other day occupied the high position of a Lieutenant Governor of a province coming forward to malign and vilify youths with an utter disregard of truth and accuracy.

At a time when the Government of India is face to face with a crisis in this country, one of its former servants who even to-day is living comfortably on its

pension in England has rendered a signal disservice to it by sorely irritating the people of India."

He says that the article has been read in this country with feelings of rage and indignation and its effects, he is sorry to observe, will not soon pass off. The statements made by Sir B. Fuller are as audacious as they are untrue, and he gives a direct lie to them. This article, the editor says, will work an incalculable amount of mischief outside India, especially at the present moment when it is said Lord Morley is devising ways and means of bringing Indian students under greater control. He respectfully warns His Lordship against the venomous attacks that this disappointed Lieutenant Governor has levelled at the Indian students. He concludes his observations with the following remarks :—

"We admit some students of late have developed a tendency of insubordination. We deplore it as does every well-wisher of the students themselves. But let it be remembered that the vast majority of them are perfectly free from this contagion. They are not to be supposed to be rowdies in disguise. It will be an unwise policy to make the whole class suffer for the indiscretion or stupidity of some. It is by sympathy alone that you can reform an erring youngster. In matters of discipline the gentle means of persuasion is more effective than that of repression. We are afraid, in certain quarters the belief is entertained that restriction of their liberty of speech and action will turn them aside from the dangerous path which some of them are treading. We seriously question the wisdom and forethought of this policy. Such treatment may make them hypocrites but never good citizens. To fill their minds with bitterness at the most impressionable period of their lives will, in the long run, be productive of the greatest mischief to the Government as well as to the country itself. Discipline should be maintained, but they should be allowed to have legitimate freedom of speech and action. The moulding of the character of the youths of a country is a task of paramount importance and those responsible for it should proceed with care and caution."

"Politics for Students."

17. The *Hindustani* (Lucknow), of the 19th August, reproduces the remarks of the *Advocate* (Lucknow), of the 16th August, on "Politics for Students."

HINDUSTANI, 19th August 1908.

The Aligarh College and political education.

18. The *Advocate* (Lucknow), of the 20th August, has the following :—

ADVOCATE, 20th August 1908.

"SIR,—I support every word of the article published in the *Advocate* of the 6th instant under the marginally noted heading. Anti-Congress and anti-Hindu sermons, under the guise of political admonitions, given to the youths of the College and published in newspapers can have no other effect but that of spreading more ill-will between the two peoples of India who in my humble opinion can fraternize and ought to be made to fraternize by the pressure of their leaders on both people. I am also of the opinion that it shall prove fatal to the interest of the Aligarh College and very injurious to the interest of the Moslem community at large if the Aligarh party, on selfish motives, persists in keeping Aligarh the centre of political propaganda. The *habitation* of the Moslem League ought to be at any other place but Aligarh if the memory of the late leader of the Aligarh party is sacred to his followers. Certainly the political League and the College cannot go together. Sir Antony MacDonnell, when he was at the head of these provinces, laid down that rule and no one can deny that it was a sound rule.

LUCKNOW :
The 17th August 1908. } MASHIR H. KIDWAI."

British rule in India.

19. Referring to the difference of opinion regarding the effects of British rule in India, the *Oudh Akhbár* (Lucknow), of the 21st August, remarks that no one can deny that in some respects, at least, British rule has been a blessing to India. But at the same time, remarks the editor, the condition of the masses is not what it ought to be. The Government should adopt a more liberal policy and the people should be a bit more moderate in the demand of their rights. This, he says, would ensure the permanence of British rule in India and the prosperity of Indians.

OUDH AKHBAR, 21st August 1908.

The present situation in India.

20. A correspondent writing in the *Ánand* (Lucknow), in its issue of the 13th August, says that the present situation in the country is neither to the advantage of the Government nor to that of the people and that the present repressive policy of the Government does not appear to have succeeded in suppressing sedition in the country.

ANAND, 13th August 1908.

The Government should therefore proceed very carefully in framing its contemplated Press Law, for abuse of power will only intensify the already existing discontent in the country. He urges that before the promulgation of the new Press Law, Government will be well advised if it establishes a board of editors to exercise a wholesome check on the Indian press without interfering with its legitimate liberty. He thinks that such an arrangement would be more appreciated and at the same time would be more effective than the enactment of any fresh repressive press legislation.

KANNAUJ PUNCH, 15th August 1908.

Seditious movement.

21. Referring to the violent tone of the vernacular press, the *Kannauj Punch*, of the 15th August, remarks that the Government has been led to adopt repressive measures by the abuse of the rights of freedom of speech and of the liberty of the press.

INDIAN PEOPLE, 16th August 1908.

The Indian problem.

22. The *Indian People* (Allahabad), of the 16th August, has an article in which the writer, referring to the unrest and the discontent at the present time prevailing throughout India, says that before it is possible to appreciate the situation in India to-day it is necessary to correctly understand what "discontented" Indians really want. Do they seek a revolution or merely press for reform? Do they wish that the government of India by the British should come to an end and become a thing of the past, or do they desire that it should continue, purged of certain evils, the old order changing, giving place to the new, so that the principle of government may be in keeping with the spirit of the times? The aspirations of the discontented people of this country have not always been correctly apprehended. The Mutiny of 1857, it must be remembered, was an attempt at a revolution and it is extravagantly inaccurate to endeavour to find a paralled to the events of 1857 in the few anarchist and seditious outbursts which have latterly been a feature of Indian discontent. But when Government is called upon to grapple with a movement which though determined is peaceful, avoiding any resort to force then the question how the Government is to deal with it is not so easy to answer.

Between the Mutiny, therefore, and the movement now in progress, there can be no comparison. He says that in 1857 the aim was to effect a revolution by resort to force; at the present time the aim is to bring legitimate pressure to bear on the rulers so that they may themselves reform the mode of governing the country and concede privileges to the people which it is to their interest to withhold. A revolution, from the very purpose it has in view and the means which it employs, is at an end immediately the trial of strength between the Government and the Revolutionists is concluded. A movement for reform, on the other hand, inasmuch as it repudiates a resort to force, avoids any trial of strength, on the issue of which its existence could be made to depend. The success of a revolution depends on the force by which it is backed; the success of a movement for reform on the conviction and sincerity of those who identify themselves with the movement.

As it is impossible to destroy an honest and sincerely peaceful movement to secure reform by any mere repressive action on the part of the Government, how, he asks, should a Government act when it is actually called upon to combat a movement of this character? It is in answering this question that opinion seems to be widely divergent. There are some thinkers who are determined upon confounding a movement for reform with a revolution, and in seeking a solution of the Indian problem they can suggest only the adoption by the Government of these measures which would be most appropriate to put down an attempt at revolt. How futile however is the attempt to check the desire for reform by repressive measures is aptly illustrated by the history of the English church: the evil effects of such an attempt, if persistent, is writ large on the pages of English church history.

He says that it has also been suggested that the Government should permit the representatives of ancient Indian families to co-operate with it in putting an end to the prevailing *unrest* and *disorder*, but it is not from the representatives of ancient Indian families that the majority of the advocates of reform are recruited. The race of reformers constitutes a very different set of people and in the peaceful struggle for privileges and rights, they stand on a platform alone and apart from the rest of

the inhabitants of this country. As such they will have to be dealt with directly, not through the mediation of any other section of the Indian people.

The writer concludes by saying that whether the Government will see its way to enlist on its side the sympathy and co-operation of this section of the Indian people with its youthful vigour and boundless energy and liberal ideas and thus solve the Indian problem, or whether it will allow it to drift further and further away into an attitude less and less reconcileable with its principles, will be seen in the future.

Causes of unrest during the year 1907-8.

23. In continuation of his article entitled "The Causes of Unrest During the Year 1907-8" (vide paragraph 16, Selections No. 33, current), the editor of *Al Bashir* (Etawah), in the issue of the 18th August, remarks that after the Mutiny was over, Englishmen wreaked a terrible vengance upon Indians—a vengance which may be held justifiable from their point of view but which cannot be said to be in accordance with the laws of justice and fair play. Muhammadans were the chief object of this terrible retribution; their houses were demolished, their towns were devastated and they themselves were seen hanging on the gallows, and all this for the simple reason that the rebellious army was mainly composed of Muhammadans, and Bahadur Shah in the end chose to be the leader of it. This was why his sons were shot and their heads were presented to him in a basket. In the midst of their fury and rage, Englishmen did not pause to consider the chief causes of the Mutiny and the reasons which led Bahadur Shah to participate in it, but continued their terrible persecution with a ferocity which makes one shudder even at this day. In the heat of the moment the simple facts were overlooked. Maulvis were held responsible for the Mutiny, and its real causes were altogether lost sight of. Here the editor enumerates the causes, which he says were purely religious, based on a misunderstanding. He refers to the cartridge theory and says that the rumour regarding cartridges being greased with objectionable material was the root cause of all the troubles that arose. As to Bahadur Shah's and other Muhammadan raises' participation in the Mutiny, the editor remarks that it was due to the threats of physical violence which they could not but yield to.

AL BASHIR, 18th August 1908.

Appointment of an Indian to the Executive Council.

24. Referring to the resolution passed by a meeting of the Moslem League at Aligarh that the claims of Muhammadans should not be overlooked in the matter of the appointment of an Indian to the Executive Council, the *Abhyudaya* (Allahabad), of the 14th August, deprecates this uncalled-for appeal for racial representation, and urges that at least two Indians should be elected to the Council, and that the basis of selection should not be one of racial considerations but one of merit and popularity.

ABHYUDAYA, 14th August 1908.

The Punjab and its manliness.

25. Some newspapers of Bengal, says the *Rahbar* (Moradabad), of the 14th August, accounted for the prosecutions in the Punjab in the following way:—

"Bengal produces clerks but the Punjab produces soldiers. The latter should therefore be first of all prevented from catching the contagion of sedition."

This mode of thinking, says the *Rahbar*, can no longer be held justifiable, for plague and famine and some artificial causes also have so affected the Punjab that it can no longer claim a superiority over Bengal. Let us see, says the editor, if we can undo the mischief. If we cannot, misery is to be our lot.

RAHBAR, 14th August 1908.

Mr. Tilak and anarchism.

26. Referring to the card found in the possession of Mr. Tilak containing names of books on explosives, the *Kannauj Punch*, of the 15th August, remarks that even great men of Bengal and other provinces think that they can defy the Government successfully with their bombs. Mr. Tilak's explanation regarding the card, says the editor, is an example of the many excuses that a bad man can put forward.

KANNAUJ PUNCH, 15th August 1908.

Saiyid Haidar Raza.

27. Referring to the enthusiastic reception accorded to Saiyid Haidar Raza of Delhi by the Nagpur public, the *Tafrih* (Lucknow), of the 14th August, says that it is very possible that these demonstrations may prove dangerous to Saiyid Haidar Raza, for in these days it is no small matter for a patriotically-disposed person to express his ideas even though they may be loyal and unobjectionable.

TAFRIH, 14th August 1908.

KANNAUJ PUNCH, 15th August 1908.

Mr. Norton and an accused.

28. While deprecating the violent tone of the Bengalis, the *Kannauj Punch*, of the 15th August, writes :—

"A few days ago Mr. Norton received a card threatening him with violence and death. He had a conversation one day with some of the accused in the conspiracy cases. One of them said that his head would be severed from his body. Mr. Norton thereupon asked what fault he had committed. The accused then said that he was at the bottom of all these prosecutions. Mr. Norton remarked he would see if he could be successful (in sending them to jail). 'Just see if you remain alive till then' rejoined the accused. 'Thank you', said Mr. Norton, and went away smiling."

KANNAUJ PUNCH, 15th August 1908.

The Bombay riots.

29. While denouncing the riots that followed the conviction of Mr. Tilak in Bombay, the *Kannauj Punch*, of the 15th August, bewails the inauspicious moment that the partition of Bengal was inaugurated—a measure which has been followed by havoc of the most disastrous nature to India.

INDIAN PEOPLE, 16th August 1908.

A Principal and his doings.

30. The following is from the *Indian People* (Allahabad), of the 16th August :—

"The historian of our own times will perhaps describe the present situation as one full of surprises, for the desire of doing some *new* thing, like the Athenian desire of telling or hearing something new, is rather predominant. The contagion has spread to quarters which might have been expected to retain their immunity from it. The spectre of 'sedition' haunts the minds of level-headed college authorities. Newspapers have been placed under a ban, as will appear from the following rule issued by the head of one of the educational institutions here :—'Rule 3—No newspapers are allowed in the Library or in any part of the college buildings.' Perhaps the bacillus of sedition germinates faster within the precincts of a college than elsewhere. This is indeed news to us. We wish there had been some sense in the rule. Information has also reached us (we hope however that such is not the fact), that a certain section of students is admitted after considerable difficulty into the Muir Central College, and that, in fact, some have been peremptorily refused admission. This tells its own tale, but the premier college in the United Provinces might well have been above such sectarian prejudices. We have also heard that the treatment which the students receive at the hands of the head of the institution leaves much room for improvement. Of course, we cannot expect that men should come out from England to emulate a Dr. Arnold here, or that there will come a second Dr. Richardson or Principal Wordsworth to gladden the student world. But what we do expect is that teachers and heads of our public schools and colleges will act with caution and circumspection in dealing with our youths at the present time. The transit from the school to the college is a crisis in student life here. Upon entering colleges the Indian student comes actually into a new life. It is here that the necessity for impartiality becomes imperative to the teacher or manager, and is yet most difficult to display. A professor to have that influence over the students which is essential for their well-being must strive to acquire their confidence and affection. Such an effort in the case under question is, we are sorry to note, only conspicuous by its utter absence. Most of our students who congregate to a central college are recently separated from their homes and other congenial surroundings. They hanker after sympathy and companionship. No great effort is required by any Professor or Principal to be the sole referee or the repositary in the concerns of every individual student. But a martinet, we are afraid, will never succeed. To rule like an autocrat is awarded only to a fortunate few. Those to whom we assign the care and the well-being of our youths can ill-afford to be otherwise than really a 'guide, philosopher and friend.' 'This is no plea,' as one educationist says, 'to abolish authority as a factor in education. Such a course would be stupid, and foolish, and as untrue to Nature's law as the prevailing custom of ignoring the factor of freedom. The two must run their course on parallel lines in the early years with a constant tendency to lessen and dwindle on the part of authority until at last, at the age of adolescence, it vanishes and leaves freedom and friendship the sole line of direction and guidance for the healthy and all-round developed individual.' Guard against license as much as you can. But

do not ask the boys to regard life in college as a term of penal servitude. Train them to enjoy and use liberty. Let them understand liberty as a practical matter, a thing of vital importance. For in the absence of such understanding liberty, at whatsoever age you give it to them, will be turned into license and will be made an opportunity for overwhelming selfishness."

RIYAZ-UL-AKHBAR, 16th August 1908.

The would-be Viceroy.

31. A correspondent of the *Riyáz-ul-Akhbár* (Lucknow), of the 16th August, referring to the rumour regarding the appointment of Sir Antony MacDonnell as the future Viceroy of India, says that if the rumour turns out to be true the appointment will displease the Musalmans of India very much as they cannot easily forget or forgive Sir Antony's policy regarding the Hindi and Urdu question in these provinces.

MASHRIQ, 18th August 1908.

Saiyid Fazl-ul Hassan.

32. The *Mashriq* (Gorakhpur), of the 18th August, publishes an article of which a literal translation is as follows :—

"If, as *Al Bashir* (Etawah) writes, it is true that 'Fazl-ul Hassan, *Hasrat*, editor of the *Urdu-i-Mualla*, said before his arrest, that when Lord Minto visited Aligarh, Hoti Lal Varma, too, went there with the intention of throwing a bomb at His Excellency, but that he prevented him from committing that heinous act, then surely Fazl-ul Hassan deserves the sympathy of both the Government and the nation—the nation ought to be thankful to him for the simple reason that the centre of the Muhammadans was saved from a great disgrace, and the Government ought to be grateful to him because a worthy and innocent individual like Lord Minto was preserved from death. It might be asked, however, why Fazl-ul Hassan did not inform the authorities of Hoti Lal's intention.

But we declare that the prevention of a heinous offence, for the commission of which elaborate preparations have been made, is also a great service. If the Government investigates the matter and finds the rumour as to Fazl-ul Hassan's action true, then surely Hasrat is deserving of mercy and sympathy, especially as like other editors, he was not even warned to be more careful in future."

II.—Afghanistan and Trans-Frontier.

ADVOCATE, 20th August 1908.

The frontier policy.

33. The *Advocate* (Lucknow), of the 20th August, discusses the frontier policy of the Government of Lord Minto which, after the quiet of Lord Curzon's *régime*, was formulated without any regard to the decision so deliberately given by Lord George Hamilton in 1898 and endorsed later on by Mr. Brodrick (now Lord Middleton). The editor says that had not Lord Morley stood firm and seen absolutely no reason for a departure from a policy that ensured quiet for seven years together, and had he not turned a deaf ear to any proposal of even temporary occupation, much less annexation, the jerry buildings on the frontier would not have been saved from being set on fire and the Indian tax-payer would not have escaped from having his ponderous burden—already too heavy in itself—from being further added to. He says that Lord Morley was indeed a better judge of the situation than those on the spot itself, as after events very clearly proved, and that those who were impatient enough then to heap abuse on the Amir ought to hide their faces in shame at learning that the cause of the Afghan fury was given by the Simla Military clique itself. He concludes with the remark that the Blue Book is thus interesting from two points of view. As far as the frontier policy itself is concerned, it reveals the defect of the original sin, the sin of taking possession of the fertile valleys and confining the tribes to the sterile craggy hills. As stones cannot be turned into bread and as hills cannot yield an abundance of crops, raids into the plains below could not be prevented. Thus a constant source of irritation to the tribes and frequent chances of learning mountain warfare for the troops have been the abiding feature of the frontier policy. The other revelation is that the man on the spot is not always the best authority on a given problem. Like one who takes no part in a game, but sees much of it, the student of Indian politics in England, be he in office, in Parliament or in the press, provided he takes pains to keep himself well informed, is not unfrequently better situated to take a correct perspective of a problem and arrive at a better decision than the man actually on the spot. Lord Morley deserves the best thanks of India for his bold stand against the combined efforts of the civil and military authorities for a move forward on the frontier.

III.—Native States.

JEDD-O-JEHAD, 17th August 1908.

The Press Act in Mysore.

34. Referring to the Press Act which has been passed in Mysore and which is said to be more strict and summary than the Act passed in British India, the *Jedd-o-Jehad* (Shahabad, Hardoi), of the 17th August, remarks that this is the result of the demoralization of the native states; the editor doubts if this measure would appeal to the British Government as just and honest.

IV.—Administration.

(a)—Judicial and Revenue.

ANAND, 13th August 1908.

Mr. Tilak's conviction.

35. The *Anand* (Lucknow), of the 13th August, says that a very serious blunder has been committed in indicting such an honest and single-eyed person as Mr. Tilak for sedition. His very appeal to the Privy Council shows his confidence in the English nation and his faith in its justice. Had he been opposed to British rule, he would never have agreed to appealing to the Privy Council. The sympathy which his countrymen have expressed for him in his sufferings shows that although Mr. Justice Davar and the jury might hold him guilty, the country at large looks upon him as innocent.

OUDH AKHBAR, 19th August 1908.

Khudi Ram Bose.

36. The *Oudh Akhbár* (Lucknow), of the 19th August, referring to the execution of Khudi Ram Bose, remarks that two facts in this connection deserve attention: firstly, that Khudi Ram Bose remained cheerful to the last; secondly, he was not allowed to appeal to His Majesty the King-Emperor for mercy.

Khudi Ram Bose's execution was, no doubt, a warning to many, but to grateful hearts the effect of a pardon tendered to him would have been the same. But in administrative matters, there is very little room for mercy. And religion, too, provides death as a penalty for murder—the authorities therefore can in no way be blamed.

ZUL QARNAIN, 14th August 1908.

Saiyid Fazl-ul Hassan.

37. Referring to the conviction of Saiyid Fazl-ul Hassan of Aligarh and the sentence of two years' rigorous imprisonment passed upon him, the *Zul Qarnain* (Budaun), of the 14th August, remarks that this is the result of his listening to the advice of the "false friends of India."

JEDD-O-JEHAD, 17th August 1908.

Saiyid Fazl-ul Hassan.

38. Referring to the prosecution of Saiyid Fazl-ul Hassan, the *Jedd-o-Jehad* (Shahabad, Hardoi), of the 17th August, remarks:—

"It is in no spirit of criticism that we say that the sentence passed upon Saiyid Fazl-ul Hassan is not quite proportionate to the offence he has committed. The Government ought to have warned him in the first instance and then prosecuted him if he offended again. Besides, an article relating to Egypt ought not to have been made the basis of a prosecution—for this cannot but lead to bitterness among the Muhammadan community of India.

Nawab Vikar-ul-Mulk, instead of coming out to give evidence in the case, ought to have published pamphlets with a view to counteracting the effects of the objectionable article in question."

RIYAZ-UL-AKHBAR, 16th August 1908.

The *Swarajya* and the *Urdu-i-Mualla*.

39. The *Riyáz-ul-Akhbár* (Lucknow), of the 16th August, referring to the conviction of the editors of the *Swarajya* and *Urdu-i-Mualla*, remarks that both the Hindus and Muhammadans of this province should co-operate in securing pardon for the editors of these papers, not because they have been wrongly punished but because they have been misled by the Calcutta agitators. In a province like ours, the editor says, where quiet reigns everywhere and where the loyalty of the people is unquestioned, the effect of such a pardon would be very wholesome. We do not sympathise with the editors but with our province. If they are not pardoned, the fair name of our province will be tarnished. We appeal to Hindus and Muhammadans to take up the cause of these editors and to co-operate, for co-operation in matters where loyalty to the King is concerned, is highly beneficial to the parties concerned.

'We are sure that if a pardon is granted it will set the people on their guard and make them determined to discountenance any seditious movements in these provinces.'

40. Referring to the Aligarh sedition trials, the *Rahbar* (Moradabad), of the 14th August, says that the accused must now realize the folly of their actions, for they are to suffer for their deeds very soon now.

RAHBAR, 14th August 1908.

The Aligarh sedition trials.

41. Referring to the opinion of Mr. Frederick Harrison regarding the treatment of political offenders in jails, the *Riyáz-ul-Akhbár* (Lucknow), of the 16th August, remarks that considering the education and social status of such prisoners it would be fair to make a difference between them and criminals of the ordinary type. Simple imprisonment, the editor says, would be quite sufficient for educated gentlemen.

RIYAZ-UL-AKHBAR, 16th August 1908.

Punishment of political offenders.

42. Referring to the enhancement by the High Court of the sentence passed upon Durga Charan Sanyal, the *Rahbar* (Moradabad), of the 14th August, remarks that this action is not compatible with the dignity of an Indian High Court. It is sure to lower the prestige of the High Courts of India and create bitterness where it did not exist.

RAHBAR, 14th August 1908.

Durga Charan Sanyal and the High Court.

43. While expressing its satisfaction at the appointment of a Muhammadan Judge to the Madras High Court, the *Zia-ul-Islam* (Moradabad), for July, says that the whole Muhammadan community feels grateful to the Government for this, and hopes that in all other High Courts also the claims of Muhammadans to seats on the bench will not be overlooked.

ZIA-UL-ISLAM, July 1908.

Muhammadans and the High Court Judgeship.

44. The *Hindustani* (Lucknow), of the 19th August, reproduces the remarks of the *Advocate* (Lucknow), of the 13th August, regarding the introduction of "The *Panchayat* System" in the Patiala State. (Vide paragraph 39, Selections No. 33, current.)

HINDUSTANI, 19th August 1908.

Panchayats.

(b)—Police.

45. While appreciating the administration of the Police Department, the *Mufid-i-Ám* (Agra), of the 10th August, remarks that in order to prevent mischief, copies of reports made in police stations should be granted to the persons making them.

MUFID-I-AM, 10th August 1908.

The Police Department.

46. Referring to the good and useful work done by the Criminal Intelligence Department, the *Zul Qarnain* (Budaun), of the 14th August, makes the following suggestions to improve its present condition :—

ZUL QARNAIN, 14th August 1908.

The Criminal Investigation Department.

"(1) That the members of this department should be well paid so that they may not fall a prey to the many temptations with which they are beset.

(2) That only persons of loyal tendencies should be admitted into it.

(3) That the members of this department should not be compelled to furnish fresh information every day for this leads them to concoct stories which do much mischief both to the rulers and the ruled.

(4) That the information furnished by informers should be verified before any action is taken."

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

47. The *Rájput* (Agra), of the 15th August, advocates the establishment of denominational institutions to supplement Government schools and colleges with a view to suit the special needs and circumstances of the different communities of India. The writer characterises the education imparted in such institutions as of a truly national character and deprecates the attempts that are being made in some quarters to make educational institutions independent of Government control.

RAJPUT, 15th August 1908.

Denominational institutions.

TOHFA-I-HIND, 18th August 1908.

Government schools and colleges in the United Provinces.

48. The *Tohfa-i-Hind* (Bijnor), of the 18th August, remarks that many students are refused admission into schools and colleges on the ground that the class rooms can only contain a limited number of students. This, says the editor, means great hardship and inconvenience to poor students who cannot leave their own towns and seek education in other places. He appeals to the Government to see that the buildings of the present institutions are extended. The cost can be met by public subscription if the Government is unable to give a grant for the carrying out of the work. This is a splendid opportunity, says the editor in conclusion, for opening new schools and those that are dissatisfied with the present system of education should take advantage of it.

ADVOCATE, 20th August 1908.

The School-Leaving Certificate Examination.

49. The *Advocate* (Lucknow), of the 20th August, publishes a letter from Mr. E. A. Richardson, Inspector of Schools, Lucknow division, in which the writer tries to remove the misunderstanding that has been created in the minds of students preparing for the Matriculation Examination and in the mind of the general public by the manner in which the School-Leaving Certificate course has been introduced in the Jubilee High School, Lucknow, and the District High School, Sitapur, to the exclusion of the Matriculation course. The editor, in reviewing this letter, observes that the Department of Public Instruction was not perhaps very happy in its desire to get this departmental examination recognized by the University. He says that there are parents whose intelligence cannot be questioned, who feel that their sons, after passing the School-Leaving Certificate Examination, will be at a disadvantage in the college classes, and they have a grievance that their feelings have not been respected and that their boys have been forced to adopt a course for which they have no liking and Mr. Richardson's explanation will not therefore help much to relieve this grievance. For instance, he does not say why arrangements were not made in the Jubilee School for the teaching of the Matriculation course.

In the opinion of the editor the new course should not have been introduced just yet and the best policy for the department to follow would have been to have introduced the School-Leaving Examination side by side with the teaching of the Matriculation, just as was the case with the School Final Examination. Local public opinion ought to have been consulted, thereby avoiding the present undesirable situation. He suggests that until such time as suitable arrangements for class rooms, &c., can be made for teaching the School-Leaving course, no changes in the present system should be introduced in Sitapur, and that in the Jubilee School arrangements should be made for preparing students for both courses. He concludes by saying that if the new examination possesses all the advantages, which have been claimed for it, then why not wait and watch and see how the results turn out? Why seek then any adventitious aid for it? Why be in such a hurry about it? Surely some regard is due to the students and their parents in the matter. The public feeling in the matter seems to be that the question should be fairly judged on its own merits, as to which of the two paralled examinations should ultimately prevail. If the School-Leaving Examination has intrinsic merits and recommendations of its own, the very success of the first batch of students, and their brilliant career in the College classes will tend to disarm all opposition and lead others coming after them to adopt this examination and no more think of the oldworld Matriculation Examination.

In the same issue the editor publishes a letter from a correspondent who signs himself "VIDYA" on this subject in which he points out that an examination which was designed to fit men for the practical work of life after the completion of their school career and which was established as a non-university examination, should not be declared for all practical purposes equal to the Matriculation.

He further adds that the pressure put on boys to leave the Matriculation course and to take up the School-Leaving Certificate course is not at all acceptable and confirms suspicions that have been already aroused. The correspondent says 'it may be that the heart of the Government is overflowing with the milk of human kindness. It may be that Sir John Hewett is a friend of higher education. But people must look facts in the face and I beg to assert that facts as they exist—*settled facts* as Lord Morley would call them are more than sufficient to excite suspicion in the breasts not only of the discontented minnows but even among

the contented trouts. People think, and you cannot prevent people from thinking, though you may tie their tongues with your ordinances and your acts, that the Government has entered on a crusade against higher education, because higher education has given birth to political consciousness among the Indian people, and the establishment of examinations like the School-Leaving Certificate Examinations, controlled practically as it will be by the Government, and the positive discouragement of University Examinations like the Matriculation, is one of the steps in that direction. Let it be noted that these suspicions have not been produced by the preaching of any agitator or the distribution of any seditious leaflets but solely by the action of the authorities.

Now it may be urged, by those speaking on behalf of the Government, that as higher education has produced consequences which are considered undesirable by the Government, it is at liberty to suppress it. I will not discuss the ethics of the question as to whether the Government is or is not justified in suppressing higher education. But this much I will say: If the Government wants to do so, let it work in a frank and open manner and not in an underhand mole-like way, asserting one thing and doing another, saying "white" and meaning "black." Then we will know where we are. The present behaviour of the authorities—if the suspicions excited in the breasts of many are at all well-founded—is not quite straightforward, not to say anything of the best traditions of British rule.'

(f)—Agriculture and questions affecting the land.

Improvement of cotton cultivation.

50. The *Vyápári and Karigar* (Benares), of the 15th August, impresses upon the United Provinces Government the advisability of improving the cotton cultivation by distributing cotton seeds of good quality at moderate charges among the cultivators just as has been done in the Madras Presidency.

VYAPARI AND KARIGAR, 15th August 1908.

Famine relief in the United Provinces.

51. The *Advocate* (Lucknow), of the 16th August, publishes a letter from Lala Lajpat Rai on "Famine Relief in the United Provinces." The editor remarks that while the famine is not yet over and the need for granting relief still exists, though no longer on the same scale as formerly, the facilities for giving aid to the distressed through non-official agencies are very much hampered by the public in certain centres of the most afflicted districts. He says that the United Provinces Police not only watches the movements of all outsiders but tries to make the province too hot for them all, without any consideration as to what has brought them here. The best way to get a *budnám* for the Government, says the editor, is to let loose these knights of the baton among people who have as much to do with sedition and anarchism as the Man in the Moon. In this lies the ruination of the Government's prestige not its enhancement.

ADVOCATE, 16th August 1908.

The letter is as follows:—

"In the last week of July I paid a flying visit to Lucknow and Allahabad to confer with local committees as to the period up to which relief work should be continued and also to ask the Provincial Committees to take steps to put in their claims for all Hindu orphans. The Lucknow Committee decided to continue their relief work up to the end of this month, but the reports since received from different quarters as to the incessant harrassing to which famine volunteers are subjected by the police have forced me to issue instructions for the withdrawal of all volunteers from the interior of districts. Relief is still needed as the rains have not yet affected the prices much and people cannot procure funds easily until after the *kharif* crop has been gathered. The officials, however, seem to be in a state of panic and the police have evidently full license to annoy and harrass all 'outsiders.' Under the circumstance, although with great reluctance and pain, I have decided to withdraw my volunteers in order to avoid all chances of their coming into collision with a police which does not scruple to make up cases on the slightest pretext. The discovery of the bomb conspiracy in Bengal seems to have unhinged the minds of certain district officers in the United Provinces, to such an extent as to make them suspect every one who does not work under them. The police vigilance has consequently increased to an extremely unreasonable extent and unscruplous officials think that now is their opportunity for showing zeal. The

result is that strangers are being harrassed and annoyed beyond measure. The temporary orphanages and poorhouses, however, shall be maintained till orphans are allowed to be removed to permanent orphanages or till three months have expired after the famine has been officially declared to be over. The balance of funds in my hands shall be used in providing for orphans and waifs. The authorities of the various Hindu orphanages have expressed their willingness to receive all Hindu children even of low castes (including untouchables) and provide for them. I am anxious that in connection with one or two of these orphanages a decent provision be made for the education of the children of depressed classes. With this object in view I am in communication with the managers of Hindu orphanages. Besides, it is my desire to save a *small* sum, if possible, to form a famine trust for emergencies. All this, however, depends upon the contributions that I get. So far the response to my appeal has been good for which my best thanks are due to those charitably inclined people who subscribed liberally as well as collected money with commendable zeal. It will be an interesting story that of the distribution of famine relief by my agents in this famine, as the difficulties in their way were tremendous. I hope to issue a complete report of my work as soon as the accounts have been received from the various committees or persons who were entrusted with the work of distribution.

The 10*th August* 1908. LAJPAT RAI."

HINDUSTANI, 19th August 1908.

Famine relief in the United Provinces.

52. The *Hindustani* (Lucknow), of the 19th August, reproduces the observations of the *Advocate* (Lucknow), of the 16th August, on the "Famine Relief in the United Provinces."

(g)—General.

HINDUSTANI, 19th August 1908.

"The Utility of Workshops."

53. The *Hindustani* (Lucknow), of the 19th August, reproduces the observations of the *Advocate* (Lucknow), of the 13th August, on the "Utility of Workshops." (Vide paragraph 61, Selections No. 33, current.)

INDIAN PEOPLE, 16th August 1908.

Subordinate appointments.

54. The following is from the *Indian People* (Allahabad), of the 16th August :—

"When Lord MacDonnell was Lieutenant Governor of these provinces, he made certain qualifications necessary for the recruitment of the subordinate executive and judicial services. For instance, he laid down that no candidate who had not at least passed the Entrance Examination should be admitted into public offices ; that persons above the prescribed age should be rigorously excluded, and that a knowledge of English was indispensable for certain appointments. These rules were strictly enforced and loyally followed in his time, and very few exemptions were granted, but during the incumbency of his successor much attention was not paid to these salutary rules, and in consequence the morale of the subordinate services was allowed to deteriorate. Since the assumption of the high office of Lieutenant Governor by Sir John Hewett His Honour has not been able, doubtless owing to pressure of other work, to give much attention to this subject, but we hope he will recognize its importance and issue instructions that the orders already promulgated should be carefully followed. It is becoming rather common for officers to apply for the exemption of their nominees, and it is time that some check were placed on indiscriminate applications and nominations. There is certainly no dearth of suitable candidates since education is spreading, and it is inexplicable why persons over age or disqualified by the educational test should be admitted."

INDIAN PEOPLE, 16th August 1908.

Licenses under the Arms Act.

55. The following is from the *Indian People* (Allahabad), of the 16th August :—

"The Local Government has issued orders that licenses for keeping revolvers and pistols, &c., should be sparingly issued. The result is that the orders are being rigorously enforced and have given rise to some discontent. All the arms that have been seized in connection with the anarchist conspiracy were either smuggled or illegally obtained. It was not proved in a single instance that a license holder or any one exempted under the Arms Act had given his arms to the conspirators. As it is, licenses for arms have been always sparingly issued, and no unlawful use has been made of such arms. People who apply for licenses are not very likely to join any conspiracy or to abuse their privilege."

Famine services.

56. The following is from the *Indian People* (Allahabad), of the 16th August :— INDIAN PEOPLE, 16th August 1908.

"We understand the Local Government will shortly call a conference of officials at Naini Tal at which rewards to persons who have rendered services during the famine will be determined. We wonder whether the names of Lala Lajpat Rai and Babu Abinash Chandra Majumdar will be considered at the conference ?"

Religious preachings in jails.

57. The *Mukhbir-i-Alam* (Moradabad), of the 8th August, says that hard work in jails cannot better the moral character of prisoners. Only religious instructions can elevate the moral tone of a man. The editor therefore appeals to his countrymen to request the Government to appoint Pandits and Maulvis to carry on the work of religious instruction in jails. MUKHBIR-I-ALAM, 8th August 1908.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

A Hindu Widows' Home in Benares.

58. The *Advocate* (Lucknow), of the 16th August, publishes a letter from Lala Ishwar Saran in which the writer points out the advantages of the establishment of a home for Hindu widows and appeals to his countrymen to help the proposed institution and to co-operate with Mrs. Annie Besant and Miss Aurandale of Benares in order to make this widows' home a success. He says that there is not a shadow of doubt that this institution will very soon supply a long felt want for the education of Indian girls. ADVOCATE, 16th August 1908.

A Hindu Widows' Home in Benares.

59. The *Hindustani* (Lucknow), of the 19th August, reproduces the comments of the *Advocate* (Lucknow), of the 16th August, on the utility of "A Hindu Widows' Home in Benares." HINDUSTANI, 19th August 1908.

Pandit Bhoj Dutt in Bareilly.

60. The *Rohilkhand Gazette* (Bareilly), of the 16th August, publishes the following from a speech said to have been delivered by Pandit Bhoj Dutt, editor of the *Masáfir* (Agra), in Bareilly on the 9th August :— ROHILKHAND GAZETTE, 16th August 1908.

"Hindu brethren : seven crores of Muhammadans and twenty-five lakhs of Christians have shut the door upon thirty crores of Hindus. Awake ! and root out the Muhammadans and Christians, so that your doors may be opened for ever, and you may lead an independent life—now is the time : Bengal, the Punjab and other provinces have awakened.

The most welcome news is that Maharaj Hira Singh has unfurled the banner that is waving so mightily for the freedom of Hindus. (Do you know) which Hira Singh ? The one who is descended from the Aryan stock and whose forefathers crossed the Himalayan valleys and established *Swaraj* in the country. Three crores of Kshatriyas belonging to this brave dynasty are to-day present in the country ; the peaks of the Himalayas are very plainly reminding them that the cause of our prosperity was this very *Swarajya*. It is a matter for congratulation that Kshatriyas have become conscious to-day. Our very existence depends upon these brave men . . . . Let us look upon Muhammadan and Christian children also as a black cobra. These troublesome creatures should therefore be removed at once."

Commenting upon the above, the editor remarks that the meeting addressed by Pandit Bhoj Dutt was attended only by men of his own creed. The lecture is a gross abuse of the freedom of speech granted by the British rulers. Besides these political vapourings, a good deal was also said about the Prophet, Christ, the Bible and the Koran.

ANAND, 13th August 1908.

Protection of cows.

61. A correspondent in the *Anand* (Lucknow), of the 13th August, attributes all the present degradation of India to the destruction of cows which is being regularly and mercilessly carried on in utter disregard of their utility to the material economy of the country. He appeals to all his countrymen to stop this process and suggests the following means towards this end:—'No Hindus should use leather shoes, as hides imply the slaughter of cattle on a large scale. No Hindus should make gifts of cows to their priests as the latter are too poor to maintain them and are in consequence obliged to sell them to butchers. And no Hindu should sell cows to any one but a Hindu.'

MAHA VIDYALYA SAMACHAR, 8th August 1908.

The *Sadhus'* problem.

62. The nation is dead that shows no signs of discretion and common sense. Viewed from this stand point the Indian nation, says the *Maha Vidyalya Samachar* (Hardwar), of the 8th August, cannot be said to be living. For is it not a sheer lack of discretion and common sense to go about talking of *Swaraj* in a land where a *chaukidar* can be had at Rs. 2-13-0 per mensem? The country which supplies men for the Detective department of the Government—the country whose sons are steeped in ignorance, where poverty compels people to renounce their religion and where litigation is the order of the day—surely a country like this cannot aspire for political independence. First set your own house in order and then try to impart Western political instruction to India. Do not try to imitate foreigners in everything for your needs are not quite identical with theirs. It is this *intellectual bideshism* that is the bane of educated India. Materialism has taken such a strong hold of the Indian mind that it has become almost a fashion to be irreligious. Faith and confidence have quite departed from our midst, and mutual distrust and discord have taken their place. There is much room therefore for peaceful work if you simply turn your attention to the evils which have crept in your own society —take for example the question of *sadhus*. This is a problem to which the attention of Indians may most profitably be directed. Instead of remaining what they are—a set of idle pleasure-loving fools—they can be converted into the most useful instruments for the regeneration of India.

Every one, therefore, who is a sincere well-wisher of his country should try to educate these *sadhus* who are nothing short of a burden to society for the present. Youthful *sadhus* should be given a regular training—both mental and physical—and those that are comparatively advanced in age should be taught useful arts. In short, they should be made living examples of what a religious man ought to be, e.g. the true guardian of the intellectual, moral and physical well-being of his followers.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 21st August 1908.

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Offg. Asst. to the Deputy Inspector-General of Police,
Criminal Investigation Department, United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

NAIYAR-I-AZAM, 19th August 1908.

Turkey and the constitution.

1. The democratic form of Government, which is considered so beneficial to a country has done much harm in Persia for the present, says the *Naiyar-i-Azam* (Moradabad), of the 19th August. It has paralyzed the activities of many useful institutions and has caused much bloodshed in the country. Such is the condition of Persia where there are not two different national interests to come into conflict with each other. What then will be the state of affairs in Turkey, where though the head of the Government is a Muhammadan, the stronger element is Christian? This is the dark side of the constitution recently granted by the Sultan. It has, however, infused a new spirit into the almost dying hearts of the Nationalist party in Egypt, and though the difficulties are many, nothing is impossible which is done in the true spirit of self-sacrifice and patriotism.

(b)—Home.

INDIAN PEOPLE, 20th August 1908.

His Honour's speech at Lucknow.

2. The *Indian People* (Allahabad), of the 20th August, has the following :—

"The most disappointing portion of the speech is the reference to grievances. 'I made a public announcement in darbar at Allahabad that I was always ready to do my best to redress any real grievance. I do not think that there is any real or substantial grievance that remains unredressed.' Is that all? Surely, this is too narrow a conception for the ruler of a province and a statesman. Is the *ma bap* rule of thumb to endure for ever? Of course these words have only a local application, but even here experience must expand with the need of the times. Whether grievances are real and substantial is not decided by those who have them but those who can redress them, and the two points of view are different. Then we have nearly reached the limit of the period when it will be only a question of redressing grievances. If others can realize that a new life is coming to India, why should not the rulers on the spot also realize it? Sedition and anarchism are different, but is the birth of a national life to be ignored or suffocated? It is by bringing this new life to a healthy growth that the Government will be made firmer and safer and the dark spirits of anarchy and revolution will vanish. Mere repression or force has never yet extirpated them and never will."

INDIAN PEOPLE, 23rd August 1908.

His Honour's speech at Allahabad.

3. Adverting to the portion of His Honour's speech in which reference to the criticism that appeared in the *Indian People* (Allahabad), about house searches was made, the editor, in the issue of the 23rd August, observes "the reader will note that we have frequently and forcibly objected to indiscriminate and promiscuous house searches as mischievous and politically inexpedient. The Lieutenant Governor made personal inquiry and he is satisfied that at Agra and Aligarh, the searches were not wanton or indiscriminate. We are bound to accept His Honour's judgement. What we cannot accept is the presumption throughout the speech that Hoti Lal's character and reputation were known to all who came in contact with him. He had only lately returned from Europe and no one in these provinces had any notion that a man could go to Europe only to become an anarchist and learn the gentle art of bomb making. We now understand that the gentlemen whose houses were searched were not suspected themselves but some members of their families, probably young boys, who had been in communication with Hoti Lal. The searches at the *Vedic Ashram* and the close examination of the boys are also accounted for by the fact of the notorious pamphlet having been read and explained to the boys. But no copy of the pamphlet could be found. Is it certain that there was a large number of copies, or only a few that were industriously circulated and then destroyed at a moment's notice? The Lieutenant Governor said nothing about the searches at Benares. The local authorities were not responsible for the search of Babu Subodh Chandra Mullick's house, but Babu Charu Chandra Biswas is a local suspect. No information is yet forthcoming as to what the suspicion against him was. All that we can say is that if Babu Charu Chandra Biswas is not above suspicion, we do not know the man in these provinces who is, and if the search of his house

cannot be described as indiscriminate, then every man's house, from the Talukdar's and the Legislative Councillor's down to the petty shopkeeper's, may be searched without incurring that charge. We are content however that His Honour the Lieutenant Governor has declined to countenance indiscriminate searches. That will have the effect desired."

He says that on the occasion of house searches a distinction should be made between well-disposed and ill-disposed persons. What would have happened, asks the editor, if the searches had been kept up? The ideas of people on the subject of house search would have changed materially as they have in Bengal. It would be a calamity, he says, if the Bengal idea on the subject were to extend to the United Provinces.

'If the conviction were to gain ground that no one is immune or free from suspicion, whether he happens to be well-disposed or otherwise, people will become indifferent and will gradually help to swell the ranks of the discontented. You cannot blow hot and cold in the same breath and still expect that things will go on as usual. The Government expressly seeks the co-operation of well-disposed persons in maintaining order. Such co-operation is not possible unless the well-disposed have an assurance that they will not be confounded with the ill-disposed on the uncorroborated information of an unscrupulous informer.'

Referring to that portion of the Lieutenant Governor's speech in which His Honour enjoined on all peaceful and law-abiding citizens to come forward and give information to the Government against those whom they know to be intriguing or plotting against the Government, the editor remarks that according to law, every law-abiding person is bound to give information of any offence committed within his knowledge. The only apprehension, he says, is that His Honour, though fully sensible of the difficulties in the way of giving information, does not quite realize the almost insurmountable difficulty, not in giving, but in getting, information. The revolutionary and anarchist conspiracy in Bengal affords a forcible illustration. The fathers of boys who were deeply involved in the conspiracy knew nothing of the doings of their sons. How could neighbours or strangers be expected to know anything? 'We are certain that if any law-abiding person comes to know that there is an anarchist in the neighbourhood, or that any one is inciting people to violence, he would unhesitatingly give information, but the difficulty is in getting information. Like unto like is the law in crime as in everything else. The anarchist seeks people whom he is likely to convert to his faith, not those who would give him away. The preacher of sedition seeks a sympathetic audience. It is not for want of the will that people are unable to give information, but because of the difficulty in getting any. To communicate mere suspicions would be wrong and might be disliked, while most people have not sufficient leisure to verify every suspicion that rises in their minds.'

INDIAN PEOPLE, 23rd August 1908.

Loyalty manifestoes.

4. The editor of the *Indian People* (Allahabad), in the issue of the 23rd August, says that loyalty manifestoes have become the order of the day. Because a small section of the people has become misguided and taken to undesirable, and in a few cases, disgusting ways, there is a loud call from the bureaucracy—beneficed and unbeneficed—that all and sundry must come forward and make a declaration of faith. 'We do not feel ourselves called upon to profess or adopt a policy of loyalty, secure in the consciousness that we have said or done nothing to entitle anybody to question it, and what is true of us is true of almost the entire nation. Why then have the Government become so nervous as to feel uneasy unless there are profuse offerings of loyalty, and why should any of our own enlightened countrymen think it their duty to oblige those who do not consult their dignity nor care for their past? Has it never struck either the Government or the loyalty-mongers that there have been anarchical crimes in the West and that still nobody has ever taken it into his head to call upon the respectable people to disavow sympathy for the authors of those nefarious deeds? An objectionable feature of these manifestoes is the uncalled for statement that it is the fashion among loyalty-mongers to make that they will support the Government in any measure they might adopt to root out the new evil. To admit an evil is more easy than to prescribe a suitable remedy with a sense of responsibility and restraint, and it is in our opinion a positive disservice to the country—to the cause of progress—for

men who ought to know better to speak and write as if they were willing to give *carte blanche* to Government in the matter of repressive measures. There are disquieting rumours of contemplated legislation designed to further curtail the liberty of the press and to introduce a system of licensing of national schools, which will have most probably to be resisted. Again, when were the Government deterred from the adoption of whatever measure they regarded as necessary, however obnoxious the people considered these to be? It is quite an exaggerated importance which the loyalty-mongers give themselves when they talk as if their support were essential to Government. Neither the bomb outrages nor the assassins' conspiracy has brought us near to the end of the world or of British rule: both are secure: may they long be so. Let not then either the Government or the people get excited, lose all sense of proportion and moderation, and talk or act for the moment without regard to the consequences of their utterances or doings.'

ADVOCATE, 27th August 1908.

Loyalty by mandate.

5. Referring to the Proclamation addressed by the Governor of Bombay to the people, the editor of the *Advocate* (Lucknow), in the issue of the 27th August, remarks that it has been a source of some misunderstanding between His Excellency and leaders of society between whom, in spite of what happened within the last few weeks, the best of relations prevail.

He says 'it is no doubt the duty of all law-abiding people to do everything in their power to check the progress of disorder and counteract the doings of those who disturb the public peace. But we wonder why every Indian, however high his position be, should at all be suspected of having sympathy with the organized party of violence? Why should men who for their whole life have been considered peaceful and law-abiding citizens of the Empire be considered as suspects and asked to publicly dissociate themselves from people with whose action they never sympathised? Political disorders are no doubt heinous offences, but not more heinous than murder. Does it ever occur to anybody that as there has been a murder somewhere, it is the duty of every self-respecting neighbour to proclaim from his housetop that he has no sympathy with the murderer?'

'The demand for public dissociation,' the editor says, 'cannot but lead people to believe that they are looked upon with feelings of suspicion, and it is this feeling which creates resentment, particularly so when the Anglo-Indian press takes advantage of the situation and falls foul of people of all shades of opinion, irrespective of the school of politics to which they belong. Those who ask for public demonstrations in the interests of Government do not see the disadvantage which these demonstrations create.'

He fails to understand why these disturbances should make responsible rulers nervous. Why should people be led to believe that the Government has become so nervous that its officials are placing that section of the community in a false position whose support they have already, and which is already doing its best through the press and by personal influence to counteract the prevailing evil.

'Then,' says the editor, 'there is another risk which deters many people from joining these demonstrations. There are opponents of Indian progress like Mr. Rees, in England and in India who are ready to take undue advantage of these manifestations and condemnation of violent writings, and what guarantee is there that these mainfestoes and public denunciations will not be used against Indians, and in their name a demand made for a rigorous press law which will reduce the press to a servile condition? Already the air is thick with rumour that as soon as the present crusade against the vernacular press is over the general press law of the land will be revised and for the offence of a dozen or two newspapers, many of whom have already heavily suffered, the liberty of the entire Indian press will be taken away. Looked at from this point of view, public meetings and demonstrations, instead of being a source of help to the Government, will add to the irritation of the people if they find these followed by more repressive measures. In the present crisis, nothing is more deplorable than any exhibition of nervousness or betrayal of any feeling of want of confidence in well-disposed persons who, whether they proclaim the fact or not, are with the Government and using their influence to prevent the growth of evil influences. It is to the advantage of the country that all these well-disposed persons should not be included in the category of self-seeking *Jo Huzurs*.'

ADVOCATE, 23rd August 1908.

A further demand for partition.

6. The *Advocate* (Lucknow), of the 23rd August, has the following :—

"At a time when all true well-wishers of the country, Indian and European, are trying to bridge the gulf which has been created between the Government and the people, when efforts are being made to see that no cause of irritation is given to the people of Bengal and the mistake of the Curzon *régime* not repeated, it was left to politicians of Aligarh to egg the Government of India on to commit another blunder which is likely to throw Bengal once more into great and serious agitation. And yet these Aligarh politicians claim to have the monopoly of the loyalty of the land. The members of the Central Committee of the All-India Moslem League could not have selected a worse time than the present to call an extraordinary meeting of the League to consider certain problems referring to East Bengal. The resolutions dealing with the partition of Bengal and the partition of High Court have each a history of its own. The Hon'ble Nawab Salim Ullah, C.S.I., of Dacca, wrote to the Secretary of the League that he should be helped in demanding of the Government of India a division of the High Court. The letter of the Nawab of Dacca was sent round to the members of the Executive Committee, many of whom sent their written opinions to Aligarh in which they strongly objected to taking up the question of the partition of Bengal. But the members of the League present at Aligarh thought otherwise and they carried the following resolutions *nem con* :—

'III.—That the All-India Moslem League views with great anxiety the agitation against the partition of Bengal, and hopes that the Government will firmly adhere to those settled facts which have relieved the Muhammadans of Eastern Bengal from the disabilities under which they laboured. Any modification whatsoever in the partition will produce an extremely harmful effect from one corner of India to the other.

IV.—That in view of the present situation, and considering the overwhelming number of the Muhammadans in Eastern Bengal and Assam, and to bring the administration of justice within easy reach of the public in general and the Muhammadans of the province in particular, the League respectfully draws the attention of the Government to provide this newly-created province with a separate High Court.'

We have nothing to say about the third resolution as it is not yet too early to say how the partition is likely to be amended. If amended, one does not know if it will be on the lines suggested by the London *Daily Telegraph*, namely, by the appointment of a Governor in Calcutta and two Lieutenant Governors at Calcutta and Dacca or if it will take the shape of the separation of Behar and Orissa from the rest of Bengal. As to the fourth resolution, we must say that in the name of the League a line of action is being taken which will lead to a strong agitation in Bengal. The opinion of Bengali Hindus might not be cared for, though we doubt whether Lord Minto's Government will ever care to face Bengali public opinion with any such proposal. But in this matter it is not the Bengali Hindus alone whose opposition has to be counted, the great non-official European community of Calcutta is equally opposed to any division of the High Court. We would our friends at Aligarh had shown more prudence in the matter and not gone to befriend the Nawab of Dacca at the risk of making the task of Government still more difficult in Bengal."

HINDUSTANI, 26th August 1908.

A further demand for partition.

7. The *Hindustani* (Lucknow), of the 26th August, reproduces from the *Advocate* (Lucknow), of the 27th August, an article headed "A Further Demand for Partition."

NAIYAR-I-AZAM, 19th August 1908.

The Moderates and Extremists.

8. The *Naiyar-i-Azam* (Moradabad), of the 19th August, referring to the speech of Babu Surendra Nath Banerji delivered on the occasion of the boycott anniversary, remarks that the difference, if any, between the Moderates and Extremists lies in the fact that the latter are more sincere than the former. The outspoken need not be feared as much as those who practise duplicity and resort to secret methods.

INDIAN PEOPLE, 20th August 1908.

The future of the Congress.

9. The *Indian People* (Allahabad), of the 20th August, has the following :—

"Must then the impression last that 'the National Congress is Bedlam, and its representatives are Hooligans?' Will the accumulating traditions of the past twenty-three years go for nothing? Will India's unauthorized parliament no

longer voice forth New India's aspirations and needs? We confess that the signs are not at all reassuring. After the Conference at Allahabad, from which so much was expected, we have not had the least sign to assure us that the organization is not really dead. Have the recent events so much demoralized the band of Moderates, that it is no longer possible for them to make any associated efforts for the sustenance of an ideal which has been fed for a quarter of a century with the earnest endeavour of the best and the noblest of India's unfortunate sons? If the party of evil and dark deeds must know that they have no place in this country, surely it is then necessary that the party of constitutional reform must make head, must show that they are loyal to their own traditions and that the blow they received last year could only stun them for a time. The announcement of the programme about the next session of Congress will relieve the situation of its strain. This ominous silence will be over. Government and the people will have some refreshing, some healthy food for thought; for this doleful, this eternal tale of bombs, anarchism and prosecutions is as much demoralizing to the people as it is unnerving to the Government. Let us then shake off this lethargy, this overpowering desire to sleep as of men caught in a snowstorm—the sleep from which there is no waking. Courage begets success as fear begets failure. Thoughts of weakness actualize weakness from within and attract it from without. Let us then think of the strength which lies in the righteousness, the very sacredness of our cause, and the thoughts of strength will both build strength from within and attract it from without."

The Philosophy of Revolution.

10. The *Swarájya* (Allahabad), of the 15th August, contains an article headed "The Philosophy of Revolution", in which the editor tries to prove that in all countries, except India, political changes have been brought about by a slow and regular process of evolution, while a political revolution has taken place only in India. India, he thinks, reached its zenith prior to the wars of the Mahabharata, and these wars, which were of the nature of a disastrous revolution mark a turning-point in its history. These wars, although of a very short duration, had a very baneful effect upon the country and thenceforward its decline was very rapid. The editor thinks that just as the decline of India was very precipitate, its rise, too, can be accomplished in the same manner, i.e. by a revolution. "I have tried to prove," he says "that it was only in India that decline was due to a revolution, and it is in India only that progress can be made by means of a revolution, and in no other country has a revolution taken place nor could one take place in any other." He proceeds to discuss the means by which India can regain its former greatness and says that a study of the Mahabharata and the causes of India's decline will show that the best guide for future action is the *Bhagwat Gita*, as it inculcates the conscientious performance of duty and self-sacrifice, which are the only means by which the condition of the country can be materially ameliorated. In conclusion, he says that there are many misconceptions among the public about the teaching of the *Bhagwat Gita* and promises to publish a commentary on the book in the columns of the *Swarájya* at an early date.

SWARAJYA, 15th August 1908.

The Asiatic revival.

11. The *Saddháram Prachárak* (Kàngri, Bijnor), of the 19th August, referring to the revival of political consciousness among the people of China, Japan, Persia, Turkey and Egypt, remarks that Indians, too, have awakened, but only partially. Hence it is that their steps are tottering and their movements are sometimes misguided. This accounts also for the conduct of those infatuated youths who find sanction for such diabolical deeds as bomb-throwing in the sacred books of the *Gita* and in the Upanishads'—writings which, if studied in their true spirit, would turn their minds from political agitation and create in them a desire to reform their own characters.

SADDHARAM PRACHARAK, 19th August 1908.

Unity in India.

12. A correspondent of the *Rahbar* (Moradabad), of the 21st August, while discussing the probability of the fusing together of the heterogeneous races of India into one compact whole, remarks that it can be accomplished, although there are many obstacles in the way, if the people have a will to bring it about. He thinks that the universal dissemination of primary education, the reviving of industries and commerce, and the reverting to the old system of settling disputes by means of *panchayats* would be very helpful in this direction.

RAHBAR, 21st August 1908.

SHAHNA-I-HIND, 16th August 1908.

Christ a as political leader.

13. The *Shahna-i-Hind* (Meerut), of the 16th August, referring to an article in the *Hindustan* (Lahore), in which the writer has tried to compare Ajit Singh and others with Christ, inasmuch as both have made great sacrifices for their countries, remarks that the organ of the Christian society, the *Tajalli* has taken strong exception to this comparison. But, says the editor, no one can interfere with any man's convictions whether right or wrong. To compare political leaders with Christ is, however, not so great a crime as to claim a superiority over Him; and Qadiyani Mirza did claim a superiority notwithstanding. Besides, what has *Tajalli* to say to the opinion entertained about Christ by the Jews?

The editor, in conclusion, remarks that religion is simply to reform the world and politics are so closely allied with religion that it would be no disparagement to call a religious man a political leader. Besides, if politics are too corrupt to be associated with the name of Christ, why do Christians themselves go in for them so keenly?

SADDHARAM PRACHARAK, 19th August 1908.

Arya Samaj and the Government.

14. The *Saddharam Prachárak* (Kangri, Bijnor), of the 19th August, says that even up to the present day Government looks upon the *Arya Samajists* with eyes of suspicion. The *Arya Samajist* officials of the Government themselves misrepresent their own sect and thus secure redemption from official displeasure. To such *Arya Samajists*, says the editor, we would give this bit of advice that they keep without the pale of the *Samaj*, for if matters where secular authority clashes with spiritual, they cannot take refuge with Providence but go over to the earthly power, they would be better out of the *Samaj*.

AL BASHIR, 25th August 1908.

Causes of the unrest in India during the year 1907-8.

15. In continuation of his article entitled "Causes of the Unrest in India During the Year 1907-8" (vide paragraph 23, Selections No. 34), the editor of *Al Bashir* (Etawah), in the issue of the 25th August, proceeds to prove that had Bahadur Shah taken an active part in the Mutiny, he would have been followed by the Musalman gentry of Meerut and other adjacent districts, who remained faithful to the British Government. He also says that the Musalmans had no hand in the distribution of *chapátis*, and if they had, it was only on account of a superstitious belief that distributing *chapátis* would ward off an epidemic which was prevalent in the country.

But, notwithstanding all this, they fell a prey to the machinations of the Hindus and were mercilessly persecuted, and suspicions were entertained even about men of the position of Sir Saiyid Ahmad.

ADVOCATE, 27th August 1908.

The unrest in India.

16. Under the heading "The Makers of Unrest", the *Advocate* (Lucknow), of the 27th August, has the following:—

"In considering the persistent efforts made in the Anglo-Indian press to fasten the authorship of the present unrest on Indians alone and the loud call on the part of the Government everywhere on sober people to dissociate themselves from the party of violence, it is necessary to remind both the Government and its apologists throughout India that the mote is not to be found in one eye alone. Hence the value of what the Hon'ble Babu Radhacharan Pal, Municipal Commissioner and Member of the Bengal Legislative Council, said on the present situation at the entertainment given him in recognition of his services to the people in both spheres of activity. It had become the fashion with some people, he said, to attribute unrest solely to Indians, but if one were to take a dispassionate view of the situation, one could not ignore the fact that it was due to disappointed hopes and to the vagaries of misguided and overzealous officers, to the systematic contempt of public opinion by Government and to the overbearing manners of a class of Europeans who, intoxicated with the pride of race, look down upon Indians as a subject race. While not mincing matters in probing the malady to its very root, Mr. Pal was no less convinced of the necessity of restoring both communities, Indian and Anglo-Indian, to cordial relations between them. He is a practical politician who knows the irreducible factors to be reckoned with and not one of the day dreamers who persuade themselves that some unpleasant but inevitable fact exists not because they do not wish it to be so."

17. Referring to the prosecutions for sedition in India, the *Shahna-i-Hind* (Meerut), of the 16th August, remarks that violent preachings and incitements have come to an end now, but the danger of the situation was much exaggerated by selfish persons who wanted to create a panic among the less courageous Anglo-Indian officials. The charge of sedition was enough to ensure a prosecution for Mr. Tilak. But wicked and ill-disposed persons have created imaginary bomb manufacturers in Bombay also, simply to add to the rage of the rulers.

SHAHNA-I-HIND, 16th August 1908.

Anarchism and its origin.

Now to consider the other side of the picture. The disappointment of Indians was increasing every day. Deferred hope makes the heart sick; and so it was with India. It was in this state of the public feelings that the partition of Bengal was thrust upon India. Strong agitation on the part of the Bengalis was followed by *Swadeshi* and boycott and to crown all there appeared the anarchist with his bomb on the scene. What next? We do not know. This, however, is certain that if the partition is modified, there will be no more noise in Bengal.

18. Referring to the appeals made by Khudi Ram Bose in the different courts and ultimately to the Viceroy, the *Shahna-i-Hind* (Meerut), of the 16th August, remarks that cowards who fear death cannot be called " martyrs ". The truth is, says the editor, the Indian anarchist is not made of the same stuff as his European *confrère*. But, if afraid of death, why does he commit such rash acts?

SHAHNA-I-HIND, 16th August 1908.

The Indian and European anarchist.

19. The *Saddharam Pracharák* (Kangri, Bijnor), of the 19th August referring to the sentence passed in the Tilak case, remarks that in spite of all difference of opinion in political matters, every section of the Indian people sympathises with Mr. Tilak in his present misfortune.

SADDHARAM PRACHARAK, 19th August 1908.

Traitors among Indians.

Whatever his adversaries may say to the contrary it is pretty certain, says the editor, that Mr. Tilak was in no way connected with the Bombay riots. Those that take advantage of such circumstances and further their own ends by bringing about the ruin of a particular man, are surely great enemies of society.

The *Panjabee* and the *Hindustan* of Lahore, continues the editor, are living examples of how political opinions are influenced by considerations of expediency. As long as these papers thought it safe and beneficial to their interests, they continued to advocate the principle of independence and hatred of the foreigners. But no sooner did they find themselves to be the object of official displeasure than they changed their front and adopted different tactics.

The *Panjabee* severed its connection with L. Hardayal who was considered to be a dangerous agitator and even managed to send him off to Europe. And the *Hindustan* does not hesitate to publish articles of loyalty side by side with those advocating freedom and hatred of everything foreign. Lord Minto merely threatened to deport, but the proprietors of the *Panjabee* have really put this idea into effect. Are not such persons the real enemies of the country?

20. The *Oudh Akhbár* (Lucknow), of the 24th August, referring to the introduction of constitutional Government in Turkey, remarks that now the Nationalists of India cannot be blamed if they demand reforms in the administration of India, especially as the Liberal party is at the helm of the ship of State. The often-quoted argument that the people of Europe only are fit for self-government cannot hold good any longer, in the face of what is taking place in Turkey and other Asiatic countries.

OUDH AKHBAR, 24th August 1908.

The Turkish constitution and its effect on India.

The introduction of parliamentary government is easier in a peaceful, well-governed country like India than in Turkey where chaos reigns supreme. The people of India do not hanker after a revolution or a sudden change in the government; they simply want the gradual recognition of their rights and privileges. The Musalmans of India, too, says the editor, may take a hint from their co-religionists in Turkey, whose patriotism did not deter them from throwing in their lot with the followers of other religions, against the advice of the spiritual head of their own religion.

21. The *Oudh Akhbár* (Lucknow), of the 26th August, notes with regret that the Musalmans are keeping aloof from all political movements and look upon the *Swadeshi* movement with distrust, although it is meant for their own good. The editor thinks that if the

OUDH AKHBAR, 26th August 1908.

The Musalmans.

Musalmans persist in their present policy, they will become, in course of time, so much worn out by mutual dissensions and internecine quarrels, that at last they will be incapable of making any progress.

OUDH AKHBAR, 24th August 1908.

Mr. B. C. Pal's American tour.

22. The *Oudh Akhbár* (Lucknow), of the 24th August, referring to the proposed American tour of Mr. B. C. Pal, remarks that the Americans can render very little help to Indians; they will simply listen to their grievances, and may perhaps think that the people of India are dissatisfied with their English rulers. The remedy lies in the hands of the English themselves, but they cannot be impressed as long as a strong and united public opinion in India does not exist and mutual dissensions are not settled.

SHAHNA-I-HIND, 16th August 1908.

Saiyid Fazl-ul Hassan.

23. Referring to *Al Bashir's* statement regarding Fazl-ul Hassan's action in preventing Hoti Lal from throwing a bomb at His Excellency the Viceroy, the *Shahna-i-Hind* (Meerut), of the 16th August, remarks that if the statement is true, Saiyid Fazl-ul Hassan is much to be blamed, inasmuch as he did not bring the intention of Hoti Lal Varma to the notice of the authorities.

For his own part, the editor hesitates to believe the rumour.

NAIYAR-I-AZAM, 19th August 1908.

Saiyid Fazl-ul Hassan.

24. The *Naiyar-i-Azam* (Moradabad), of the 19th August, referring to Saiyid Fazl-ul Hassan and his laudable action in preventing Hoti Lal Varma from throwing a bomb upon His Excellency the Viceroy in Aligarh, says that it is proposed to send a memorial to the Local Government with a view to securing pardon for Saiyid Fazl-ul Hassan.

HINDUSTANI, 19th August 1908.

The *Urdu-i-Mualla* case.

25. The *Hindustani* (Lucknow), of the 19th August, referring to a statement in *Al Bashir* (Etawah), to the effect that it was F. H. Hasrat Mohani who prevented Hoti Lal Varma from throwing a bomb at His Excellency the Viceroy during his visit to Aligarh, remarks that this is improbable as Hoti Lal landed in India towards the middle of April while the Viceroy visited Aligarh in the beginning of the month: besides, it is impossible that Hoti Lal should have dared to throw a bomb in Aligarh before the anarchist organization was complete in Calcutta. The editor says that this rumour has been set afloat to make the charges against Hasrat Mohani of a graver character.

TAFRIH, 21st August 1908.

The *Urdu-i-Mualla* case.

26. The *Tafrih* (Lucknow), of the 21st August, referring to a statement in *Al Bashir* (Etawah), that F. H. Hasrat Mohani, the editor of the *Urdu-i-Mualla*, prevented Hoti Lal from throwing a bomb at His Excellency during his visit to the Aligarh College, remarks that if the editor of *Al Bashir* knew of Hoti Lal's intention beforehand, he ought to have informed the Government. His failing to do so makes him guilty of an offence.

JEDD-O-JEHAD, 24th August 1908.

The *Urdu-i-Mualla* case.

27. The *Jedd-o-Jehad* (Shahabad), of the 24th August, referring to a statement in *Al Bashir* (Etawah), that it was F. H. Hasrat Mohani, the editor of the *Urdu-i-Mualla*, who prevented Hoti Lal Varma from throwing a bomb at His Excellency the Viceroy during his visit to Aligarh, remarks that if the news be true, Hasrat Mohani deserves commisseration from the Government and gratitude from the Musalman community for saving them from suspicion.

AL BASHIR, 25th August 1908.

The *Urdu-i-Mualla* case.

28. The editor of *Al Bashir* (Etawah), publishes, in the issue of the 25th August, a rejoinder to an article on the *Urdu-i-Mualla* case in the *Hindustani* (Lucknow), of the 19th August, contradicting the statement in *Al Bashir* that F. H. Hasrat Mohani, the editor of the *Urdu-i-Mualla*, prevented Hoti Lal Varma from throwing a bomb at the Viceroy at Aligarh, and remarks that His Excellency did not visit Aligarh in the beginning of April but on the 22nd of that month, and the *Hindustani* itself has acknowledged that Hoti Lal reached India towards the middle of the month, so it is just probable that he was present at Aligarh during the visit. As to the event being planned to take place prior to the bomb outrages in Bengal, the editor remarks "our fellow countrymen (the Hindus) selected Aligarh for the murder of Lord Minto in order to throw the blame on the Musalmans." In the end he says that if the news is true, the whole Musalman community should be grateful to Hasrat Mohani.

In a subsequent issue, while referring to a proposal to present a memorial to Government on behalf of Hasrat Mohani and the editor of the *Swarájya* (Allahabad), he remarks that this can be done only in case they repent of what they have done.

Khudi Ram Bose.

SWARAJYA, 15th August 1908.

29. The *Swarájya* (Allahabad), of the 15th August, contains the following obituary notice of Khudi Ram Bose :—

" 'We acknowledged that you were the bravest among ten thousand, when you placed your throat under the dagger.' Srijut Khudi Ram Bose, the true and worthy son of India, a conscientious performer of his duties and the truest follower of the *Bhagwat Gita*, has at last fallen a martyr to (the cause of) India. The words which he uttered a few moments before his death disclose the secret of his thoughts. He said to his counsel and patron : 'I will die like true Indian Rajputs who think it an honour to die on the field of battle.'

And the lion (K. R. Bose) has actually done what he said, i.e. when he was brought handcuffed to the gallows, there was a halo of light round his face, he was looking very cheerful and happy and his smiles made others weep, but he stood calm and serene till he met his doom.

Srijut Khudi Ram Bose's action may be deemed criminal, but no one can deny that in him was seen the perfection of self-sacrifice. Besides being acquainted with the secrets of the true teaching of the *Gita*, he understood perfectly the question of the performance of duty, and this was the reason why Sri Krishna's holy teaching was apparent from every word he uttered.

The scene at the gallows lasted only for a moment, for our martyr embraced death in a way that even the spiteful sky was forced to say :—

'That you should mount the scaffold, and lose your life! did I rear you up for this day?' The merciless hangmen had scarcely completed their work when mother Bharat held her true and worthy son to her bare breast and after a short time his corpse was borne away by his brethren and was deposited *(lit.)* in the burning place according to (the rites of) the Hindu religion."

Mr. Tilak.

SHAHNA-I-HIND, 16th August 1908.

30. Referring to the agitation in England for Mr. Tilak's release, the *Shahna-i-Hind* (Meerut), of the 16th August, remarks that the movement is quite premature and misguided.

The editor suggests the sending in of a memorial to His Majesty the King-Emperor signed by the representatives of the different sects in India. He holds that the crude and imprudent enthusiasm of his followers is responsible for all that has befallen Mr. Tilak.

The proposed Tilak *Ashram*.

ARYA MITRA, 24th August 1908.

31. The *Árya Mitra* (Agra), of the 24th August, referring to the proposal of Sufi Amba Prasad regarding the establishment of an *Ashram* for the political education of Indians, remarks that such an institution would be of doubtful utility, for true progress is possible only through religious education.

Success of the boycott movement.

MOHINI, 18th August 1908.

32. The *Mohini* (Kannauj), of the 18th August, after quoting a long comparative statement showing the import of goods in the years 1904, 1905, 1906, and 1907, comes to the conclusion that the boycott movement has been eminently successful. The editor, remarks that the movement is not actuated by a desire to harm others. It is simply the result of a desire to bring about the economic regeneration of India. Self-preservation is at the bottom of this movement, and if in preserving themselves, Indians harm others, the fault does not lie at their door but at the door of those who have come in the way of their healthy growth and development.

Racial hatred.

SWARAJYA, 15th August 1908.

33. The *Swarájya* (Allahabad), of the 15th August, referring to an article in the *East Bengal and Assam Era*, which is calculated to incite hatred between Europeans and Indians, remarks :—

" Our justice-loving Government has not as yet taken any notice of the article. Will an Indian newspaper be treated in the same way if it publishes a

reply to this article even if it is couched in moderate language? Is the inciting of racial hatred and the urging of general massacres another question?"

SWARAJYA, 15th August 1908.

Ode.

34. The editor of the *Swarájya* (Allahabad), contributes the following political ode to the issue of the 15th August:—

"Indians, you have lost your vitality, although you are nominally alive,
You can be safely called the dwellers in Heaven.
Look to yourselves, and take care of your bodies and souls.
You are covered with scars (left by sores), O! dwellers of the land of flowers and *pan* (betel-leaf).
Oh! how the *Feringhees* are troubling us; be witnesses (of this) O! denizens of the sky.
You are nearing the place of your destination, why do you not reach it in a body?
Why have you slackened your pace (*lit.* why have your feet become rivetted to the ground)?
Why do you not move on any longer, although you possess hands and feet?
Why does silence reign supreme among you, although you are endowed with tongues?
What are imprisonment and jails and what are gallows and the cross?
You may test us in a hundred ways, O! ordeal-imposers.
How long have you been pressed down by an incubus of sorrows?
How have you managed to survive, O! hard-lifed people?
You have no industries, and your arts are now extinct,
What is now your stock-in-trade, O! you bankrupts?
Give expression only to what you feel; why are you poisoning (others) O! sweet-tongued men?
The hunter [the British Government (?)] is the enemy of (our) life, and the flower-picker (the exploiter) is our rival.
In what atmosphere are you flying, O! people of the nest?
(What is your present condition, O! people of India?)

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ARYA MITRA, 24th August 1908.

The *Swarajya* (Allahabad).

35. The *Árya Mitra* (Agra), of the 24th August, says that Babu Ram Dass, B.A., the new editor of the *Swarájya* (Allahabad), has also been arrested and sent to Cawnpore where he will be charged very likely with exciting race hatred and with bringing the Government into contempt. These frequent prosecutions, remarks the editor, are incompatible with the doctrine of peace which the Lieutenant Governor is preaching in our provinces these days.

SWARAJYA, 15th August 1908.

Khudi Ram Bose's appeal to the King-Emperor.

36. The *Swarájya* (Allahabad), of the 15th August, referring to the prevention of Khudi Ram Bose from appealing to the King-Emperor, remarks:—

"Would there had been any one to remonstrate with them [officials (?)]. If the superintendent of a jail can trample law under his feet, then what is the use of making such laws? 'Dear Khudi Ram Bose, instead of seeking mercy from tyrants you should have prayed to God to give you strength and fortitude to undergo the ordeal cheerfully and gloriously, for you are a believer in the *Bhagwat Gita*, and your faith teaches that death is only an illusion. May God give you strength to succeed in your holy mission in your next life.'"

37. The *Indian People* (Allahabad), of the 20th August, referring to the acquittal of the accused in the Allahabad murder case by the High Court, remarks :— INDIAN PEOPLE, 20th August 1908.

The Allahabad murder case.

"It is time that Mr. Rustomji took some rest, for he is undoubtedly overworked. There have of late been an unusually large number of murder cases before him and there are a number of them still awaiting trial, and as a matter of fact Mr. Rustomji has had to work at very high pressure for some time past, and it is but fair and just that he should be relieved for a time. There can be no question that the best and most capable officer cannot bear the strain of excessive work for an indefinite length of time, and it is no reflection upon him if the quality of his work tends to deteriorate."

38. Under the heading "Some Allahabad Criminal Cases", a correspondent writing to the *Citizen* (Allahabad), of the 23rd August, with reference to Babu Badri Prasad's case, in which three out of the four accused, whom Mr. Rustomji, Sessions Judge of Allahabad, convicted of murder and sentenced to death, have been let off by the High Court, observes that the High Court's decision in this as well as in the other two cases, shows how erroneous were the views of Mr. Rustomji in those three cases and how he was overruled three times within seventeen days. These cases, the writer says, show Mr. Rustomji's tendency to convict accused persons upon shaky, flimsey, and futile evidence. As all three cases are of public interest, and all come from the same district, the writer asks the editor to include his remarks in his journal without mentioning his (the writer's) name. CITIZEN, 23rd August 1908.

The Allahabad murder cases.

The other two cases referred to are :—

(1) King-Emperor *versus* Mahadeo Teli of village Makhowpur, *thana* Pura Mufti, district Allahabad, who was convicted by Mr. Rustomji, Sessions Judge of Allahabad, under section 302, Indian Penal Code, on the 11th August 1908 and sentenced to death. The accused was acquitted by the High Court on appeal.

(2) King-Emperor *versus* Jagannath in which the Sessions Judge disagreeing with the unanimous verdict of "Not Guilty" as regards the accused, referred the case to the High Court under section 307, Criminal Procedure Code, intimating that in his opinion Jagannath's guilt was clearly established and rendered him liable to conviction under section 457, Indian Penal Code, but the Honourable Judges of the High Court, after carefully considering the whole matter and hearing all that the Government Advocate had to say, accepted the verdict of the jury and acquitted the man of the offences with which he had been charged.

39. The *Cawnpore Gazette*, of the 18th August, has the following :— CAWNPORE GAZETTE, 18th August 1908.

Uneducated persons as magistrates.

"If an uneducated person renders a public service, he should not be compensated by being appointed an honorary magistrate or a civil judge, but should be granted land or should be given a title. To discharge the duties of an honorary magistrate or a civil judge, a man must be educated and should have some knowledge of law."

40. The *Advocate* (Lucknow), of the 27th August, has the following :— ADVOCATE, 27th August 1908.

Hindu *versus* Christian evidence.

"Tinnevelly is the birthplace of new and queer, no less mischievous, judicial dicta. Special Sessions Judge, Pinhey, now shedding light on the Madras High Court Bench—we shall not with the man in the street say, by way of recognition of his services to the executive government—looked upon light punishment for an offence which is more a matter of opinion as misplaced leniency and went to the length of sentencing Chidambaram Pillay to transportation for life twice. Now comes another Daniel to judgement in the person of Mr. Spencer, the permanent Sessions Judge, who has gone one step further and made a strange discovery. We are familiar with the fact that magistrates generally and Judges occasionally differentiate between prosecution and defence witnesses, taking the former as the only truth-tellers. In Eastern Bengal, we were not unoften treated to the scene where Muhammadan evidence has more weight with judicial officers. Judge Spencer

has now found out a new distinction between Hindus and Christians. In the Tinnevelly riot case, addressing the assessors, he remarked 'that the oath which the Christian witnesses took was a matter of greater sanctity to them than that simple affirmation was to Hindu witnesses.' And yet he lamented the 'absence of respectable persons' as witnesses, who, he said, 'were now reaping the consequences by paying a punitive tax.' Surely as the *Rais and Raiyat* very pithily puts it, 'Those who do not kiss the Bible, must kiss the rod.' Thus is the ghost of unrest being laid by the officers of the Government."

HINDUSTANI, 26th August 1908.

Tahsil officials.

41. A correspondent writing to the *Hindustani* (Lucknow), of the 26th August, complains that the petty officials in tahsils, such as teachers, sub-registrars and hospital assistants, are grossly oppressed by Tahsildars, and that if they do not submit to their high-handedness, they are complained of and punished by the heads of their departments. He requests the Government to inquire into the matter.

(b)—Police.

SWARAJYA, 15th August 1908.

The *Swarajya* and the police.

42. The *Swarájya* (Allahabad), of the 15th August, has the following :—

"From the time the Government has extended its kind patronage to us the police have found a new source of amusement. We have received complaints from different places in these provinces, that the police are dissuading people from buying the *Swarájya* and have even recourse to force to prevent the sale of the paper. We cannot understand how such unlimited authority has been delegated to the police and would like to know if there is any limit to their mischievous proceedings."

ABHYUDAYA, 21st August 1908.

The Police.

43. The *Abhyudaya* (Allahabad), of the 21st August, referring to the high-handed proceedings of the police in connection with the Rawalpindi cases, remarks that the present discontent owes its origin to a large extent to the oppressive acts of the police. The Government should not hesitate, therefore, to punish such unscrupulous members of the force as bring discredit upon it. We can say, says the editor, without any fear of contradiction, that the prestige of the Government will be much enhanced if only it keeps a sharp eye upon the doings of the police. Punish offenders by all means; but, prey! see that the innocent do not get entangled into the meshes of the police.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

AWAZA-I-KHALQ, 16th and 24th August 1908.

Conveyances in Benares.

44. The *Awaza-i-Khalq* (Benares), in its combined issue of the 16th and 24th August, complains that the hackney carriages of Benares are in a very deplorable condition and remarks that as the municipal officials do not look after them, it would be advisable to authorize the Superintendent of Police to inspect them from time to time.

AWAZA-I-KHALQ, 16th and 24th August 1908.

City improvements.

45. The *Awaza-i-Khalq* (Benares), in its combined issue of the 16th and 24th August, referring to the proposed improvement of Allahabad, Lucknow and Cawnpore, complains that the claims of Benares have been entirely ignored in this connection, although its importance is not less than that of any of these cities, not to mention the fact of its being frequented by thousands of pilgrims and European visitors. The roads in the city are in a sadly deplorable condition, and require a good deal of improvement.

(e)—Education.

ZAMANA, July 1908.

English education.

46. Pandit Madho Ram, B.A., discusses in the *Zamana* (Cawnpore), for July, the comparative merits and drawbacks of the introduction of English as the medium of instruction in India. While admitting that it has to some extent denationalized the people by making them indifferent to their own vernaculars and by retarding their progress, he opposes the idea prevailing in certain quarters that English education

has been an unmixed evil and the sooner an end is put to it the better. He points out that as the result of the study of Western literature and science—

(1) Superstition has been dispelled and people now have healthier and more wholesome religious opinions.
(2) An end has been put to early marriages, which lead to an ever recurring increase in the number of widows.
(3) People do not any longer waste their earnings in marriages, and have learnt how to make money.
(4) Patriotism was unknown but now a man in Madras feels for people in the Punjab.
(5) People now understand what philanthrophy really means; they spend their money in endowing schools and colleges, instead of in pampering beggars.
(6) English serves as a medium of intercourse between the different people, and hence the National Congress has become practical.
(7) That the vernacular languages of the country have been developed and brought within the reach of everyone.

Education.

47. The *Mashriq* (Gorakhpur), of the 25th August, referring to the recent circular of the Educational department restricting the number of students in different classes in schools, remarks that it will have very disastrous effects on education and that it is the first fruits of Lord Curzon's educational policy.

A correspondent of the paper advises the public to be on the alert and to establish schools for students who are refused admission into Government schools.

MASHRIQ, 25th August 1908.

The School-Leaving Certificate Examination.

48. The *Hindustani* (Lucknow), of the 26th August, reproduces the correspondence on the School-Leaving Certificate Examination in the *Advocate* (Lucknow), of the 20th August. (Vide Selections No. 34, paragraph 49.)

HINDUSTANI, 26th August 1908.

The School-Leaving Certificate Examination.

49. The following is from the *Advocate* (Lucknow), of the 27th August :—

"The hearty thanks of the public are due to the Department of Public Instruction, and especially to the Inspector of Schools, Lucknow division, for promptly redressing a public grievance. Convinced of the genuineness of the guardian's desire to have freedom in choosing a course for their sons in the High School section, arrangements are being made for teaching both courses, the Matriculation and School-Leaving Certificate, in both the Jubilee High School, Lucknow, and Sitapur High School. Students will be at perfect liberty to choose whichever course they may find beneficial to themselves. There will be no pressure on any boy to join a class for which he or his guardians feel no inclination."

ADVOCATE, 27th August 1908.

The Agra College.

50. Under the heading "Is There a Remedy ?" a correspondent writes to the *Agra Magazine*, for June (received in August), in continuation of his letter published in the issue of May last, about the complaints and grievances of the Agra College students. In this letter he tries to show how a better state of things can be brought about and how the difficulties can be tided over. The first remedy that he proposes is to change the present incompetent and unsympathetic staff, on account of which the Agra College just at the moment enjoys a unique but unenviable reputation. He says that some of the professors are deficient in intellect, some in morals, and all in the higher virtue called sympathy which attracts man to man and brings about the union of hearts. They not only do not know their subjects and cannot satisfy their students, but they also cannot command respect nor inspire confidence, and that is why the College is getting unpopular day by day and losing the respect of the public. In the opinion of the writer, an unpopular principal or an incompetent professor is a public scandal, a standing disgrace to the educational institution and has therefere no right to be on the staff. He says that the success of students in the University Examinations is not the right criterion to judge the ability and competence of professors by. A black man can of course be easily removed with a stroke of pen, but not so easily can "an undesirable white man" be got rid off, as the latter is backed up all round. Every European official, University Inspector, ruler of a

AGRA MAGAZINE, June 1908.

Province and even an University Examiner is inclined to show some consideration for him if he is in danger. The second remedy is the suppression of the functions of the principal of the college and the secretary of the board of trustees.

This unholy combination, like the anomalous combination of the executive and judicial powers, in one and the same officer of the Government, he remarks, is responsible for "a multitude of sins", and is a crying scandal. He is strongly of opinion that one of the reasons why the affairs of the Agra College are going from bad to worse is this unhappy combination, and he feels convinced that the College can never prosper unless and until the principal and the secretary are two distinct individuals.

He then asks for the appointment of some new trustees who will give a helping hand in the great work of building up the nation, as the present trustees of the College, with a few honourable exceptions, are incapable of independent action. He says 'we want men of steady independence, of unbending soul, men who know their duty, love their country, uphold the right cause, and have the courage of their convictions. We want men who neither fear official frowns nor court official favour. Such men alone can help us in our need, but never a weak-kneed would-be Raja or a flattering would-be Rai Bahadur.'

INDIAN PEOPLE, 23rd August 1908.

Law students in Allahabad.

51. The *Indian People* (Allahabad), of the 23rd August, points out that one of the results of the establishment of the University School of Law and the consequent centralization of the teaching of law in Allahabad has been a rush of students, but unfortunately no adequate arrangements have been made for the housing of law students at Allahabad. The official and non-official boarding-houses will not, as a matter of convenience or policy, be available for law students, as law is considered a step-sister to politics, and the Indian lawyer is an eye sore to the administration. The editor says that it is very undesirable that students should live in private houses where they are forced to keep company with all sorts of men and are without any kind of supervision or care. But as nothing has been done, the law students must help themselves and the public must interest themselves in this question of paramount importance. A law student requires a good library, a good teacher to guide him as to what to read profitably, and an atmosphere and surroundings peculiar to himself. Cannot vakils and barristers of some standing and experience, he asks, open private boarding-houses for law students, where a good library, proper supervision, and healthy food and teaching might be obtained, with profit both to the students and the manager? He believes that such an experiment, if undertaken, is bound to be appreciated and must be successful.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

ABHYUDAYA, 21st August 1908.

The *Swadeshi* movement.

52. A correspondent of the *Abhyudaya* (Allahabad), of the 21st August, referring to the rapid spread of the *Swadeshi* movement, remarks that if the passion for indigenous goods continues for a few years, the *Swadeshi* movement will become a success. But in view of the obstacles the movement has encountered, and is still likely to encounter, the editor exhorts his countrymen to go on working for the cause heedless of all opposing forces. It is only by such stern application to duty that the success of the movement can be secured.

The writer further reminds his countrymen of their glorious past and says that if they keep that perpetually before their minds' eye, they will draw a wonderful inspiration from it which will ultimately lead them to success.

HINDOSTHAN, 23rd August 1908.

The *Swadeshi* Steam Navigation Companies.

53. The *Hindosthan* (Kalakankar), of the 23rd August, referring to the prosperous days of "*Bharat Varsh*," remarks that the ship building industry was not unknown in India in former times. But the devastating influence of time has done its work and now the Indian sailor is satisfied with his rough and crude boat.

We are glad, however, to hear, says the editor, that in the Madras Presidency a splendid capital has been invested in the *Swadeshi* Steam Navigation Company, and we appeal to our countrymen in other provinces to follow the example of Madras if they are sincere in their desire to see prosperity restored to India once more.

ADVOCATE, 27th August 1908.

Our Cotton Industry—Advance *Swadeshi*.

54. The editor of the *Advocate* (Lucknow), in the issue of the 27th August, says "the history of the Indian Cotton Mill industry for the last three years reveals the wonderful hold the *Swadeshi* movement has got on the country. What was only in a slowly, very slowly, smoky stage during the period previous to 1905, flared up into bright flames in the latter half of the year, has since continued to grow as much in depth as in width and promises to turn into a regular conflagration. At the first flash of the red light, many people, including the mill-owners, took it for a fire made of straw whose fuel supply would soon be exhausted, leaving the country in greater darkness. It was bright, no doubt, but would surely be short-lived. So opined they. But the shrugging of shoulders by those who comforted themselves as more knowing, more capable of looking into and reading the future, came to naught. Thank God, the *Swadeshi* movement has outlived the pessimism of the calculating, making them more pessimistic, shot far ahead of even the most optimistic, making them take heart and go on with the service of the country with redoubled energy and full hope."

He further observes "considering the vastness of the Indian market, the few mills that we have got in the country can hardly clothe the people even for a half-year, that is, meet the first demand of one piece of cloth per head, if the *Swadeshi* vow were to be taken by even ten per cent. of the people. But as the movement is surely gaining ground and increasing in volume, greater and greater will be the demand for Indian-made cloth. In order to meet this growing demand, we must have a very large addition to the productive capacity of our mills. The mill-owners have realized the fact in no time as well as the general public. So one notices with pleasure the extension and growth of weaving, which has taken a decided step forward, and this addition along with the opening of new mills makes the success of the movement doubly sure."

In conclusion, he remarks "even a cursory glance at the output of factories and workshops of other articles of everyday use no less convinces one of the all-round desire of the people to improve their own industries. That every year we find an addition to the existing mills, factories and workshops is a sure indication on the one hand of the steady growth of the movement and is on the other a very practical reply to those before whose eyes walk in night as in day strange hobgoblins of unrest and anarchy. When year after year new companies are coming into existence, new capital—indigenous capital—is more and more invested, it is pretty clear that the Indian people at least, particularly the owners of money who would be the last to throw away their hard-earned or carefully guarded wealth, do not believe in any such nonsense as sedition running rampant or anarchism burrowing under the solid foundations of British rule in India. The very development of the *Swadeshi* movement should be an eye-opener to those among the officials who seem to have lost or are on the point of losing their balance of mind and act as a pricker to the day-dreams of certain interested Anglo-Indians who refuse to be convinced. Surely it is impossible to awake the man who sleeps awake."

INDIAN PEOPLE, 23rd August 1908.

Investment of Indian wealth.

55. Referring to Sir E. Cable's recommendations for the appointment of a committee of inquiry composed of European and Indian financiers to ascertain to what extent Indians can be induced to invest their savings in Indian railways, the editor of the *Indian People* (Allahabad), in the issue of the 23rd August, observes 'from the point of view of the man in the street it seems to us that the most important reason for this state of affairs is that the management of such railways is directed by a board in London. If it is desirable to have Indian wealth attracted towards railways, surely it is not impossible to have boards of management in India. Certainly, India is not quite so devoid of men, European and Indian, of such business capacities as are able to manage the affairs of railways. Another reason, and to which our esteemed contemporary, the *Bengalee*, draws attention, for the apathy of the Indian capitalist towards railways is to be found in the fact that Indians are practically debarred

from the higher appointments in railways, whether owned or managed by the State or private companies. This practical ostracism of the Indians from all offices of responsibility on railways is really disgraceful and we may take the liberty of suggesting that instead of such a committee of inquiry as Sir E. Cable suggests we might have a committee to go into the question as to how far Indians are capable of occupying high and responsible offices in railways.'

MASHRIQ, 25th August 1908.

The *Mashriq* (Gorakhpur), of the 25th August, referring to the same subject, advises the Government to take steps to induce Indians to invest their savings in Indian railways.

SWARAJYA, 15th August 1908.

56. The *Swarájya* (Allahabad), of the 15th August, contains an article in which the writer says that he saw Shanti Narayana, the late editor of the *Swarájya*, in a dream and he noticed that he had become very thin and emaciated owing to the insufficient and unpalatable food supplied to him in the jail and the hard manual labour demanded of him. Narayana said that he was content with his lot, and his only source of anxiety was the *Swarájya*, as he was afraid that its enemies might destroy it altogether or convert it to their own slavish views. After narrating his dream, the writer exhorts all persons interested in the paper to try to push on its sale till it reaches 10,000 copies.

The *Swarajya*.

V.—Legislation.

Nil.

VI.—Railway.

MASHRIQ, 25th August 1908.

57. The *Mashriq* (Gorakhpur), of the 25th August, complains that although the Bengal North-Western Railway is in a very prosperous condition, yet it makes no arrangements for the comforts of its passengers. As an instance, the editor says that there are no waiting-rooms for passengers at such important railway stations as Gorakhpur and Bhatni, in consequence of which the passengers are put to a great deal of trouble and inconvenience.

The Bengal North-Western Railway.

VII.—Post Office.

AWAZA-I-KHALQ, 16th and 24th August 1908.

58. The *Awaza-i-Khalq* (Benares), in its combined issue of the 16th and 24th August, complains that it has become very difficult to procure postage stamps in the smaller post-offices since Government has abolished the commission on the sale of postage stamps.

Postage stamps.

VIII.—Native Societies and Religious and Social matters.

MUSAFIR, 23rd August 1908.

59. The editor of the *Musáfir* (Agra), of the 23rd August, in an appeal to the Government, complains that since politics have come to the forefront in India, the *Árya Samaj* has been subjected to all kinds of calumny and vituperation by its enemies, and as a result, the officials now think it a political body. The *Árya Samajists* of this province, he says, are in the "throes of death," though being persecuted by their opponents. These persecutions have been redoubled since the inauguration of the *Suddhi Sabha* for the conversion of Musalmans to the *Árya* faith and the starting of a fund to maintain itinerant preachers. The police officers in most places are Musalmans and wherever there is a religious lecture by a member of the *Samaj*, they at once appear on the scene. At a meeting attended by a posse of constables armed with regulation *lathis*, the audience gets considerably thinned in a short time. The *Árya Samaj* has been carrying on its religious work without obstruction for the last thirty years, and it would be a matter of great injustice if it is now put under a ban.

The *Arya Samaj*.

The editor, on behalf of the *Árya Samajists*, prays that the police should be forbidden to take notes of *Árya Samaj* lectures, and if they do so, there should be two literate officials, one a Hindu and the other a Musalman. He further prays that in places where the Tahsildar is a Musalman, the Sub-Inspector should be a Hindu, and *vice versa*, otherwise the *Árya Samaj* will be in a very precarious condition.

In a subsequent note, he complains that the police do not take notes of religious lectures delivered by Christian and Musalman religious preachers, but confine their attention to those of the *Arya Samaj* only. If this state of things continues he is afraid that the Hindus will become still more discontented.

JAIN GAZETTE, 24th August 1908.

The Parasnath Hill.

60. The *Jain Gazette* (Deoband, Saharanpur), of the 24th August, publishes a poem in which the writer expresses his dissatisfaction at the decision of the Government regarding the erection of bungalows on the Parasnath Hill and advises his co-religionists to adopt *Swadesi* which, he says, is a sure remedy for the many evils from which India is suffering just now.

IX.—Miscellaneous.

SWARAJYA, 15th August 1908.

A tiger in Benares.

61. The *Swarájya* (Allahabad), of the 15th August, complains that the Collector of Benares ordered the arrest of an Ahir who with great courage killed a tiger, that had come into the city, and remarks "had the man been a European he would not have been sent to jail but rewarded and honoured."

SWARAJYA, 15th August 1908.

Mr. Tilak and the Maharaja of Baroda.

62. The *Swarájya* (Allahabad), of the 15th August, has the following :—

"When Srijut Tilak Maharaj passed through the territories of the Maharaja of Baroda, the patriotic Maharaja went barefoot to the station to see him, and after making an obeisance from a distance went back. It is rumoured that he told the sergeant, in whose custody Mr. Tilak was travelling, that the Government had acted very foolishly in convicting such a 'god.' The sergeant telegraphed this fact to the Government."

NAINI TAL:
The 28th August 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.

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SELECTIONS

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Nil.

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Nil.

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(a)—Foreign.

Nil.

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His Honour's speech.

1. The *Citizen* (Allahabad), of the 30th August, comments on His Honour's speeches at Allahabad and other places with satisfaction and remarks that he was courteous in his speeches and hit on the right point without offending any one. The editor thinks that the Government is perfectly justified in summarily punishing those who want to undermine it and that if the English were to leave India, the country would be invaded by the neighouring turbulent Musalman tribes, and would shortly become a scene of bloodshed and rapine. He notes that the public did not show any interest in hunting down conspirators or bringing their literature to the notice of the Government.

CITIZEN, 30th August 1908.

Hoti Lal Varma.

2. The *Indian People* (Allahabad), of the 30th August, has the following :—

INDIAN PEOPLE, 30th August 1908.

"At the trial of the second batch of conspirators, a letter was produced by the prosecution written by Hoti Lal Varma to one A. C. Chakravarti, which to a certain extent connects Hoti Lal with the Bengal anarchists. The letter is dated from the *Amrita Bazar Patrika* office and is as follows :—

'Dear Chakravarti,—Please manage my boarding and lodging. There is a very important letter waiting for you. I want a place very soon. I went to see you at about 10-30 a.m., but could not see you. Please come as soon as possible so that I may tell you everything.

Amrita Bazar Patrika Office. Yours sincerely,
H. L. Varma.'

Of course the language of the letter is guarded, but that alone is sufficient to arouse suspicion. This letter was found in the house of Bijoy Bhattacharya, who was arrested and is being tried. A book was also found at the same place containing formulæ for manufacturing bombs. Bijoy said this book belonged to Hoti Lal and had been left with him. Chandra Kumar Chakravarti, to whom the letter was addressed, is the headmaster of Contai school. There is a warrant out for his arrest. What we should like to inquire is whether Sir John Hewett's theory is to be applied to the *Amrita Bazar Patrika* office and whether it is to be searched. The Calcutta police have not searched it, though the letter has been in their possession for some time. We hope the justice of our contention that the mere fact that Hoti Lal was staying somewhere or was in communication with some does not prove that those persons were in league with him, will be recognized. He could not possibly have told the *Amrita Bazar Patrika* people that he was an anarchist or a bombmaker."

The Tilak *Ashram*.

3. The *Swarájya* (Allahabad), of the 22nd August, publishes the following appeal :—

SWARAJYA, 22nd August 1908.

"Is Tilak Maharaj, the national martyr and the prophet of (our) national and political liberty, no more amongst us? Shall (the quality of) our work deteriorate if no one steps into the place left vacant by him? When *Guru* Gobind was on the point of death, the Sikhs asked 'Maharaj, who will be our *guru* now?' 'The Granth is your *guru*,' he replied, 'you do not need a human *guru* any longer.' This clearly implies that the *guru* imparted (to his disciples) all that he had to teach and it remained for them to follow his precepts carefully, enthusiastically and firmly. In the same way, Tilak Maharaj has bequeathed to us his teaching. He has clearly and explicitly told us what we should do now. There have been very few religious leaders whose work has been accomplished during their lifetime, and there have been very few reformers and patriots who have tasted the fruits of their labours (during their lifetime). Men plant trees and their children eat the fruit. Those who build houses and forts, simply lay their foundations; it is for their descendants to complete them. Christ fell a martyr to the tyranny of a king at a time when he could not be spared by his country and his people, and no one sympathised with him. A crown of thorns was put on his head, people abused and ridiculed him and spat upon him, but does not a third of the people

of the earth now regard him as their Saviour? Shankracharya left this world while a comparatively young man, but is there a Hindu living who does not regard him as his national and religious leader? Did his mission remain unsuccessful after his death for want of another Shankracharya? Swami Dayanand was poisoned by his enemies while he had still a good deal of work before him. Is the *Arya Samaj* defunct (in consequence of his premature death)? In the same way, if our political guide has been taken away from us (by force) shall his mission remain unaccomplished? It is impossible that this should be the case. God himself desires our salvation. God has demanded of us a heavy sacrifice and we have made it. God demanded a heavy sacrifice from Abraham in order to test him, and he consented to put his beloved son, Isaac, to the sword, but God was satisfied that his servant when weighed was not found wanting. Our sacrifice is now over and we have secured the good will of God. Tilak Maharaj was fifty-three years old. He was a man just as we are, and one day or another he would have departed from amongst us. Would you have been gratified if your dearly-beloved leader and guide had died in his bed of fever or of some other disease instead of being parted from you, fighting for your salvation to the last moment with a drawn sword in his hand? That lion-hearted old teacher has proved to you that young men can do much more work. Come, let us put into practice his teaching (*lit.* legacy). Let us show him, while he is in prison, that we are no unworthy followers of his and that notwithstanding the active opposition of the whole world, we will not allow his name to be forgotten, and ten to one we will accomplish his mission in his own lifetime.

Tilak Maharaj has completed his teaching, has indicated to us a direct (royal) road and has illumined (the country) with his precious thoughts; so there is nothing to prevent our fearlessly following the path indicated by him.

But this teaching cannot survive long unless we produce young men to disseminate it. Such martyrs can be produced only by a great effort. So Sardar Ajit Singh and myself have hit upon the idea of founding a lasting memorial to Tilak Maharaj, which will be of great use to our country and will keep the memory of our leader fresh and green as long as the Indian nation exists and will engrave it *(lit.)* on our hearts.

The idea is to establish an *Ashram* (a home of service) at a place to be selected by a majority of votes with an up-to-date library containing books dealing with the politics and history of all nations and of India in particular. It will be free to all. For young men who pursue political and economic studies, clothing and ordinary food will be provided, if they are in poor circumstances, so that they may carry on their studies without any anxiety. In fact, it will be a political school or University, where great men will teach gratis. A statue of Tilak Maharaj will be put up in the *Ashram* and his name will be inscribed beneath it.

Political education has as yet been carried on in a very irregular and desultory manner. A lecture is delivered, a (newspaper) article is written, or a pamphlet is published. But the time has come for us to take stock of our ways and means, to collect our scattered energies, and then to inaugurate a regular system of (political) education, in the diffusion of which, Tilak Maharaj has been separated from us.

It is our duty, now, to place on a proper and permanent footing this political teaching, in which Tilak Maharaj spent his whole life; to push on the work he carried out so ably as a journalist throughout his life, by turning out able journalists from the Tilak *Ashram;* to produce in the *Ashram* brilliant orators who will proclaim his opinions throughout the country; to decorate the walls of the *Ashram* with paintings from the eventful life of Tilak Maharaj; and in fact to bring together everything that is calculated to have a soothing effect on his soul, so that he may see that the work he began is progressing by leaps and bounds.

People wishing to contribute to this philanthrophic scheme and desiring to demonstrate their love for their teacher may send their remittances by money orders or otherwise to me to the following address. Lists of such persons (if they wish their names to appear in print) will be published weekly in the newspapers and work will be commenced as soon as there is sufficient money to make a beginning. In any case, the amount of the sums collected will be published in the newspapers from week to week. Only the names of those will be published who do not object to their names appearing in print.

SUFI AMBA PRASAD,
Manager, the Tilak Ashram, Lahore."

4. The *Mashriq* (Gorakhpur), of the 1st September, referring to the appeals of Hasrat Mohani and Shanti Narayan to the Allahabad High Court, remarks that whatever may be the result of these appeals we request His Honour the Lieutenant Governor of our Provinces to take pity on the forlorn condition of these editors.

Hasrat Mohani and Shanti Narayan.

MASHRIQ, 1st September 1908.

Hasrat Mohani is a man of very little means, and owing to his imprisonment, the members of his family are now suffering every sort of privation, his wife and daughter being almost at the point of death.

The editor, in conclusion, takes exception to the order of the District Magistrate, Aligarh, regarding the forfeiture of Mohani's property, especially now when an appeal has been filed in the High Court, and the last word in the matter has not yet been said. Sir John Hewett's government, continues the editor, has been a blessing to us in more than one respect, and if following out his wise policy, he grants a pardon to these journalists, he will earn the gratitude of every section of the United Provinces public.

5. The *Jedd-o-Jehad* (Shahabad), of the 31st August, referring to the departure to England of Messrs. B. C. Pal, Khaparde and Lajpat Rai, remarks that they have left the country to ensure their personal safety. The editor thinks that they will be better able to carry on their propaganda from England by means of secret agents.

Departure of agitators.

JEDD-O-JEHAD, 31st August 1908

6. The *Mashriq* (Gorakhpur), of the 1st September, remarks that a century ago it was quite uncertain which nation would rule over the destinies of India. The Mahrattas, the Muhammadans, the French and the English—all were trying to gain the supremacy, but at last Britain came out of the struggle successful. And now we find that the people and the native princes of India are both equally anxious to render their homage to the crown of England. As for India—a country possessing such a variety of races—it was only in the fitness of things that a third nation should come and rule over her.

The British Government.

MASHRIQ, 1st September 1908.

The prosperity and happiness which Indians enjoy under the ægis of the British Government, needs no mention here. It would suffice to say that Indians of to-day are not what they were a century ago. The signs of progress are visible in every department of life and a bright future is within sight. What is wanted for the present is cordiality—cordiality on the part of the rulers and the ruled. We have a bit of advice for both. The former would do well to imitate the policy of Sir John Hewett and the Governor of Bombay, and the latter would be well advised if they reposed more confidence in their benign rulers. We hope Lord Morley's scheme will meet the situation.

7. The *Indian People* (Allahabad), of the 3rd September, has the following under the marginally noted heading :—

The duty of the Government.

INDIAN PEOPLE. 3rd September 1908.

"Maintenance of order is not the only duty of the Government, though it may be the first. Mere maintenance of order does not ensure the permanence of any Government; constant progress and expansion do. The character of the people governed has as much to do with the continuance of a rule as the character of the rule itself. A standard that was sufficient ten years ago may prove inadequate now. A Government does not exist merely to redress grievances, nor does any Government really redress all grievances. Let alone a foreign Government like that of India, the British Government cannot redress all grievances in England itself. No, the wisest, if not the first, duty of the Government is to read the signs of the times aright and to anticipate the changes that are occurring. Even the Government of India does not spend all its energy in redressing legitimate grievances. The idea of a council of Notables is not a redress of any grievance. The Notables had no grievance—they never have any—and the Ables did not want a council of Notables. But in the judgement of the Government, the exigencies of the times demanded that a council of Notables should serve as a counterpoise to a conglomeration of Ables. But it has yet to be carried out. Prompt in maintaining order, that is, in prosecuting and punishing political offenders, inordinately slow in carrying out reforms or in changing the character of the administration, is that the duty of the Government? The very best well-wishers of the Government have warned it that a reform

if it is too late is worse than useless, and we are afraid some of the projected reforms are already too late. If the impression gets abroad that while repression is real, reform is only shadowy, it will not help to relieve the situation at all. The Government need not lay stress on its first duty, for the whole country is witnessing how zealously it is being performed, but let it show the world that it is equally alive to its other duties."

BRAHMAN SARVASWA, January 1908.

Political agitation.

8. The *Brahman Sarvaswa* (Etawah), for January (received on the 27th August), says that British rule in India being established by Divine Providence, it is sacrilege to try to subvert it by bomb-throwing and other means of violence. Bomb-throwing can do little injury to the Government, but is sure to damage the people's cause, inasmuch as the ordered progress of the country will be hampered. What the people have to do is to see reforms introduced in the administration of the country by means of political agitation on constitutional lines. The *Swadeshi* movement and the boycott of foreign goods are within the bounds of constitutional agitation and should therefore be firmly adhered to as a means of bettering the economic condition of India.

YAD-I-BAIZA, April and July 1908.

Unity in India.

9. The *Yad-i-Baiza* (Sikandrabad, district Bulandshahr), publishes in its issues for April and July, an article on unity in India in which the writer points out that there are two obstacles to its consummation, the one being the difference in religion and the other the question of politics. The Musalman conquerors of India, unlike their co-religionists of Baghdad and Spain, had little taste for learning, and could not appreciate the beauties of the Vedic religion ; so they treated the Hindus just as ordinary savages of Central Asia. The Hindus, on the other hand, were the slaves of their inherited prejudices to such an extent that they could not take any lessons from Islam. Thus both communities remained ignorant of each other's religious beliefs and a mutual understanding could not be arrived at.

As for political differences, most of these can be laid at the doors of European writers on Indian history, who have painted Musalman rulers in the blackest colours and hence even the most cultured Hindus distrust Musalmans. Among the more recent causes of the split, the editor mentions the keeping aloof of the Musalmans from the Indian National Congress, which however he thinks perfectly justifiable on their part.

In conclusion he exhorts both the Hindus and Musalmans to sink their mutual differences and to work in harmony for the advancement of their country.

ALMORA AKHBAR, 31st July 1908.

The present situation in India.

10. The *Almora Akhbár*, of the 31st July (received on the 28th August), says that the unrest of which one hears so much on the platform and in the press is only confined to words and has had no far-reaching effect. There is no doubt that bomb-throwing has been resorted to in Bengal and that assaults have been made upon Europeans here and there. But that should neither disconcert the Government nor the people, for that is all the work of a few desperadoes. The editor says that it will in no way be productive of any good if, for the faults of a few scoundrels, the whole nation is to be suspected and distrusted . . . Government and the people are equally interested in the maintenance of peace, and the latter are firm in their devotion to the British Government. It is however to be regretted that sympathy between the rulers and the ruled has fast been declining for some time past.

The editor urges that the Government is not opposed to the *Swadeshi* movement and that the people can encourage it, provided they cause no breach of the public peace. He further says that it is to the credit of the officials that they are not led away by Anglo-Indian papers which calumniate Indians. But it is certain that the present press prosecutions would have been avoided had Government accorded similar treatment to Indian and Anglo-Indian papers in their excesses against each other. He concludes with the exhortation that Government and the people alike should follow a policy of forbearance and sympathy in the interests of peace and quiet in the country.

SWARAJYA, 22nd August 1908.

The policy of repression and its effect.

11. No doubt, says the editor of the *Swarájya* (Allahabad), in the issue of the 22nd August, we have to suffer a good deal of hardship and calamity for the sake of national regeneration these days. Not only are our primary rights of free speech taken away

from us, but we have had to sacrifice many precious lives in the service of the motherland also. Our dearest ambitions and our national aspirations have all been crushed under the iron heel of oppressive rulers. We are being consigned to jails like ordinary felons and still we are told that all this is for our good.

Our editors, lecturers and students are persecuted because they have all combined to bring about a national awakening among the dormant races of India. But the question that faces us now is should we renounce our mission because we are not allowed to proceed with it peacefully? No, we must bear in mind that we will have to pay very dearly for our liberty. Our oppressive rulers will not relax their policy of repression. We must, therefore, nerve ourselves to face every difficulty. And in truth, for our own part we see the hand of Providence at work behind the repressive policy of our rulers. There are some among us, no doubt, to whom the temporary lull, due to this policy of the Government, appears as a proof of the total extinction of all enthusiasm for political regeneration, and in despair they cry out: 'Repression has at last succeeded.' Such persons even go to the extent of denouncing the actions of a few morally courageous men as foolish and imprudent. These people seem to base their opinions upon superficial observations alone. They do not realize that there is also a force at work within. Re-action is the law of Nature, and a suppressed people must reawaken. Oppressions with which they are sought to be cowed down, only evoke the *man* in them. And at last the sufferings of men like the aged Durga Charan Sanyal and the young Khudi Ram Bose infuse a fresh lease of life into their drooping hearts, and instead of being afraid, they are fired with new energy which carries them safely through every difficulty and ultimately leads them to success. Mark how the sufferings of our young men have strengthened the cause of the *Swadeshi* movement and you will be convinced then of the futility of the repressive policy of the Government.

The fetish of prestige.

12. The *Indian People* (Allahabad), of the 27th August, has the following:— **INDIAN PEOPLE, 27th August 1908.**

"The whole of Anglo-India worships at the same temple, the presiding deity of which is known by the name of 'Prestige'. No word occurs in Anglo-Indian literature so often as this word, and Anglo-India would not be Anglo-India without its prestige. It is the fetish that grips within its claws like an octopus the whole of Anglo-India. It is the Juggernauth that tramples and kills the best virtues of the Britisher as we know him at his 'home' and as we have read of him in his books. It is the shibboleth of Anglo-India—it is its watchword and battle cry—it is the gospel of its ideas on Indian politics. Whether in the Legislative Councils or in carriages in railway trains, the Indian is not to sit side by side with the Anglo-Indian, for then the prestige of the latter might suffer. Indians are not to have high and responsible offices in railways—the dumping ground of 'half-castes' and 'country-breds' who love to call themselves 'Imperial Anglo-Indians' because even the never-do-wells do not like to be subordinate to a mere 'native.' An Indian is not to have charge of an important district because then the prestige of the Joint *Saheb* and the *Barra Saheb* of the police would suffer. It is the same cry everywhere. Prestige, Prestige, Prestige and nothing but Prestige. The crumbs of the loaves and fishes of office might be given to the salaming Khansama's son or the illiterate not-able, but not to men who by sheer dint of ability have risen to the top. Because a man's prestige might suffer in the presence of his intellectual peers but not in the presence of his inferiors. Permanent settlement, like what they have in Bengal, might be the ideal form of settlement, of revenue-paying areas, but then such settlements are not to be extended to other parts of India, because they would have the effect of estranging the people from their district officers, i.e. weaken their prestige. The mistake committed by the greatest Viceroy, but one, of India in partitioning the fair province of Bengal is not to be rectified, for then the prestige of future Viceroys might suffer. The doctrine of 'settled fact' is merely a paraphrase of the doctrine of the 'worship of prestige.' Prestige is sacrosanct, and everything that tends to weaken it must be put down with a strong hand. An attempt is being made in Bengal to separate the judicial and executive functions of the district officers—honest John is making an honest effort. It is glad tidings to the thinking portions of the Indian communities, but it is too much for our local contemporary—the

Pioneer. Here is what it says: 'In Bengal a district officer's prestige—such as it is in these days—depends almost entirely upon its magisterial powers. Of these it is now proposed to deprive him, and it is difficult to say how his position will not suffer irretrievably in the process. Indeed, when we recollect that the chief object of the Congress Extremists was to bring the British Government into contempt, it is difficult to imagine how a better plan for achieving that result could have been devised by those whom Lord Morley described as 'our enemies.' The 'prestige' of our contemporary shields him from many unpleasant things, but all the same the logic and good taste of writings like these is as clear as daylight to those who have eyes to see. Our contemporary seems to be indignant because the steering of the administrative machinery of British India is not in the hands of men in the quill driving dens of Anglo-Indian journalists. It is well for India, as well as for England, that there are still some men at the helm of Indian affairs whose prestige does not blind them to their love of justice and fair play."

NASIM-I-AGRA, 27th August 1908.

Political agitation.

13. The *Nasim-i-Agra*, of the 27th August, referring to the present method of political agitation among Indians, remarks that it is not at all wise to indulge in such bitter criticisms of the actions of the Government. The Press Act and other repressive measures, says the editor, owe their origin to our own foolish conduct; for if we had not created such a dangerous situation, the Government would never have resorted to such legislation. Even now, if we behave with due courtesy and fairness, there will be no occasion to bring those Acts into effect in future.

ABHYUDAYA, 28th August 1908.

Public opinion and the present policy of the Government.

14. According to David Hume, every Government, says the editor of the *Abhyudaya* (Allahabad), in the issue of the 28th August, is in reality based not on the strength of an army, but on the public opinion of those whom it governs. And in India, too, the British Government has in reality been so far based on public opinion. If it is anxious regarding any measure, it is on account of public opinion being against it. In theory this principle is literally true. But it is deplorable that in practice the Government sometimes does not keep this fact before it, e.g. in the matter of the partition of Bengal. It is, however, a matter for gratification both to the rulers and the ruled, that a few of the English officials realize the importance of keeping public opinion in their favour, and take practical steps towards this end. Among such officials may be mentioned the names of the Governor of Bombay, the Lieutenant Governor of the United Provinces, and the new Lieutenant Governor of Eastern Bengal and Assam. During the *régime* of Lord Curzon, this policy was totally disregarded, and for two years after that as much attention was not paid to it as is being done now. Had this policy been borne in mind, many of the deplorable incidents of that period would have been averted. For the last few months, Government have been very anxious not to allow the spread of seditious feeling among the people, and it has taken steps to punish those who tried to arouse hatred against it. This is the primary duty of the Government and no one can blame it for doing so. But at the same time, it will not be improper to consider whether the present policy of the Government frustrates or conduces to the attainment of this object. The vernacular press is the chief medium in disseminating true or erroneous ideas regarding the Government, and consequently the latter has begun to keep a very close and strict eye upon its writings. The result has been that in all provinces except the Punjab, the editors of vernacular papers have been, or are being, prosecuted and convicted. No one can object to the action of the Government against a paper if it publishes writings with the definite object of creating hatred of the administration. But sometimes Government has prosecuted papers that have merely honestly criticised a particular Government policy or measure. It was not politic to prosecute them, unless their writings and the special circumstances connected with them, clearly proved that the intention of the writer was to create hatred against the Government. It is the duty of all the well-wishers of the country to invite the attention of the Government and the people alike to the defects in the administration of the country and urge the introduction of such reforms as may ensure the happiness, prosperity, and contentment of the people. For the last twenty-five years, the educated classes have been urging the Government to introduce reforms, but except in a few cases, their representations have been disregarded. Besides,

such deplorable incidents have taken place during the last two years as have created great excitement among the people. No one can deny that the present policy of the Government is repressive, and it is the inevitable result of such a policy that it aggravates the evil that it seeks to remove. The Government should therefore proceed very cautiously in taking action against newspapers that criticise its policy and measures severely or foolishly. It must be borne in mind that those who are most outspoken in their criticism of Government, are its most sincere friends, if their intention is the introduction of reforms in the administration of the country. It is best to give a warning, as has been done by Sir John Hewett, to newspapers for the first offence. But if only pure repression is to be used, the discontent will be intensified and the object of good government frustrated, although the action of the Government may be within the letter of the law.

The feeling in the country.

15. The *Indian People* (Allahabad), of the 30th August, has the following under the marginally noted heading :— INDIAN PEOPLE, 30th August 1908.

"It is no exaggeration to say that there is a widespread feeling of consternation throughout the country. The anarchist conspiracy and the revolutionary movement are supposed to be a great danger, but they are infinitessimal and have been nipped in the bud. The real revolution is the change that has come over the minds of the people, and the great shock to the public faith in the statesmanship of the Government and the administration of justice. To the many professions of loyalty all over the country, we attach no importance. They are merely responses to a requisition : there is nothing behind them. We do not question the sincerity of these professions, but we utterly refuse to believe that the professed loyalists are more loyal than those who do not think it necessary to make any professions. What has happened to shake the loyalty of the people ? Some newspapers have been convicted of sedition ; a number of young men are accused of making bombs and planning assassinations. Is there a single sign that the whole country is going over bodily to these movements ? Neither anarchists nor seditionists will revolutionize the country or the people, but it is essential that at least the old standard of the administration in all its branches should be maintained unimpaired. The painful conviction is growing on the public that political trials now stand on a different footing from ordinary trials. The sentences passed are not commensurate with the offence. Every judge and magistrate thinks it necessary to remind the accused that sedition is punishable with transportation for life. A man has been sentenced to that punishment for a first offence. The sentences vary in different provinces without any apparent cause or justification. The whole atmosphere is charged with suspicion. It is not statesmanship in these circumstances to set any store by the chorus of loyalty ; statesmanship should take note of the still small voice that is urging the thoughts of men to bitterness, shaking the faith of the well-disposed people in the sympathetic and progressive character of the administration. Truly, the times are big with events which will come to the birth at their appointed time, but the mind is filled with misgiving and the eye fails to penetrate the gloom of the future. The question is, are the Government and the people coming nearer each other, or are they falling more and more apart from each other ? It would be a very sanguine individual who could answer this question in the affirmative."

The Government and the people.

16. The *Oudh Akhbár* (Lucknow), of the 31st August, referring to the recent utterances of His Honour the Lieutenant Governor and the attempts that are being made by the Governments of other provinces to suppress sedition, condemns the imprudence of those who are mischievously annoying the Government and creating hatred between the different races in the country, and remarks that their number is very few, and all respectable persons are on the side of law and order. OUDH AKHBAR, 31st August 1908.

A seditious leaflet.

17. The *Swarájya* (Allahabad), of the 22nd August, has the following :— SWARAJYA, 22nd August 1908.

"Ye sons of Bharat, arise ! take up the naked sword in your hands, and in return for the life of a Bengali, cut off the heads of a hundred Englishmen like an ear of corn."

Such is the subject matter of a leaflet which, in spite of the vigilance of the police some disaffected (*lit.* embittered) persons have stuck up at different places in Dacca.

SADDHARAM PRACHARAK, 26th August 1908.

Prosecutions for sedition.

18. The *Saddharam Prachárak* (Kangri, Bijnor), of the 26th August, remarks that prosecutions for sedition have become so frequent now-a-days that they hardly come as a surprise upon the people, who do not get sufficient time even to sympathise with, or rejoice at, the sufferings of the accused. In a subsequent note, the editor repudiates the charge that is so often brought against the Punjab, e.g. of being a backward province, and remarks that it has sent at least two persons to England to carry on the work of political agitation, e.g. Lala Hardayal and Pandit Ram Bhoj Datt, B.A., LL.B.

INDIAN PEOPLE, 3rd September 1908.

Anarchy and sedition.

19. The *Indian People* (Allahabad), of the 3rd September, referring to the condemnation of the anarchist propaganda by Sir Charles Bayley in a speech at Jorahat in Assam, remarks :—

"All this is perfectly true, and very well put. But why should it all have been so? To this question there is no satisfactory reply. Is it enough to say that the spirit of imitation has seized the imagination of some men, who have turned to sedition and anarchy? There must be some deeper cause for the appearance of movements never before known in India. Revolutionary tendencies are spreading with alarming rapidity among the younger generation of India. The young men engaged in the Bengal conspiracy had no thought for their lives or safety? What could have prevailed upon them to engage in such a desperate enterprise? In what way has British rule inspired hostility so intense, when we are constantly told that it is for the good of the people of India, and benevolent? Many of the rulers of the country have sincerely and earnestly tried to introduce large and substantial reforms. Why have not their efforts been appreciated? Are the measures now being taken sufficient to eradicate finally anarchy and sedition from India, or will they tend to increase the number of desperate and defiant persons? The whole question is so intensely perplexing that no rational or reasonable solution appears possible."

SWARAJYA, 22nd August 1908.

Bombs or boycott.

20. The *Swarájya* (Allahabad), of the 22nd August, remarks that India has become a field of battle these days—battle between the rulers and the ruled—and in view of the fact that no party will willingly acknowledge its weakness and yield, peace is well nigh impossible. Besides, it is unnatural to expect from the ruling class that they will loosen their hold upon people they govern; nor is it possible for the subject race to get reconciled to a state of perpetual bondage and servitude.

When such is the state of affairs, a settlement is possible only after a serious struggle : and such a struggle has already begun. Who will survive—the nationalists or the Englishmen? God only knows. But it is admitted on all hands that the odds are in favour of the ruling class; for while Englishmen command all the resources of a mighty Government, Indians are still plunged in misery and destitution : a war! . . . How is it possible then? That's the rub. Some of the nationalists, after a good deal of deliberation, have come to the conclusion that "bombs" would solve the problem very well. They have, therefore, begun to use them against the swords and maxim guns of the ruling class. Whatever temporary success they may have achieved, we have our doubts as to the ultimate success of this new method of agitation : for wherever we turn our eyes, whatever history we may refer to, we find that the throwing of bombs has never done any lasting good to a country. On the contrary, the ultimate loss which follows retaliation on the part of the persons injured, takes away every justification for their action. It is expedient, therefore, to bid adieu to the bomb and to resort to the other potent methods of passive resistance, e.g. boycott.

Even if you do not hold boycott superior to, and more efficacious than, the "bomb," you will agree that bombs are to be adopted only as a last resource after every other remedy has been tried. But since you do not subscribe to this and have not even realized the might of *Swadeshi* and boycott, you should refrain from expressing an opinion. Besides, what a great disgrace it is for Indians to raise their hands first against their enemies. It is entirely opposed to all the Hindu rules of warfare. Is it not irreligious, therefore, for you to aim at the life of Englishmen? They may have given you much trouble, and subjected you to much calamity and oppression, still there is no justification for you when you use a bomb

against them. Death is a penalty for death alone, and unless they aim at innocent lives—which they have never done up to this, whatever their other shortcomings may have been, you should never—never use your bomb against them.

All your troubles can be removed through boycott alone—you say you die of hunger, well take a vow not to send your corn to foreign countries. You say you are penniless! Why then take to *swadeshism*. That will do away with all your complaints.

You say you don't receive proper treatment at the hands of Englishmen. If so, why do you go to Englishmen at all? If you don't get justice in the courts, why don't you settle your disputes by arbitration? Surely no one can interfere with your social rules, and those that do will have to suffer. Do you feel the disgrace you are put to on railway journeys? If so, why not pay the rude clerks and guards in their own coin. Are you physically incapable—if so, boycott the railways. But, pray, why do you use bombs? They cannot be of any avail to you when you have no mastery over yourselves. Try to acquire self-control. See that you practise *Swadeshi* and boycott to your utmost. Bind together the different hearts with the chord of love, and then you will find that no power on earth can come in the way of your national progress and development.

Political crimes.

21. The *Oudh Akhbár* (Lucknow), of the 4th September, referring to an article contributed by Mr. Frederick Harrison to some of the newspapers regarding political crimes, remarks that they may somewhat arbitrarily be divided into two heads: (1) crimes which aim directly at the overthrow of a Government; (2) crimes which have reference to the demand for national rights by the governed. The first sort of crime, says the editor, does not exist in India. All political agitations here are confined to a natural aspiration for an increased share in the administration of the country. It is idle therefore to be dreaming of sedition here—if sedition means an attempt to overthrow the Government: the first class of criminals have been always dealt with strictly and summarily. But the proper method to prevent the springing up of the second class of criminals is, the editor points out, the recognition of popular aspirations kindled by a liberal education. Lord Morley's recipe will prove more beneficial than Lord Curzon's in this respect.

OUDH AKHBAR, 4th September 1908.

The Moslem League and the partition of Bengal.

22. The *Anand* (Lucknow), of the 27th August, strongly deprecates the action of the Moslem League in passing a resolution in support of the partition of Bengal at a time when the Government is trying to restore peace and quiet in the country and when Sir Charles Bayley is taking every step to conciliate the discontented people of his province. Such an attitude of the Muhammadans, the editor thinks, will only keep up the existing tension of feeling between the rulers and the ruled.

ANAND, 27th August 1908.

The Bengalis' demand for self-government.

23. The *Kannauj Punch* (Moradabad), of the 1st September, referring to the Bengalis' demand for self-government, remarks that in view of the dissensions that are rife among the various communities of India, the idea of *Swaraj* at the present moment is preposterous. Besides, Indians have not as yet given proof of their ability to govern themselves, otherwise *Swaraj* might have been granted to them as it was granted to the Turks.

KANNAUJ PUNCH, 1st September 1908.

Progress and reform.

24. The *Advocate* (Lucknow), of the 30th August, referring to the inordinate delay in the introduction of reforms which have been promised during the last two years, remarks:—

"Have not the people a just cause for dissatisfaction in respect of all the above mentioned matters? And is it in human nature for discontent not to prevail and even increase when side by side with this apparent disinclination to be active in the direction of progress and reform, such high speed is maintained in retrograde motion? There have been repressive acts of the legislature and measures of administrations without trial, transportations with trial, quite an unending crop of sedition prosecutions with their invariable accompaniment of excessive sentences, prohibitions of meetings, security proceedings against respectable men, imposition of punitive police and alleged unjust assessment of this degrading impost, &c., &c. May we venture to ask whether the prosecution of a gentleman in Mr. G. Subramania

ADVOCATE, 30th August 1908.

Iyer's position, of his age and health—and he is a man who has declared his adherence to the Constitutional party—is an act of public necessity and of wise policy, and whether it is calculated exactly to mitigate unrest and make the people thankful to the Government? We will take the liberty of suggesting, with all respect, that a more effective means of putting down the alleged excess of agitators as well as the criminal tendencies of would-be assassins than of fishing or canvassing for loyalty demonstrations and manifestoes—we may be pardoned for a little plain speaking—is for those in power and authority to show a livelier sense of the necessities of the situation and make some real advance towards real reform in the constitution and in administrative methods. Meanwhile, let the hammering process be suspended: enough has been done to vindicate not only the strength of the law but the might of the Government: more of it will but render more difficult the restoration of good feelings between the Government and the people as well as between Europeans and Indians; surely a consummation not wished by anybody with sanity to lose."

HINDUSTANI, 2nd September 1908.

Progress and reform.

25. The *Hindustani* (Lucknow), of the 2nd September, reproduces the article entitled "Progress and Reform" from the *Advocate* (Lucknow), of the 30th August.

ZUL QARNAIN, 28th August 1908.

Persia and India.

26. The *Zul Qarnain* (Budaun), of the 28th August, referring to the tyrannous deeds of the Shah in Persia, remarks that India ought to be thankful to the British Government for all the peace and prosperity that she enjoys at present.

OUDH AKHBAR, 3rd September 1908.

The effect of Turkey and Japan upon India.

27. The *Oudh Akhbár* (Lucknow), of the 3rd September, remarks that the change that has come over India is due, not to the success of popular movements in Turkey or Japan, but to the liberal education Indians have received under the ægis of the British Government for the constitution granted to Turkey is not the result of the success of any agitation there. It is the voluntary recognition by the Sultan of the rights of the people. Similarly, if the British Government confers any sort of representative government on Indians—as it will do some time or other—it will be the result of the sense of justice and fair play inherent in the British nation. But Indians should see that they are polite and moderate in their demands.

SWARAJYA, 22nd August 1908.

Indian coolies in Mauritius.

28. A correspondent of the *Swarájya* (Allahabad), writing in the issue of the 22nd August, under the heading "Is slavery entirely suppressed?" complains that Indian coolies are grossly ill-treated in the Mauritius and that the agreement they sign condemns them to a refined form of slavery. The magistrates are all Europeans and no cooly can expect justice from them. He advises the people of India to start an agitation on behalf of their countrymen in the Mauritius.

II.—Afghanistan and Trans-Frontier.

JEDD-O-JEHAD, 31st August 1908.

The frontier.

29. The *Jedd-o-Jehad* (Shahabad), of the 31st August, referring to the ever-recurring internecine feuds between the frontier tribes, advises the tribesmen to constitute themselves a republic under the suzerainty of the British and cultivate arts and sciences, otherwise their constant broils will force the Government to annex their territories and thus put an end to their perpetual feuds.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

BRAHMAN SARVASWA, January 1908.

Conviction of Mr. Tilak.

30. The *Brahman Sarvaswa* (Etawah), for January (received on the 27th August), says that the conviction of Mr. Tilak has caused sorrow throughout the country. The editor fails to understand why Mr. Tilak was convicted when his arguments in his defence could not be refuted and considering that he declared that he was not opposed

to British rule in India. He expresses the opinion that the acquittal of Mr. Tilak would have tended very much towards checking discontent and securing the good will of the people for the Government.

Durga Charan Sanyal.

31. The *Swarájya* (Allahabad), of the 22nd August, referring to the enhancement of the sentence passed upon Durga Charan Sanyal by the Calcutta High Court, remarks that the sentence was so barbarously heavy that it has surprised even some of the Anglo-Indian officials. The accused has been held guilty in spite of the verdict of the jury. Had a European prisoner been treated in this way, the Judges would have been turned out of their seats. But, poor Indians! who is to vouchsafe a hearing to them?

SWARAJYA, 22nd August 1908.

Shanti Narayan's appeal.

32. The *Swarájya* (Allahabad), of the 22nd August, under the heading "My Appeal", remarks :—

"Srijut Shanti Narayan's appeal has been filed in the Allahabad High Court. Though we do not expect justice, yet the desire of those in favour of appeal will be gratified (to some extent) and at the same time British justice will be seen in its true colours."

SWARAJYA, 22nd August 1908.

The Dehli murder case.

33. The *Swarájya* (Allahabad), of the 22nd August, has the following :—

"A punishment of only four days' imprisonment has been inflicted upon the *Saheb Bahadur* who kicked a poor punkha cooly of Dehli into the eternal sleep of death. Really this (instance of) justice must have sent a thrill into the soul of Nausherwan. It is only proper now to sentence the murderer of Miss Hooper to four days' imprisonment also. But this is not to be since it is the white house that has been set on fire."

SWARAJYA, 22nd August 1908.

The Jutogh cases.

34. Referring to the two murders committed at Jutogh, the editor of the *Indian People* (Allahabad), in the issue of the 27th August, makes the following observations :—

"We have no desire of making any comments while the cases are pending, but we must say that these two cases and their results will be followed with very close attention throughout the country. The soldier has been committed to the Lahore Chief Court and will be tried by a jury; the Khansama has been committed to the Umballa Sessions and will be tried without a jury. This man's crime is undoubtedly the more dastardly and revolting, but the Corporal also committed a cold-blooded murder. With these two men, the administration of justice itself will be on trial. If the scales are held evenly, well and good; if the two men are tried or punished differently it will have a serious effect upon the country, with so many evil influences already at work. Let the law be strictly enforced, but let it at the same time be evenly and impartially administered. The Khansama has been already found guilty, the Corporal will be tried on the 18th September."

INDIAN PEOPLE, 27th August 1908.

The arrest of Mr. G. Subramania Iyer.

35. The following is from the *Indian People* (Allahabad), of the 27th August :—

"The arrest of Mr. G. Subramania Iyer on several charges of sedition is in one sense a more serious event than the arrest and conviction of Mr. Tilak. For a number of years Mr. Tilak has been known to be at variance, not only with the Government, but also with a large number of his educated countrymen. After his first conviction for sedition he was generally guarded in his language, and there is an honest difference of opinion as to whether the articles for which he has now been convicted are really seditious. But Mr. Subramania Iyer holds a very different position in the country. He is the oldest and ablest publicist in the Madras Presidency. Along with the late Mr. Viraraghavachariar he founded the *Hindu* and made it one of the leading papers in the country. He gave valuable evidence before the Welby Commission, and is a recognized authority on financial questions. By temperament he is sober and reasonable, and neither in his speeches nor in his writings is there any sign of excitement or passion. It is almost incredible that a man like him should be guilty of sedition, when there is not a single seditious word in all his writings and speeches. Mr. Iyer is of advanced age and is suffering from a terrible and incurable malady. Latterly, he has been somewhat outspoken in his opinions and has even been regarded as an Extremist. But neither in the Congress nor out of it has he ever expressed sentiments like those of Babu Bepin Chandra

INDIAN PEOPLE, 27th August 1908.

Pal or Mr. Tilak. The fatal fascination of the vernacular language has brought Mr. Iyer to his present position. Our own idea is that he is not the writer of the impeached articles. He generally stays away from Madras for the sake of his health, and his working powers have considerably diminished. If a man's past is of any help to him, then the whole life of Mr. Subramania Iyer as a public writer and speaker militates against his being charged with sedition, but it is the country's misfortune that the Government in its campaign against sedition makes no distinction between conscious and unconscious offenders and the history of a man's whole life does not avail him."

INDIAN PEOPLE, 30th August 1908.

Mr. Subramania Iyer.

36. The *Indian People* (Allahabad), of the 30th August, while referring to the refusal of bail to Mr. Subramania Iyer, remarks :—

"The insinuation by the Government Advocate that Mr. Subramania Iyer may break bail and escape to Pondicherry, whence he cannot be extradited, is neither courageous nor courteous. To say nothing of a man of his honourable record and public position, it is morally wrong to regard a man charged with a political offence as a common criminal. A thief is a thief in every country and under every law. A political offender is a martyr and hero in the eyes of many. Some political offenders are among the greatest men of the world. A man who preaches sedition must be prepared to face the consequences, for if he were to abscond, he would lose the sympathy of those on whose support he counts. In cases of sedition, bail should be the rule and not the exception, and if the example of Calcutta were everywhere followed, both in the matter of bail and punishment, there would be a greater chance of political trials being shorn of their needlessly severe character."

INDIAN PEOPLE, 3rd September 1908.

Mr. Subramania Iyer.

37. The *Indian People* (Allahabad), of the 3rd September, notes with satisfaction that the whole of India has expressed regret at the arrest of Mr. G. Subramania Iyer. Mr. Iyer is a man of mild and sober views and always supported the Government on important occasions and the Madras Government recognized his ability and listened to his advice. The best thing would have been to warn him and that would have been sufficient. There is little hope that he will be acquitted by judges and juries, and the only hope now lies in the Madras Government. The editor exhorts the leading men of the Madras Presidency to wait upon the Governor, and to request him to extend a free pardon to Mr. Iyer on tendering an apology as in the case of Mr. A. C. Banerjee of Calcutta.

INDIAN PEOPLE, 30th August 1908.

Sentences in sedition cases.

38. The editor of the *Indian People* (Allahabad), writing in the issue of the 30th August, complains that the Indian law of sedition is very vague and that writings that would attract no attention in England are regarded as seditious. Another noticeable fact in this connection, he says, is that only the editors of vernacular journals have been prosecuted on the plea of their papers being conducted by uneducated persons, but this is not correct as Messrs. Pranjpe and Tilak are both highly educated men. He further complains that sentences in Bengal have been lighter than in Bombay, Madras or the United Provinces.

"The *Yugantar's* express purpose was to excite hatred against the Government. Behind it stood the band of anarchists now awaiting trial. Nevertheless, the highest sentence in the case of the Calcutta paper in connection with the last furious and frantic article published in it, was a sentence of three years. It was inflicted by the officiating Chief Justice, who considered it sufficient for the ends of justice. If sedition has anywhere assumed most serious proportions, it is in Calcutta, but even in the worst case, a sentence for transportation for life, or for a shorter period, has not been considered necessary. Is sedition in Madras, or Bombay, or the United Provinces less dangerous than in Bengal ? If not, why this great and striking disparity in the sentences ? Why do the sentences some times appear just and at others vindictive ?"

(b)—Police.

ABHYUDAYA, 28th August 1908.

The police and famine volunteers.

39. The *Abhyudaya* (Allahabad), of the 28th August, referring to Lala Lajpat Rai's letter in the *Advocate* regarding the ill-treatment of famine volunteers by the police, remarks that the police are to a very large extent responsible for creating bad

feelings in the minds of the people against the administration of the Government. The editor says that the police should be clearly given to understand that they have no right to interfere with a work which is not unlawful and that they are liable to punishment if they do so. He expresses the hope that Sir John Hewett will take steps to restrain the police from preventing people from attending to the charitable work of relieving the famine-stricken.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

The Benares Municipality.

40. The *Bhárat Jiwan* (Benares), of the 31st August, complains of the deplorable condition of the roads in Benares in general and of the road leading from Bula Nala to Sapta Sagar and Kashipura, in particular, and requests the Municipality to have them repaired. The editor also complains of the bad lighting arrangements in Benares. BHARAT JIWAN, 31st August 1908.

(e)—Education.

Government schools.

41. The *Zul Qarnain* (Budaun), of the 28th August, referring to the proposal regarding the admission of a limited number of students to a class, remarks that if the Muhammadans do not take to founding new and independent schools for themselves, they will suffer a good deal of loss in the long run. ZUL QARNAIN, 28th August 1908.

The Agricultural College, Cawnpore.

42. A correspondent writing to the *Advocate* (Lucknow), of the 30th August, notes with satisfaction the attempts that are being made by the Government to improve the Cawnpore Agricultural College, and remarks that to attract a better class of students than those wishing to qualify themselves as *kanungos*, a degree must be conferred on students passing the prescribed tests. He also thinks that separate classes should be held for *kanungos* and students studying for degrees. The minimum qualification for admission ought to be the Matriculation or the School-Leaving Certificate Examination. ADVOCATE, 30th August 1908.

In conclusion, he says, the Agricultural College at Cawnpore is the only institution of its kind in these Provinces and it is the duty of the Government and of the public to make it really a first-rate college. *Swadeshism* does not consist in merely repeating in a solemn tone the *Swadeshi* vow once every year; it consists in improving and multiplying the means that help us to become more prosperous and happy than what we were before.

The *Hindustani* (Lucknow), of the 2nd September, reproduces this article. HINDUSTANI, 2nd September 1908.

Commercial education.

43. The *Mashriq* (Gorakhpur), of the 1st September, referring to the useless and theoretical discussions regarding the subject of commercial education, remarks that the need of the moment is the introduction of primary education in commerce, in the shape of book-keeping, typewriting, &c., in the existing schools. A thorough reform in the several systems of education, the editor holds, would clear the way for reform in technical education. MASHRIQ, 1st September 1908.

The Muir Central College.

44. The *Indian People* (Allahabad), of the 3rd September, has the following :— INDIAN PEOPLE, 3rd September 1908.

"The Principal of the Muir Central College, Allahabad, has passed an order to the effect that all junior students must call on him at his place at least once a year. This has raised quite a flutter in the student world, and many are the hushed consultations that are being held to consider this new aspect of things in the class, study, or the corridor. Circumstances have made them hold on to the theory of "natural enemies" for such a length of time, that it is no wonder that they should be questioning whether this luck is not too good to come to them in this way. Every attempt at social amenities, however awkwardly made, has our sympathy, and this order, we earnestly believe, is the harbinger of many things good to follow. It is wonderful to contemplate how far a little good nature from the elders will go with the right sort of boys. Every one of them will feel that he, young as he may

be, has some use in his little world, has some work to do, some experience to gain. Social amenities have a virtue of their own. The student finds himself at once lifted up to a higher social and moral plane, and it is always pleasant to contemplate the easy friendly footing on which the pupils can live with their masters, perfectly respectful, yet with no reserve and nothing forced in their intercourse. We hope the experiment will be continued in the spirit in which we believe it has been conceived, and leave our students the better for a few kind words kindly spoken."

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

SWADESH BANDHAWA, August 1908.

Hindi as the *esperento* of India.

45. The *Swadésh Bándhawa* (Agra), for August, discusses the advisability of adopting one language for India, and says that Hindi, above all other languages current in India, will be best suited to be the *esperento* of India and that English cannot be adopted as such owing to its being a foreign language and very difficult to acquire.

ADVOCATE, 30th August 1908.

The sugar industry.

46. The *Advocate* (Lucknow), of the 30th August, referring to the probable destruction of the Indian sugar industry by the abolition of all import duties on foreign sugar, remarks :—

"How to save the situation is the great problem of the day. As we have said more than once, unless the cost of production can be reduced by about 50 per cent. the Indian sugar industry is meant to go to the wall. One well-known authority puts the solution thus: 'A slightly-increased local produce, the general introduction among cultivators of the knowledge of making white sugar (good enough for all ordinary use), and some improvement in the existing position of the European sugar factories in India, may altogether kill the import trade in sugar, which, though large, is relatively not so. By instituting improvements in the cultivation, and especially in the manufacture of sugar, in the principal sugarcane-growing localities of India, a vast impetus can be given to this industry. Such encouragement can have but one result, the lowering of prices of the raw article, while the raw article itself will be of a very superior quality, that is, to all intents and purposes, sugar and not *gur*. If the European sugar factories in India can secure such *gur* at a cheap price, they cannot only stop the import of beet and other sugars, but actually invade the markets of Europe and America.' This means not only revival and the keeping of the money used on foreign sugar in the country, but also bringing money instead of sugar from abroad and adding to the national wealth. The Government can help by lessening land revenue for a time only on sugar fields, lowering the water-rate in canal areas, and allowing Municipalities to raise the octroi duty on the foreign sugar and reduce it on the indigenous variety. Otherwise blank despair is before this industry."

HINDUSTANI, 2nd September 1908.

The sugar industry.

47. The *Hindustani* (Lucknow), of the 2nd September, reproduces the remarks of the *Advocate* (Lucknow), of the 30th August, regarding the Sugar industry.

OUDH AKHBAR, 2nd September 1908.

The decay of the Indian industries.

48. The *Oudh Akhbár* (Lucknow), of the 2nd September, referring to the prosperous condition of the Indian industries in the past, remarks that their hopelessly bad condition at present is due to the selfish policy of foreign commerical nations, and in support of his contentions, the editor quotes passages from Sir William Digby's book "India for Indians."

HINDUSTANI, 2nd September 1908.

The Sarda Canal.

49. A correspondent of the *Hindustani* (Lucknow), of the 2nd September, while taking strong exception to the protests of the Talukdars of Oudh regarding the construction of the Sarda Canal, remarks that Government should look to it that this canal is connected some where with the Gumti river for the convenience of the districts through which it passes.

50. Referring to the proposal to hold a conference for considering the best method of granting rewards to the famine relief officers for services rendered during the recent famine, a correspondent of the *Hindustani* (Lucknow), of the 2nd September, suggests that instead of cash payments, famine relief officers should be granted tahsildarships, naib tahsildarships or sub-registrarships, according to their qualifications.

Famine relief officers and their reward.

HINDUSTANI, 2nd September 1908.

51. Lala Har Dayal, M.A., in an article in the *Swarájya* (Allahabad), of the 22nd August, complains that the Hindu population of India is daily decreasing, while the number of Christians and Musalmans is on the increase. The decrease in the case of Hindus he ascribes to their ever-growing poverty.

Decrease of the Hindu population.

SWARAJYA, 22nd August 1908.

52. Referring to the success of five Indians at the last competitive examination for the Indian Medical Service, the *Indian People* (Allahabad), of the 27th August, remarks 'the policy of jealously excluding Indians from many departments is a misguided one. All Indians who proceed to England should be encouraged to join some department of the public service, and the number of revolutionists will dwindle down as if by magic. The police, the forest, the engineering, the telegraph and a score of other departments are recruited in England, but over them all there is the same legend "no Indian need apply." Small wonder if young men shut out from the public service of their own country hold Mutiny celebrations! The Government can win them over to its side with the greatest ease, but prefers to set detectives to follow them all over Europe and America.'

Indians in England.

INDIAN PEOPLE, 27th August 1908.

53. Referring to the strike of compositors in the Government Press, Allahabad, and to the participation of Muhammadans also in it, the *Zul Qarnain* (Budaun), of the 28th August, remarks that this is due to the temptations held out by the Hindus and not to any desire on the part of the Muhammadans to paralyse the activity of any department of the Government.

This incident, says the editor, cannot serve as a lesson to "those who think it impossible for the Muhammadans to participate in such agitations," for it clearly shows that the hand of the "Devil" was at work in tempting the innocent Muhammadans from their true path of duty.

Strike in the Government Press.

ZUL QARNAIN, 28th August 1908.

54. The *Jedd-o-Jehad* (Shahabad), of the 31st August, referring to the order of the Government of Bengal prohibiting the reproduction of seditious articles, remarks that if the public are kept in the dark as regards articles on which prosecutions are based, they will draw wrong inferences from the punishments awarded to the offending journalists.

Seditious articles.

JEDD-O-JEHAD, 31st August 1908.

V.—Legislation.

Nil.

VI.—Railway.

Nil..

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

55. The *Brahman Sarvaswa* (Etawah), for January (received on the 27th August), while deploring the present degraded condition of *sadhus* in India, suggests that they should be reformed by the spread of education among them and that their energies should be utilized in bringing about the spiritual and material regeneration of India.

The *sadhu* reform problem.

BRAHMAN SARVASWA, January 1908.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 4th September 1908.

S. T. HOLLINS,
Offg. Asst. to the Deputy Inspector-General of Police, Criminal Investigation Department, United Provinces.

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SELECTIONS

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(a)—Foreign.

AL BASHIR, 1st September 1908.

Hedjaz Railway and the editor of the *Watan*.

1. *Al Bashir* (Etawah), of the 1st September, referring to the large amount of money collected by the editor of the *Watan* (Lahore), in aid of the Hedjaz Railway, remarks that this is a proof of the fact that success is sure if a work is done systematically and with some definite object in view.

ALIGARH INSTITUTE GAZETTE, 2nd September 1908.

The Turkish Constitution.

2. A correspondent writing to the *Aligarh Institute Gazette*, of the 2nd September, expresses grave doubts as to the proper working of the constitutional Government in Turkey as friction is sure to arise when such government is introduced into a country inhabited by races widely differing in habits, religious beliefs, languages, &c. He, moreover, thinks that the Turks have not yet proved themselves worthy of governing themselves and that the "Young Turks" are little better than the Indian Extremists. He is of opinion that a parliamentary government is not the best form of government. The best government, he says, is that under which the people are the happiest, and in support of his arguments he points to India.

(b)—Home.

VEDA PRAKASH, August 1908.

Sir John Hewett's speech at Agra.

3. Reviewing Sir John Hewett's speech, which was delivered at Agra on the 6th August, the *Veda Prakash* (Meerut), for August (received on the 7th September), remarks that were the spirit of anarchism now rampant in Bengal to reach the United Provinces, there is no doubt that it would completely ruin the industrial development of these provinces which His Honour is doing so much to foster. The editor says that the Extremist newspapers are doing an incalculable injury not only to the Government but also to the people, inasmuch as they vitiate the taste of the latter and hamper their general progress. He urges that the press should do its best to support the conservative forces of order and peace and co-operate with the Government in combating with and eradicating sedition and anarchism from the country.

KALWAR MITRA, September 1908.

Sir John Hewett's speech at Agra.

4. Reviewing His Honour's speech delivered at Agra, the *Kalwar Mitra* (Allahabad), for September, recapitulates the various blessings that British rule has conferred upon India and remarks that the English are greater friends of the *Kalwar* community than the higher castes of India which, in their selfish greed, ruined every other community. The editor, in conclusion, assures the Government of the continued devotion and loyalty of the *Kalwar* community.

AWAZA-I-KHALQ, 1st September 1908.

His Honour's speeches.

5. The editor of the *Awáza-i-Khalq* (Benares), while reviewing His Honour's recent speeches in the issue of 1st September, remarks that His Honour has done well in taking the people into his confidence, but he should not stop with mere promises, but put his high ideals into practice and instruct his subordinates to do the same. The people expect to be treated in a more considerate manner and they should be indulged in this. Their standing grievances must be redressed. In this connection he mentions the recent assessment of income tax in Benares, which he thinks is exorbitant.

SWARAJYA, 5th September 1908.

Sir John Hewett's speech.

6. The *Swarájya* (Allahabad), of the 5th September, referring to Sir John Hewett's speech, remarks that it is gratifying to learn that the Lieutenant Governor of a province also stands in need of public support. But the wonder is that assistance is sought from the people in the face of such humiliating treatment as has been meted out to them in the form of house searches, deportations, imprisonments, &c., during the last few years. That Indians are responsible for the present unrest, because they do not report the movements of "agitators" to the authorities, is the common complaint of Anglo-Indian officials; but it is obvious that even now there is enough of self-respect left in them to deter them from acting as honorary informants. If you really want to suppress this unrest, says the editor, listen to my advice. Do not lend ears to your detectives. Have confidence in the leaders of the people. Listen to their complaints, grant them their rights and there will be no more unrest then.

7. Mr. Naginlal H. Setalvad, M.A., discusses in the *Hindustan Review* (Allahahad), for September, the question of the utility of the introduction of western institutions into India. He examines the various arguments that are advanced by those who hold that western institutions are unsuited to India. Referring to the argument that the Oriental loves one kind or another of despotism and that the government of a people by themselves is a meaningless term, he points out that this may have been true of Indians of the past, but Indians of the present day have been educated in western sciences and literature and have imbibed western ideas of representative government and personal liberty. They have come to believe that representation and taxation go hand in hand. Had they been a white race (e.g. Boers) they would have been granted autonomy, but being of a brown complexion they are denied these privileges. Englishmen of a certain class think that they have given the Indians railways, bridges, tramways and roads, and with these they should remain content. But would an Englishman be content with similar treatment? The same is true of the educated Indian.

India and western institutions.

HINDUSTAN REVIEW, September 1908.

It is contended that Indians have hitherto shown no capacity for managing their own affairs. To this the writer replies that it is absurd to base one's arguments on the precedents of the past when the character of a people has completely changed.

"What is wanted is the sense of responsibility, and the sharing of that responsibility by all orders of the people. A nation has to learn self-government just as it has to learn everything else: and nothing helps so much as to put the nation—the whole nation—in charge of its own destiny. It is as absurd to say that Nationality must not be granted until the people are quite fit to rule as it is to say that a man must not go into the water until he has learnt to swim."

To the argument that educated Indians form a microscopic minority in the country, he replies that the educated classes do not form an exclusive caste, and that their members are drawn from all sections of the people. The people have confidence in them, and look to them for guidance. They do not in the least care for the opinions and views of the so-called "natural leaders", the chiefs.

He complains that the experiment of self-government has been tried in this country in a very crude form. The working of the mofussil municipalities, he thinks, is a farce, as all the members, mostly nominated by the Government, "dance to the tune of the magistrate." If the experiment has proved a failure, it is owing to the insincerity of the Government, he thinks, and not to the incapacity of the people. Of the evils that have resulted from such a system, he enumerates the introduction of free trade, which is highly injurious to indigenous arts and industries, the unsanitary condition of the country, and the disinclination of the Government to spend any substantial sum of money on education.

8. The *Naiyar-i-Azam* (Moradabad), of the 5th September, while referring to Sir Agha Khan's speech at Poona, remarks that in view of the dissensions between different sections of the people of India, no one can maintain that representative institutions can flourish in India, and must admit that the suzerainty of the British is extremely necessary for peace and prosperity in the country.

Representative government in India.

NAIYAR-I-AZAM, 5th September 1908.

9. "It has been the fashion," writes Mr. V. B. Mehta, Barrister-at-Law, in the *Hindustán Review* (Allahabad), for September, "for about a century for Europeans to write and for Asiatics to accept that Europe has always been an inseparable unit, an indivisible entity, whilst Asia never had any unity at all." He proceeds to controvert this theory. He says that there was little affinity between the various races of Europe before the introduction of Christianity. A little political unity, he admits, did exist under the Roman empire, but it was changed into a sort of spiritual bondage when the Popes became stronger than the Emperors. It was Christianity that brought together the heterogeneous races of Europe and made them unite to resist the advance of the Moslems. The union of these races is now strengthened by co-operation in scientific inventions and by the exchange of artistic and philosophic thought between men of different nationalities. Adverting to Asia he says: "Asia is one in spite of her differences in races and languages. She is quickened from India to Japan and from Arabia to Turkey by the high spirituality and the vastness of her conceptions. She is bound together

The unity of Asia.

HINDUSTAN REVIEW, September 1908.

by the bond of imagination before which any other kind of bond is naught. Race differences count for nothing whether in Asia or Europe." There has been a constant interchange of ideas, he maintains, between different races both in Europe and in Asia, the various races of Asia, do not differ from each other more widely than those of Europe, and the languages, too, by constant interaction, have borrowed from one another. "There is the same mixture ethnologically. The Semitic and the Mongolian united with the Aryans in India and Persia and obliterated their superficial ethnic and linguistic differences."

Referring to the unity of religion in Europe and to the variety of beliefs so often alluded to by European writers, he remarks that to the superficial observer it may appear that Asia is divided into four distinct religious groups, but on close observation it would appear that Islam, which is outwardly more related to Judaism and Christianity, is connected psychically with Hinduism through Sufism which may be defined as emotionalized Vedantism. Buddhism is an offspring of Brahmanism, while the religion of Zoroaster has strong affinities with the Vedic religion of India. "Thus we see that through the various faiths of Asia runs a thin thread uniting them one with the other, turning the apparent disunity of Asia into a psychic harmony." Referring to the unity in art and letters he says :—

"Side by side with the spread of religious ideas, there was a constant intercommunion in matters intellectual, emotional and imaginative in Asia. We have never been so exclusive and have never been living in water-tight compartments as the European socialists think. A more mischievous and absurd theory could not have been coined to defame the Oriental world. There was a great deal of intercourse in early times between India and Persia. The art of Persepolis influenced some of the architectural details of the Hindu temples. Everyone knows that the game of chess, originally invented in India, was borrowed by the Persians from this country and from Persia it spread throughout the two continents, and to-day we find chess-players in India, Japan, Turkey, England and America ! !"

In conclusion the writer remarks :—

"The greatness of Asia is not dead. It will again flower in Oriental magnificence as it did through four thousand years of the past. The Asiatic countries had developed each one of them a separate type of excellence and when pieced together, they form a perfect whole. The Hebrews stand for sublimity, the Indians for deep, abstruse thought, the Chinese for pure Rationalism, the Arabs for an ethereal imagination, the Persians for passion and poetry, the Japanese for a living throbbing Art, the Turks for supreme valour. Each type of Asiatic civilization is a part individually, forming together with the others the organism of Asia. The future of the East depends on the union of its component parts and once the various nations of the Orient are united together morally, there is nothing that they will not be able to do. A new civilization, born of the melange of her various old ones, combined with what is really good in the present-day civilization of Europe and America, will spread throughout Asia, and the result of it will be as Napoleon had predicted, the domination of Asia over the world, as in olden times."

CENTRAL HINDU COLLEGE MAGAZINE, September 1908.

Political evolution.

10. The *Central Hindu College Magazine* (Benares), for September, reproduces from the *Madras Christian College Magazine*, the second instalment of a paper entitled "Some Aspects of Political Evolution" read by Professor Corley of the Madras Christian College at the annual meeting of the South Indian Association. (Vide Selections no. 33, paragraph 4.)

SWARAJYA, 5th September 1908.

Political agitation.

11. The *Swarájya* (Allahabad), of the 5th September, remarks that opposition to Government in any country is due to four causes :—

Firstly—To some defect in the administration.

Secondly—To the demand on the part of the people for certain petty political rights.

Thirdly—To a desire to replace one Government with another.

Fourthly—To secure national liberty.

In the nineteenth century all political agitation in India was of the first and second classes. Demand of petty political privileges, such as permanent settlements, the granting of higher executive and judicial posts to Indians, &c., was all that Indians aspired for. It is these petty ideals which are responsible for the failure of all political agitation during the last century.

The third cause of opposition, e.g. a change of Government, says the editor, cannot be a motive for the political agitation of the present day ; for let it be remembered that whoever comes next will tighten his hold over India more closely and will "suck the remaining blood of Indians."

As to the fourth cause, e.g. national liberty, there is no Indian who does not aspire for it. The craving for liberty is a natural one and is found among the lower animals also.

Supposing, then, we set our ideal before us ; how are we to attain it ? Begging, of course, will not do. Lord Minto promised reforms, but what has he done ?—deported, imprisoned, gagged and oppressed those who were educated and pure spirited, the cherished leaders of the people. Bombs, too, will not meet the case. They will simply introduce bloodshed into the country and create robbers and plunderers who will not hesitate to take advantage of the situation.

'There is only one remedy then, dear countrymen ! Follow the example of your illustrious ancestors. Make ready to live and die for your country. Give up your petty quarrels and dissensions. Take up the banner of *Swarájya* and let the voice of *Swadeshi*, boycott, and national education penetrate everywhere.'

Politics.

12. The *Indian People* (Allahabad), of the 6th September, has the following under the heading "Beware of Politics" :— INDIAN PEOPLE, 6th September 1908.

"Do you take part in politics ? Do you take any interest in the political situation of the country ? These queries will now invariably be met with an emphatic 'No.' Whomsoever you ask this, and in whatever grade of society, the result is the same, the same terrified glance this way and that, the same reply 'How can you ask it, have I either time or inclination for such things ?' What are we coming to ? We wonder the cultivation of a science, the knowledge of which is one of the highest aspirations of civilized man, is here proscribed. Yet this forbidden topic, like the ancient forbidden fruit, has an enchanting taste and receives an all-engrossing attention wherever a few men come together. It has, therefore, been very rightly remarked that if you close the safety valve of open discussion, you correspondingly increase the danger, and undertake the risk of an explosion. An Englishman shorn of his politics is not worth the name, and this is the lesson writ large on every page of the history of England. The divergence of principle from practice is therefore all the more bewildering and inexplicable. Few English people, it is said, to-day recall, if they ever knew, Dr. Arnold's dictum that the desire to take an active share in the great work of government is the highest earthly desire of a ripened mind. But there are people beyond count in England, in all walks of life, with whom interest in politics is as intense and as continuous as it was with Dr. Arnold. Tens of thousands of these people have no expectation of ever being in the House of Commons or even in a municipal council. Politics is chiefly an intellectual interest with them, put into active exercise whenever an occasion demands. But no man or woman in England ever apologises for being a politician ; just as no one in any country will ever think of apologising for being a member of a Browning or a Dante society, or for a love of music. But then one is apt to be reminded of the present-day aphorism that an imitation of the West in the altogether different conditions of the East would be attended with failure, that this is true only in politics and that those grand principles of which one hears have a sorry trick of getting fermented in the brain in this land of bright sunshine."

Sedition cases.

13. The *Abhyudaya* (Allahabad), of the 4th September, says that since the abolition last year of the rule of obtaining sanction from the Government of India for prosecutions under section 124A, Indian Penal Code, there has been quite a large number of sedition cases in almost all the provinces. But the Government, the editor says, should bear in mind that cases under section 124A produce their good or evil effect in every part of the country and it will therefore be advisable that the Government of India should reinforce the old rule and should advise the Local Government in deciding in what cases action should be taken under section 124A, Indian Penal Code. He further urges that in deciding this point, Government should be guided not merely by the fact that the alleged seditious articles or speeches come within the purview of section 124A, Indian Penal Code, but by the criterion whether action under that ABHYUDAYA, 4th September 1908.

section in a given sedition case will lead to good or bad results in the administration of the country. "Although we are not in favour of seditious writings, yet in our opinion it is sometimes much better in the interest of good administration not to take any action against a partially delinquent newspaper than to enforce the penalty of the law. Action should be taken only in cases in which the charge of sedition is plainly made out and in which abstention from prosecution is most likely to create ill-feeling among the people. Action should not have been taken against Mr. Tilak and G. Subramania Iyer, inasmuch as although the articles they wrote may have been technically seditious, yet they were not such as could have justified the Government in prosecuting the writers, having regard to the purposes of good administration."

INDIAN PEOPLE, 6th September 1908.

The law of sedition and its working.

14. The *Indian People* (Allahabad), of the 6th September, has the following under the marginally noted heading :—

"We have said that the law of sedition is very vague, but no law is more certain or unerring in its application. Its very vagueness makes it terrible. Judges may differ in their interpretation of the word 'disaffection', but the accused never escapes. In the initiation of proceedings there is no difference between sedition and many other cases in which Government sanction is necessary. A Government servant cannot be prosecuted for bribery and corruption as a public servant without the sanction of the Government, but a conviction does not necessarily follow a prosecution. The opinion on which a prosecution for sedition is sanctioned is the same as is available in other cases in which the Government prosecutes. The law officers are the same; there are no special experts engaged to advise the Government in cases of sedition. It may be the Government Advocate, the Legal Remembrancer, or the Advocate General, but none of them is infallible. In cases of acquittals, the Government sometimes appeals on the advice of these officers, but these fail as often as they succeed. All the material in sedition cases before the legal advisers to the Government are translations of certain vernacular writings. The first opinion is formed by the Criminal Investigation Department, and then legal opinion is obtained. If it is favourable and a prosecution is sanctioned, there is an end of the matter. The arrest of a man on a charge of sedition means his conviction. The presumption that every man is innocent until proved to be guilty, does not apply in his case; the presumption in his case is that he is guilty until proved to be innocent, and that never happens. Why must it be assumed that the Government and its legal advisers are invariably right in sedition cases only, but in other cases subject to the human liability to error? If legal opinion may be mistaken in other cases it may just as well be mistaken in sedition cases. This is what differentiates political from other offences. Sedition is an offence that means danger to the State: if the State comes forward and says that a particular piece of writing is seditious, the courts are bound to accept that view. Of course it is open to a jury to differ and to acquit a man charged with sedition, but we doubt whether any Judge would accept such a verdict, or, rather, like Sir Robert Rampini, go on discharging the jury until one is found of the same opinion as the Judge. When it is a question of exciting hatred against the Government, we freely admit that the Government is entitled to the strongest support of the courts, but mistakes may be made; until however one is detected prosecutions for sedition will stand by themselves in the administration of criminal justice."

SAMRAT, 22nd June 1908.

Anarchism in Bengal.

15. The *Samrát* (Kalakankar), of the 22nd June (received on the 9th August), strongly condemns the mischievous and criminal actions of the anarchists in Bengal, as wantonly interfering with the ordered progress of the country. The editor urges the necessity of moderation in demanding rights from the Government and remarks that unless Indians prove their fitness for self-government by the cultivation of union and patriotism of the right sort, they can never expect to obtain *Swaraj*.

VEDA PRAKASH, August 1908.

The bomb in Indian politics.

16. To hold bomb throwing or other means of violence as conducive to the progress or welfare of India, says the *Veda Prakash* (Meerut), for August (received on the 7th September), is but sheer folly and madness. All nations that have made remarkable progress in

civilization, have done so through their social, moral and intellectual virtues. Those who put obstacles in the way of ordered progress, and disturb public peace by riots, are not the friends of their country but its enemies. They are also enemies of the Government and it is but meet that Government should adopt every possible means to punish them.

AL BASHIR, 1st September 1908.

The red pamphlet.

17. A correspondent writing to *Al Bashir* (Etawah), of the 1st September, remarks that the red pamphlet issued by some mischievous Muhammadans was the result of the excesses, selfishness and short-sightedness of their Hindu brethren whose actions they could no longer tolerate. The persons concerned in the circulation of the pamphlet were tried by a magistrate who found them guilty and sentenced them to six months' rigorous imprisonment. On an appeal to the High Court, the sentence was reduced, and this has led the Hindu press to bitterly criticise the action of the Judges. The organ of the Rajput community, the *Rajput*, has also joined in this chorus of vile vituperation without any regard to the effect its writings may produce among the Kshatriyas of these Provinces. To insinuate that the sentence was reduced because the accused were Muhammadans, is imprudence and short sightedness. Besides, what can be said of those who are constantly doubting the honesty and veracity of others?

The higher section of the Muhammadans has condemned the sentiments embodied in the pamphlet. Still, wicked, mischievous, unprincipled and base born persons do not scruple to create bad blood between the rulers and the ruled. However, we trust, continues the writer, noble-minded Hindus and the Government both look upon these liars with an eye of contempt and think them more ignoble than dogs. The wonder is that these foolish persons lose sight of the ill-treatment the Muhammadans receive at the hands of their Hindu brethren. A Muhammadan is shot dead at Dacca, a number of them are butchered in Burma on the occasion of *Id*, mosques are burnt to ashes in Gujranwala: all this happens and the Government is not even moved to punish the miscreants responsible for these atrocities. Strange persons indeed! mark their sense of justice.

They do not even hesitate to find fault with the highest judicial officers. We refrained from comment when Justice Mitra interpreted *Swaraj* as self-government and now we find that hostile criticisms are often indulged in and cowardly attacks made upon the Judges of the High Court by some of the Indian newspapers.

MUSAFIR, 30th August 1908.

Fresh conspiracies in Etawah.

18. The *Musáfir* (Agra), of the 30th August, referring to last year's conspiracy in Etawah, remarks that mischievous persons have again taken to furnishing the authorities with false accounts implicating Hindus. The rumours that they have set afloat are to the following effect:—

(1) That a certain Bengali anarchist is secretly teaching bomb making to the Etawah public.
(2) That funds are being raised for Mr. Tilak.
(3) That Mr. Tilak's son has come to Etawah with a view to raise the public against the Government.

The editor hopes that His Honour the Lieutenant Governor will exercise the discretion that characterised his actions in the matter last year.

INDIAN PEOPLE, 6th September 1908.

Lala Lajpat Rai and Bipin Chaudra Pal.

19. The *Indian People* (Allahabad), of the 6th September, has the following under the heading "Westward Ho!":—

"Lala Lajpat Rai has gone to England and Babu Bipin Chandra Pal has also proceeded to Europe. This terrible coincidence has set the wiseacres of the Anglo-Indian press shaking their heads and lifting up their hands. What other motive can these men have except to push the revolutionary propaganda in England and America? A Madras paper shrieked and almost tore its hair when Babu Bipin Chandra Pal was passing the city and the ship was lying in harbour. To miss such a golden opportunity would be criminal, and Lord Morley would never be forgiven by his successors. Of what earthly use is the Regulation for the deportation of political offenders if it is not enforced against Babu Bipin Chandra Pal? It is not clear what is to be done with Lala Lajpat Rai. He cannot very

well be deported again so soon after his release. The fatuous folly of these hysterical vapourings cannot too severely be condemned. It is known that there are Indian revolutionists in England and America, but they have not been taught by any Indian. The presumption that Lala Lajpat Rai and Babu Bipin Chandra Pal are preachers of revolution is gratuitous. Are revolutionary ideas disseminated by this man or that man, or do they come themselves like the winds of heaven? Individuals do not count in great commotions. The natural explanation given by English thinkers and writers should be sufficient to prove that revolutionary movements are not dependent upon individuals, but upon a general leavening and should be taken seriously."

AL BASHIR, 1st September 1908.

Causes of the unrest in India during the year 1907-8.

20. In continuation of his article entitled "The Causes of Unrest in India During the Year 1907-8" (vide paragraph 15, Selections no. 35), the editor of *Al Bashir* (Etawah), in the issue of the 1st September, goes on to prove that had Bahadur Shah taken an active part in the Mutiny, he would have tried to win over the other native ruling chiefs to his side. And since nothing is forthcoming to prove any such attempt on his part, he was clearly not concerned with the rising of 1857. The editor also contradicts the assumption that the annexation of Oudh was the cause of the Mutiny.

INDIAN PEOPLE, 6th September 1908.

Loyalty meeting at Benares.

21. The following is an extract from the *Indian People* (Allahabad), of the 6th September :—

"We have had telegraphic information of a successful meeting in the Town Hall on Wednesday last, presided over by no less a personage than His Highness the Maharaja of Benares. If this action on the part of the citizens is able to hasten in any appreciable degree the much-wished-for response as shadowed forth in the resolutions, we would heartily congratulate our Benares friends. But their earnest wishes, even though so influentially expressed, will, we are afraid, meet with very little courtesy from those who have no faith in protestations from high housetops. We would not for a moment listen to the whisperings of sly birds into our ears that these phenomenal manifestations may in any way be prompted by feelings of self-aggrandisement, but there are at times aspects of such phenomena which stand as foils to such manifestations and must needs draw our attention. In earnestness and dignity the three resolutions of the meeting have very little to be desired. Indeed we are happy to mark a tone which has been so long absent from many resolutions of a like purpose. But the Maharaja could very well have kept within himself his knowledge of the piece of comparative criminal jurisprudence learnt of an itinerant German. For us, the opposite principle is very valuable. The whole history of British criminal jurisprudence or for the matter of that our own Shastric lore, would give a lie to the German proposition. Every man's house in India may not at present be his castle. We are not perhaps in a position to prevent a daylight or a 'midnight' police raid, but we cherish the principle that it is better by far that a thousand guilty persons should escape than that one innocent man should suffer. It will be an evil day indeed when we shall be asked to unlearn this."

OUDH AKHBAR, 8th September 1908.

The Musalmans of India.

22. The *Oudh Akhbár* (Lucknow), of the 8th September, referring to affairs in Turkey, remarks that the Musalmans there have effected a *rapprochement* with members of other nationalities with a view to bringing about a peaceful settlement of affairs. Will this, asks the editor, have any effect upon the Musalmans of India, or will they still continue to stick to their policy of "exclusion"?

NAIYAR-I-AZAM, 5th September 1908.

The election of the Raja of Mahmudabad as a member of the Supreme Legislative Council.

23. The *Naiyar-i-Azam* (Moradabad), of the 5th September, while referring to the election of the Raja of Mahmudabad as a member of the Supreme Legislative Council, remarks that the opinion expressed by the Hindu press that the Raja's election has proved conclusively that the Hindus are not prejudiced against the Musalmans and that it is not necessary for the Government to have class representatives on its council reform programme, is not true. The editor thinks that this is a clever move on the part of Hindu politicians to hoodwink the Government and prevent it from doing justice to the Musalman community. The Raja of Mahmudabad repeatedly tried to be elected a member of the Provincial Legislative Council but failed in his efforts. No sooner, however, was the Government's intention of introducing class representation

declared, than the same gentleman is returned a member of the Imperial Council. This clearly shows that the Hindu electors had some sinister motives in electing him. Besides this, the Musalmans cannot have much confidence in a man who has been elected by a majority of Hindus, although he may belong to heir own community.

The India Council.

MASHRIQ, 8th September 1908.

24. The *Mashriq* (Gorakhpur), of the 8th September, referring to the rumour that Mr. Malabari is about to be appointed a member of the India Council, remarks that it would be better if Mr. R. C. Dutt or Mr. Amir Ali could be selected, who are two of the recognized leaders of the people.

The Indian problem in South Africa.

HINDUSTAN REVIEW, September 1908.

25. Mr. L. W. Ritch, Secretary, South Africa British Indian Committee, London, in an article on the Indian Problem in South Africa, in the *Hindustan Review* (Allahabad) for September, condemns the exclusive policy adopted by the European colonists in Canada, Australia, and South Africa. Referring to Australia, he says that there are many parts of the country which can be developed only by Asiatic labour; but he thinks that the exclusive policy adopted by the white colonists of South Africa is entirely unjustifiable, as the number of natives in the country is ten times as great as the number of white people. The Bantus and other natives of South Africa, he says, are intelligent and amenable to civilization. With regard to Indians and other Asiatics, he says :—

"The conduct of the Transvaal and of Natal towards their settled Asiatic population, is all of a piece with the native policy. Indeed, as great as it is, it almost certain that the anti-Asiatic attitude is, to a great extent, a corollary of that policy. The South African politician regards with disfavour the introduction of an alien coloured element, largely on the ground of his dangerous influence upon the quickening self-consciousness of the native. During the recent struggle, there were not wanting frank admissions that the disinclination on the part of the Asiatics to submit unquestioningly to the dictation of the 'Whites' was calculated to react dangerously upon the native mind. The question of colour is thus seen to occupy pride of place. Curious as it may appear to those whom distance enables us to see in truer perspective, the fact of prejudice, deep and unshakable, based upon the matter of colour alone excites no surprise in the Africander. The Grondwet of the Transvaal Republic laid down as a fundamental article of its constitution 'that there should be no equality between white and coloured.' Trade jealousy and an ignorant intolerance of unfamiliar customs and manners have contributed largely towards the anti-Asiatic antagonism. The presence of indentured labour—Chinese in the Transvaal and Indian in Natal—has likewise furnished much fuel to the racial fire. White labour, if not presently assailed, feels itself potentially threatened. The recent success of the Asiatic passive resistance against the Transvaal Registration Law, while it undoubtedly raised the community in the opinion of a section of the Europeans, has seemingly but strengthened the determination of the several colonies to either rid themselves altogether of their Asiatics or else to reduce them to the dead level of the native. A party leader recently delivered himself of the view that coloured immigrants should be given no rights beyond those enjoyed by natives. It should be remembered that the disabilities imposed upon Asiatics by the late Transvaal Republic have never been removed, so that 'taxation without representation' is still true of British Indians who are moreover incapable of owning fixed property save in locations set apart for them, to which they are furthermore liable to removal. The Indian opposition to the Registration Law was justified partly on the ground that there was reason to suspect that registration would at no great interval be followed by compulsory removal to locations. The experiences of the Indian community in 1903, when locations, in some instances miles away from the towns, were marked out and the Indians ordered to remove to them, may have afforded reasonable excuse for some such suspicion. Like the law itself, the locations still exist, and telegraphic news is just to hand to the effect that the new draft Gold Law of the Transvaal embodies a clause which will operate to deprive Indian merchants and other traders of their right to trade in Johannesburg and other towns situated in the mining area, save in locations.

Natal confessedly owes her prosperity, nay, her very existence to the labours of the patient and poorly recompensed Indian coolie. For forty years Natal has

drawn on India's manhood for her own physcial upbuilding. To-day the Colony feels itself capable of dispensing with India's assistance. Perhaps the coolie labour, with power to repatriate the used-up corpus, might still be tolerated, but public conscience in England, if not within the Colony itself, is sufficiently sensitive to revolt against such a proposal which, however, has not infrequently been submitted for sanction to His Majesty's Government. The Indian trader must, however, be got rid of at any cost, and so news comes to hand that a Bill is to be introduced at the next session of the Natal Parliament with the object of repatriating—or expatriating ?—Asiatics during the next ten years, always allowing compensation where vested interests are disturbed. Far-reaching as this decision may be, the blow to those immediately concerned might be tempered by the qualifying element of compensation were it not for the existence of a law, the Dealers' Licenses Act, which virtually empowers Licensing Boards established in the several districts of the Colony, to withhold in their absolute discretion, renewals of existing shop and other trading licenses. These Boards are not infrequently composed of local European shopkeepers, themselves the bitterest opponents of Asiatic traders, and when the fact is recalled that last year no less than thirty renewals of old, established, and reputable Indian shopkeepers were refused in one district alone, and that a similar policy has already been initiated this year, some idea may be gathered of the probable value of the compensation clause above referred to.

The disabilities herein specified by no means constitute a complete list ; rather are they suggestive of the general attitude of the European Colonist towards the Asiatic. Whether such attitude can be maintained indefinitely, time alone will show. This at least is certain that it is a complete reversal of the principle which guided the original building of the Empire and that it is being maintained without any regard for the welfare of that Empire as a whole and in the narrowest and least Imperialistic spirit."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

OUDH AKHBAR, 8th September 1908.

The murder of the approver.

26. The *Oudh Akhbár* (Lucknow), of the 9th September, referring to the opinion expressed by the *Statesman* (Calcutta), that the murderers of the approver, Norendro Gossain, must be seriously dealt with, remarks that this opinion will be endorsed by the more sober Indians also, but it would be more politic to deal leniently with them, as to do so would have a highly palliative effect on the unthinking masses.

ADVOCATE, 10th September 1908.

The Tinnevelly riot case.

27. Referring to the judgement in the Tinnevelly riot case, the editor of the *Advocate* (Lucknow), in the issue of the 10th September, observes "from sentences of excessive severity in sedition cases to the same in cases of rioting, which are supposed to have a political complexion, is but an easy transition. We are not, therefore, justified in being wonder-struck at the action of Mr. C. G. Spencer, I.C.S., Sessions Judge at Tinnevelly, in imposing on persons accused of complicity in the riot that took place at that town in March last—sentences of seven years' transportation and five years' rigorous imprisonment and heavy fines—sentences unheard of in such cases. When the fact that these sentences have been awarded to men who were pronounced not guilty by the assessors is borne in mind, their severity comes into bolder relief. It is true that the Judge was not bound, by the opinion of the assessors, but to the ordinary layman it does strike as a matter of simple commonsense that it should have gone towards a mitigation of the sentence awarded. Some of the accused were, however, men of education and fame, position in society, and the temptation was therefore the greater, in all probability, for the trying Judge to punish them with unexampled severity."

He says that "on reading Mr. Spencer's judgement, which is published in full by the Madras papers, surprise altogether ceases at the manner in which Mr. Spencer disposed of the case. The occasion was wanting for Mr. Spencer to distinguish himself exactly to the same extent that his friend Mr. Pinhey did in the case of Chidambaram Pillai and Subramania Siva, but that he has utilized it to the full in the same sense as Mr. Pinhey did is abundantly evident from many passages in his judgement which might have possibly been appropriate in the mouth of the counsel for the prosecution and which were so injudicial as to destroy that confidence in a Judge's serene impartiality which is so essential in the interest of all concerned."

The editor quotes a few passages from Mr. Spencer's judgement which, he feels confident, will satisfy the readers that the strictures passed by him on the judgement are fully deserved.

In his opinion there has been a miscarriage of justice and Mr. Spencer's judgement ought to be enough to satisfy impartial public opinion that the Judge did not bring an entirely unbiassed and judicial mind to bear on the case, and while the sentences are in any case unjustifiably severe, the conviction was not just in the case of some of the accused.

Tempering justice with mercy.

28. The following is from the *Indian People* (Allahabad), of the 10th September :— **INDIAN PEOPLE, 10th September 1908.**

"Mr. G. Subramania Iyer's is not the only case in which the Madras Government has wisely desisted from enforcing the full rigour of the law. In another case in which a young preacher was charged with sedition, he was sentenced to transportation for five years. There was another case pending against him, but in the second, the Government entered a *nolle prosequi*. The Governor of Bombay has twice remitted the sentences passed on batches of persons recently convicted in the riot cases, as they were merely misguided men excited by others. These acts of mercy and several other acts of personal kindness shown by Sir George Clarke are having an excellent effect in soothing the irritation in Bombay. In our own provinces we have it on the authority of the Lieutenant Governor that newspapers as a rule are not prosecuted for sedition without warning, but no consideration is being shown to Hoti Lal Varma. He has been sentenced to seven years' transportation for sending a seditious telegram and is now being tried for circulating a seditious pamphlet. Evidence has been produced to show that he is a revolutionist and possibly an anarchist, but he has not been charged with waging war against the King or conspiracy. The sentence already passed upon him is quite sufficient and we think the Local Government would have exercised a wise discretion by withdrawing the second charge against him. The great object of punishment in such cases is not only that it should be deterrent, but also that it should commend public approval. Ferocity is no part of retributive justice. Sentences recently passed in political cases have been freely designated by the most temperate organs of public opinion both here and in England as 'barbarous'', 'savage,' 'vindictive' and 'ferocious.' Such sentences excite the indignation of peaceful people, while they tend to multiply the numbers of the desperate and the defiant."

(b)—Police.

Nil.

(c)—Finance and Taxation.

Income tax in Benares.

29. The *Bhárat Jiwan* (Benares), of the 7th September, complains that the recent enhancement in the income tax on shopkeepers and others in Benares has been quite arbitrary and that it is calculated to injure trade very seriously. **BHARAT JIWAN, 7th September 1908.**

(d)—Municipal and Cantonment Affairs.

The Benares Municipality.

30. Referring to the precarious financial condition of the Benares municipality, the *Awaza-i-Khalq* (Benares), of the 8th September, suggests the abolition of certain posts, such as that of Secretary to the municipality, and the reduction of the salaries of various other officials. The editor also proposes the holding of an annual fair like that at Ballia or Sonepur (Harihar Chhater), where cattle shows might be periodically held. He would also like to see municipal taxes reduced on articles of daily consumption. **AWAZA-I-KHALQ, 8th September 1908.**

(e)—Education.

Nil.

(f)—Agriculture and questions affecting the land.

INDIAN PEOPLE, 6th September 1908.

The Cawnpore Agricultural Station.

31. The editor of the *Indian People* (Allahabad), reviewing the annual report of the Cawnpore Agricultural Station, in the issue of the 6th September, remarks that apart from showing the genuine interest which the Government takes in such matters, agricultural experiments of this kind are of very little value to the general body of the cultivators who from their habits and education are ages behind the standard at which the value and effect of such experiments can be fully appreciated and employed. The quality of the result obtained, as shown in the report, says the editor, does not give us any hopeful prospect of scientific agriculture in the future, the only use that the cultivators can presently make of such farms is that here and there they can obtain and introduce a superior variety of seed or useful agricultural implements.

ADVOCATE, 10th September 1908.

The aim of agricultural education.

32. The following is from the *Advocate* (Lucknow), of the 10th September:—"Following in the wake of the organization of the Department of Agriculture, Imperial and Provincial, we have the founding of new or the better equipping of existing agricultural colleges in several parts of India. What is the object of all this attention and expenditure? Not to get revenue officers with some knowledge of agriculture, not to turn out agricultural graduates who would not go to the land, but mainly to bring the new knowledge to the actual tiller of the soil, so that he may learn to follow the best methods in his daily work. So, a class in a college is not so great a necessity as practical demonstrations to comparatively ignorant people. Such education must, to be of real value, affect not so much the schools as the villages; it should aim not at teaching boys to pass examinations but at strengthening the tillers of the soil in their efforts to gain a livelihood. Such teaching should advance from the practical to the theoretical, from the land and the implements of husbandry to the science on which practices are based. Nay more. It should create captains of agricultural industries who armed with the knowledge will ultimately command the capital and have the enterprise to take to this occupation, justifying the education given them and putting heart in the ordinary cultivator to venture into new paths of progress."

(g)—General.

AL BASHIR, 1st September 1908.

Muhammadans in the Jail department.

33. A correspondent writing to *Al Bashir* (Etawah), of the 1st September, remarks that owing to the high-handedness of their fellow countrymen, Muhammadans are being cruelly deprived of their rights and there is no one to raise a voice for them. Wherever you may turn your eyes, whatever department you may take up, you will find Hindus and Hindus alone preponderating everywhere. And since Muhammadans have always avoided them and associated with the Government they are openly repulsed and looked upon with contempt. To prove his contention, the writer gives a comparative statement showing the number of Muhammadans and Hindus in the Jail department and comes to the conclusion that the former are in the minority. He appeals therefore to the leading Muhammadan journals to take up the matter of a more liberal introduction of the Muhammadan element into this department.

The editor in a subsequent note also remarks that considering the present political situation, it is essential to associate Muhammadans with the jail administration on a larger scale, for it is very probable that the sedition mongers who on coming out of the jails are called *Srijuts, Misters, &c.*, are being treated with undue leniency by their fellow castemen while they are undergoing their term of imprisonment.

SAHIFA, 5th September 1908.

Assault by Europeans.

34. The *Sahifa* (Bijnor), of the 5th September, while referring to an assault by two European railway employés at Dhanbaid, East Indian Railway, on an Indian clerk who caught them in the act of molesting some cooly women, remarks that it is such actions which

lead to discontent and unrest. If Indians oppose them, they are called seditionists, but there is no one to prevent the ruling race from violating the chastity of innocent women and from assaulting poor helpless Indians.

MASHRIQ, 8th September 1908.

Famine relief officers.

35. The *Mashriq* (Gorakhpur), of the 8th September, referring to the valuable services rendered to the country by the famine relief officers, urges Government to reward them substantially by appointing them to permanent posts, and not to dismiss them with flimsy certificates of merit.

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

Nil.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 11*th September* 1908.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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I.—Politics.

(a)—Foreign.

The Turkish constitution.

1. A Hindu writer in the *Zamana* (Cawnpore), for August, makes the following observations on the Turkish constitution :— ZAMANA, August 1908.

"Let us see how long our Moslem brethren continue to sing their song of loyalty [to the British Government (?)]; and how long they lie prostrate to secure Government favour and patronage. It will not be strange if the strong wind from the head quarters of the Caliphate affects them too. It will certainly be a wonderful thing if they continue to retain their manly feelings. The Sultan has not granted the constitution on account of loyalty meetings; the reason is quite different. What a mess we have made of loyalty. Open your eyes and see that people who were regarded as disloyal, mischievous and rebellious and deserving of punishment, are now honoured as patriots, leaders of the people and as the builders of the edifice of liberty."

The Pan Islamic Conference.

2. Nawab Mushtaq Husain writing to the *Aligarh Institute Gazette*, of the 9th September, objects to the Pan Islamic Conference proposed to be held at Mecca every year during the days of the *Haj*, on the following grounds :— ALIGARH INSTITUTE GAZETTE, 9th September 1908.

(1) Men speaking different languages will find it impossible to decide in what particular language the proceedings of the Conference are to take place.

(2) Men coming with a religious purpose in view will not care to devote their time to conferences of a secular nature.

(3) It will be impossible to give practical effect to the deliberations of the Conference.

(4) Though avowedly a non-political body, the Conference cannot escape the baneful effects of politics.

(b)—Home.

The present situation.

3. The *Ánand Kádambini* (Mirzapur), for March and April (received on the 10th September), notes with regret the political disturbances in the country ever since the partition of Bengal was effected. The editor thinks that a sympathetic and conciliatory policy, rather than a policy of repression, will go a long way towards reassuring the public mind. He says that repression will ever be futile in the administration of India and that the satisfaction of the demands of the people will secure quiet and peace in the country for ever. ANAND KADAMBINI, March and April 1908.

The future of India.

4. The *Swarájya* (Allahabad), of the 12th September, while referring to the past greatness of India, exhorts the people to bestir themselves in the following words :— SWARAJYA, 12th September 1908.

"You have been created out of Divine light. Divine light exists in you. You are the living vice-regents of God on God's earth. Your life has one object or another. Make yourself competent and well-qualified. Be brave and make yourself strong and powerful; wipe off the brand of cowardice that is on you forehead. Don't be cowardly or timid any longer. It is sheer folly to be afraid of death. You may have to traverse long distances. You may have to endure troubles that are beyond description, but don't lose courage, remain firm and steadfast and gain everything by degrees. It is your duty to press on. Put this into practice and then you will see how you secure Divine assistance. Your greatest right is liberty. Make yourself worthy of it. Obtain liberty of action, speech and writing. Make progress in industries and arts, sciences and crafts, self-respect and greatness, and thus accomplish your mission. O! ye fools, do not fear death, die the death of brave and valiant men, sacrifice your lives for your country and your people like brave men, and your death will lead to eternal life. Dying the death of cowards is tantamount to going to hell. You are believers in transmigration, then why are you afraid of death? Your soul never dies. You leave one body and enter another, just as you take off soiled clothes and put on clean ones. See, this is the time for making progress. America and Japan have outstripped you in the race (of advancement); you are lagging a good deal behind. Open your eyes, and do not let this valuable opportunity pass

away. There is no use in wasting time. Be men. Make a name for yourselves, and live like men. Prefer honour to death. To gain your object, to obtain glory, greatness, pomp and power, and to revive your arts and industries, dive deep into the sea, jump into the flames, climb the steepest mountain, don't care for swords and the showering of shells from connons on your heads, and bear all the blows on your breasts, which are your natural shields ; but do not take to your heels.

This is the secret of your glory and success. This will confer liberty on you, will place *Swaraj* at your feet. But remember one thing, do not go against the law of nature and the law of the times [of the existing Government (?)], do not be overcome by ignorance, bigotry, animal passion and selfishness nor ever entertain such things."

SWARAJYA, 12th September 1908.

Nationalism in India.

5. The editor of the *Swarájya* (Allahabad), in the issue of the 12th September, remarks :—

"Nationalism is a religion. Every one who comes into its fold is an instrument in the hands of Providence for the liberation of his country. The existence of any particular individual is not essential to the progress of its work. Neither Tilak nor Ghosh count anything where the hand of the Almighty is itself directly visible. 'Oppression, oppression' such is the cry we hear coming from every direction. And we at times in our dispair seriously question the beneficience of the Almighty Father : we cry out 'Why this oppression ? Why this pain ? not knowing that oppression and pain serve some purpose in the economy of the Universe. Pain deters men from committing sins. Pain is *the* call to duty.'

Oppression cannot be successful—remember this Oh ! ye countrymen. If the Government is oppressing you, it is treading upon the sloping path of its own fall. You should have confidence in the Divine Nature of your mission. Let your country be your religion and let your voice echo 'victory to the motherland.'"

AL BASHIR, 8th September 1908.

Causes of the unrest in India during the year 1907-8.

6. In continuation of his article entitled "Causes of the Unrest in India During the Year 1907-8 (vide paragraph 20, Selections No. 37), the editor of *Al Bashir* (Etawah), in the issue of the 8th September, remarks that owing to the suspicion attaching to Bahadur Shah, all Muhammadans are branded as rebels and it is consequently necessary to prove their loyalty. The editor then proceeds to examine once more the various allegations regarding Bahadur Shah's complicity in the Mutiny and comes to the conclusion that in view of the dissensions that were rife among the members of the royal family, it was quite impossible for him to have contemplated any measure against the Government.

In conclusion, he again refutes the theory that holds the annexation of Oudh responsible for the Mutiny.

ABHYUDAYA, 11th September 1908.

Sedition and the proposed reforms.

7. The *Abhyudaya* (Allahabad), of the 11th September, says that the introduction of the proposed reforms will not remove the existing discontent in India unless the Government gives up its present policy of repression and tries to conciliate the people by sympathetic treatment so as to prepare them to appreciate the advantages of the coming reform. In this connection the editor points out that the withdrawing of the charges against Mr. S. Subramania Iyer has done more to enhance the prestige of the Government and alleviate discontent in the country than the severe sentences passed on Mr. Tilak and Chidambaram Pillay which have only tended to excite popular sympathy for the sufferers and to intensify the existing discontent.

SAHIFA, 12th September 1908.

The effect of seditious movements on the masses.

8. The *Sahifa* (Bijnor), of the 12th September, remarks that it is only men of the middle class who suffer from the evil consequences of seditious movements in India. They alone, therefore, ought to enjoy the benefits also of the success of any political agitation. On the contrary, we find, says the editor, that reforms which are granted in deference to public opinion, benefit members of the higher class exclusively. This points to the selfishness of those who lead political agitation in India. Would that the masses were to realize this and to abstain from blindly following their lead. The public would think it worth their while to sacrifice their lives in political agitation only if, as a result of it, the export of grain to foreign countries were stopped.

Suppression of anarchism in Bengal.

INDIAN PEOPLE, 17th September 1908.

9. The *Indian People* (Allahabad), of the 17th September, has the following under the heading "Isn't it Demoralizing":—

"Between terrorism on the one hand and loyalty demonstrations on the other the Government of India seems to be losing its head. Money is being spent like water, and the Criminal Investigation Department and the criminal lawyers are having a merry time. Houses are being searched on the slightest pretext and men are being arrested and *chalaned* on the flimsiest evidence. Houses of influential men are searched, nothing incriminating is found; influential and educated and cultured men are arrested and then let off for want of evidence. From the Raja and rich zamindar down to the Tol Pandit and mukhtar, everybody is at the mercy of the informer. The police is exhibiting an incompetency and negligence which is unique even in the annals of the Indian police. If anything is calculated to destroy the prestige of, and faith in the administration, surely it is this. The moral and physical force at the back of the administration is strong enough for twenty thousand gangs of such anarchists as are taking their trial before the courts in Bengal. The arm of the law is long enough and strongh enough to reach and crush every anarchist conspiracy, even though for every single individual caught, there were a thousand others who have not yet been caught. Conciliation and not repression is the remedy; then anarchism will be impossible and sedition will disappear."

Murder of the approver.

SHAHNA-I-HIND, 8th September 1908.

10. The *Shahna-i-Hind* (Meerut), of the 8th September, while referring to the murder of Norendro Nath Gossain, the approver in the Alipore bomb case, remarks:—

(1) that the revolvers must have come into the possession of the accused by the connivance of some of the employés of the jail, who should be found out and severely dealt with;

(2) that anarchism still shows signs of life and has not been entirely suppressed; and

(3) that the unrest in the country has not as yet subsided, but is becoming more chronic.

The editor advises the Government to call a conference of the leaders of the people and to redress their standing grievances. But he thinks that the difficult problem that confronts the rulers of India at present cannot be solved by the "men on the spot" and appeals to the Home Government to restore order in India.

Murder of the approver.

SWARAJYA, 12th September 1908.

11. The editor of the *Swarájya* (Allahabad), writing in the issue of the 12th September, under the heading "The Wages of Sin is Death", remarks that Gossain, the approver, was guilty of implicating the lives of several innocent men, and although every precaution was taken to protect him and he intended to leave for England as soon as the case was finished, yet the will of God prevailed, and hehas suffered for his misdeeds. "In our opinion", says he, "it is the Government which can derive the greatest advantage from his murder. It was possible that an act of injustice might have been committed on his false evidence. By the death of Gossain, God has rendered justice possible. If Government does not take advantage of this, it should be prepared to bear the blame of thwarting the will of God (?)."

Mr. Subramania Iyer.

ADVOCATE, 13th September 1908.

12. The *Advocate* (Lucknow), of the 13th September, while referring to the action of the Government in withdrawing the charges of sedition against Mr. S. Subramania Iyer, remarks:—

"The sequel is, however, not only a case of all's well that ends well, but that of something more. The attitude of the Government has been appreciated in the press and on the platform; its prestige has been enhanced and better feeling between it and the people established. The good work that has thus begun, may be expected to be rounded off by a similar conclusion of the sedition cases pending decision and by a sensible, if not total, remission of sentences passed on political offenders. Other provinces, too, have a lesson to learn from this generous attitude exhibited by both Sir George Clarke and Sir Arthur Lawley. The sedition campaign must be tempered with generous considerations so as to rob it of the air of vindictiveness that seems to be its chief characteristic. Lord Minto has also to

consider the fact, admitting that Mr. Iyer was really guilty of the charges brought against him, that the recent measures of the Government were such as to turn even such a tried and life-long friend of British rule in India into a fomentor of sedition and class hatred in his old age burdened with enfeebled health. For both the Government, Imperial as well as Provincial, and the people, this case has some lessons which if learnt properly cannot but lead to very satisfactory results for the rulers and the ruled.

INDIAN PEOPLE, 17th September 1908.

Mr. Tilak.

13. The *Indian People* (Allahabad), of the 17th September, referring to Mr. Tilak's transportation, remarks :—

"Whatever his offence in the eyes of the Government, it is cruel to confound him with the hardened and dangerous criminals and murderers who form the convict colony of the Andamans. To a cultured man suffering from diabetes and over fifty years of age, six years in an unhealthy climate surrounded by the worst criminals may mean almost certain death. That is a heavy responsibility for the Government to undertake, and we can only hope that Mr. Tilak will return to his country after his term. But who knows what will happen in six years? How many of us will have crossed the bar under the eye of the Pilot who never brings back any barge, and how many friends and colleagues of Mr. Tilak will be left to welcome him home!"

INDIAN PEOPLE, 17th September 1908.

Wanted a Convict Settlement.

14. The *Indian People* (Allahabad), of the 17th September, has the following under the marginally noted heading :—

"Seeing the growing tendency of the courts to sentence political offenders to transportation, the length of the sentences being utterly disproportionate to the offence, is it not time for the Government to think seriously of providing a convict colony for the offenders? Mr. Tilak's is one case but many others have been sentenced to transportation for the offence of sedition and fresh cases are occurring almost daily. A preacher has been sentenced at Coimbatore to five years' transportation. These sentences themselves will produce new preachers and writers of sedition. For the sake of common humanity, we ask, is it right that these men should be herded together with the criminal convicts of the Andamans? They might be spared at least that degradation. There is no moral delinquency in their offence; Englishmen need not be told of that, though we must regretfully admit that Anglo-Indians do not always retain the instincts of Englishmen. If no other place can be found why not have a political convict settlement in Upper Burma? Mandalay served very well for a political *detenue*. Why not have a colony somewhat higher up and have it fenced off? We offer this suggestion in all seriousness and we hope its propriety will be recognized."

MUSAFIR, 8th September 1908.

Government and the *Arya Samaj*.

15. The editor of the *Musáfir* (Agra), in the issue of the 8th September, while expressing his desire to make a tour in the Madras presidency and the Punjab in connection with his *Suddhi* mission (conversion to Hinduism, accompanied by certain purificatory rites), remarks that his recent tours in these provinces have brought to light certain facts which deter him from his mission. He has come to know that members of the *Arya Samaj* do not attend to their religious ceremonies for fear of being associated with politics and anarchism. When he heard of this for the first time, he thought it was simply weakness on the part of the *Arya Samajists*, for he was strongly convinced of the policy of neutrality observed by the Government in religious matters. But his recent experiences show that matters are misrepresented to the Government by over-zealous and bigotted Muhammadan Police officers. Wherever he went, whatever meeting he addressed, he found only Muhammadan Sub-Inspectors to take notes of his lectures. Besides, he found that certain Muhammadan papers, the *Rohilkhand Gazette* of Bareilly for example, have constantly tried to give a political aspect to his purely religious mission. He was advised by some of his friends to sue the editor of the above-named paper for libel, which by the way, would not have been the first case of its kind against him, but since he has a great faith in the good sense of the present Lieutenant Governor, he did not listen to their advice. But in view of the fact that such constant

misrepresentations by those who have found an opponent in the *Arya Samajist* cannot go long without producing their effect, he appeals to the *Arya Pratanidhi Sabha*, Lahore, and to the Government to devise means to remove the suspicion that Government is hostile to the *samaj*. Considering the fact that the public is fast loosing faith in the Government's policy of neutrality in religious matters, owing to such misrepresentations, this step, says the editor, is all the more essential.

Government as the protector of every religion.

16. A correspondent writing to the *Aligarh Institute Gazette*, of the 9th September, remarks that it is no mean flattery to say that the present system of Government is the best for the Musalmans of India. Under the ægis of this benign Government, every one is free to promulgate his religious ideas within reasonable bounds, and the fact that the Government has of its own accord granted land to the *Nadwat-ul-Ulama* is eloquent of the interest which our rulers take in religious matters. The Musalmans should not agitate, but should have confidence in the ungrudging support of the Government in matters concerning their national welfare.

In conclusion, the writer exhorts his co-religionists to lend their unflinching devotion to the British Crown and to establish a better and closer relationship with the Christian world. They should give up thinking of the Musalmans of other countries and fix their thoughts towards bettering their own lot.

ALIGARH INSTITUTE GAZETTE, 9th September 1908.

The Government and the people.

17. The *Indian People* (Allahabad), of the 17th September, has the following:—

"We can fully understand and sympathise with the anxiety of the Government to get declarations from the people stating their attitude towards the Government. If the people are well disposed, the advancement along the line of least resistance will continue; if the people are restless and disaffected, another course of action must be taken. But the mistake of distrusting the people has already been made. It is a serious mistake and will not help the Government in any way. Whatever any one may say—and Maharajas and loyal people are no exception—the whole country now believes that every one is directly or indirectly suspected of disloyalty. True, the Government never thought that such a terrible thing as a terrorist plot would ever appear in India, and it has to some extent unhinged the minds of the authorities. But the very nature of the movement is such that only a few persons can be involved in it. There is no country in the world in which the majority of the people are anarchists or bomb-throwers. In India the number can never be large on account of the hereditary antipathy of the people to crime of this description. If the whole country is suspected or called upon to publicly disavow sympathy with the terrorist movement, the Government will cease to move along the line of least resistance. The Government derives its strength not so much from the army which is seldom called upon to maintain order in the country, but from the support of the people themselves. The machinery that brings information to the Government is Indian. From whom was the first information of the anarchist conspiracy received? Not from any English police officer or detective, but from an Indian. So long as there is loyal co-operation and willing service on the part of the people themselves, apprehensions of extensive disaffection are baseless."

INDIAN PEOPLE, 17th September 1908.

Indian coolies in Mauritius.

18. With reference to a letter recently published in the native press regarding the ill-treatment of Indian coolies in Mauritius, the *Abhyudaya* (Allahabad), of the 11th September, suggests the desirability of Government appointing a commission consisting of one official and two non-official Indian members to inquire into and report on the ill-treatment of Indians in Mauritius and other colonies and of taking suitable steps to secure good treatment for its Indian subjects in foreign lands. Government should further ascertain how far the regulations of the Indian Emigration Act in practice are observed. The editor, moreover, urges both upon the Government and the leading Indians to take steps to encourage the industrial development of India so that Indian labourers may be enabled to find employment in their own country and not be obliged to migrate to colonies where they are subjected to unheard of miseries and troubles.

ABHYUDAYA, 11th September 1908.

INDIAN PEOPLE, 13th September 1908.

Indians in South Africa.

19. The *Indian People* (Allahabad), of the 13th September, referring to the recent persecution of Indians in South Africa, remarks :—

"How long, oh! how long shall this state of affairs go on? Is it really a fiction, this love of justice and fair play of the Britisher? Or is it that the old sturdy race of God-fearing Englishmen is passing away? So long as Indians are treated in South Africa in the way they are treated now, so long will Extremism thrive in the soil of the peninsula of Hindustan, the Incitements to Violence Act, the Sedition section of the Indian Penal Code and the 'Good Behaviour' section of the Criminal Procedure Code notwithstanding."

RAHBAR, 14th September 1908.

Indians in the Transvaal.

20. Referring to the incarceration of Indian leaders in the Transvaal, and to their appeal for holding meetings of protest in India, the *Rahbar* (Moradabad), of the 14th September, remarks that people here have become so demoralized that they cannot do anything for their fellow-countrymen in the Transvaal for fear of official displeasure, although the Government has never disallowed honest expression of opinion on political questions of the day.

ADVOCATE, 17th September 1908.

Indians in the Transvaal.

21. The editor of the *Advocate* (Lucknow), writing in the issue of the 17th September, while referring to the sufferings of the Indian settlers in Transvaal, advises the Government to adopt a policy of retaliation. He says :—

"If the Transvaaler is jealous of the Indian and does not want him to be in his country, he is no less anxious to get Indian money by competing in Indian markets. In this he and his brother from Australia sail in the same boat. The one is anxious to sell his timber and waler and the other his coal. Not so much the success of the Indian coal industry as the competition of Newcastle coal with the Indian in the western coast of India seems to have opened the eyes of the Transvaal dealer in indigenous coal. Since the beginning of the new century the coal mines in that colony are yielding an increasing output and the disposal of it must be causing anxiety to the dealer. In 1900 the Transvaal mines produced some five lakhs tons of coal of the value of one lakh ninety-seven thousand sterling. In 1905 the output was nearly five times as large as in 1900, both in quantity and value. Under these circumstances it is but natural that the mine owners require a new market for their goods, and they have sent their agents to Aden and India with the object of extending their trade to the western coast of India and Ceylon by way of Delagoa Bay. The *Indu Prakash* sees in this endeavour on the part of the Transvaal coal miner a splendid opportunity afforded to the Government here to secure better treatment for Indians in that colony, presumably by adopting a policy of retaliation. We remember well how in January many public meetings held in several parts of the country prayed the Government to retaliate by shutting the doors of the Indian public services to Transvaalers and by adopting such other methods."

INDIAN PEOPLE, 13th September 1908.

A protest against public expresetons of loyalty.

22. The *Indian People* (Allahabad), of the 13th September, has the following :—

"Eager as the authorities everywhere seem to be for loyal demonstrations, the value of loyal meetings and speeches is only negative and certainly not enduring. Loyal is what loyal does, not what loyal says. The expectation that men who are busy with their own work and public duties should go about finding revolutionists and seditious literature and bring them to the notice of the authorities will scarcely be entertained now. It has been frankly deprecated in almost every quarter. It is not a dignified occupation and it is highly dangerous. Whatever may be thought of the criticism of newspapers we think some weight will be attached to the words of a man like Sir S. Subramania Iyer. This is what he writes to the Madras papers :—

'The supposition that silence on our part which has hitherto prevailed with reference to the misdeeds of bomb-throwers in Bengal argues sympathy with such evil-doers, is an error due to the overlooking of the general habits of the people of this country. Speeches and formal resolutions at meetings are methods quite new to them and when resorted to will be found confined to the fringe of population who have come under the influence of English practices in principal cities. To my mind to hold that we here are sympathisers with the miscreants in Bengal because

we have not met at once and denounced their deeds, is like holding the inhabitants of a town in which a murder is committed as sympathising with the murderers on the ground that those inhabitants do not simultaneously with the Coroner's inquest, pass a resolution of their own that murder is a crime against the law of nature and man.' This is the view we have always taken as being the only one consistent with self-respect, and we elect to be silent with Sir S. Subramania Iyer rather than demonstrative with His Highness of Benares, with his knowledge of the first principle of law derived from a German tourist."

Moslems as subject races.

23. Shams-ul-Ulama Maulvi Shibli Nomani in an article in *Al Nadwa* (Lucknow), for August, controverts the generally-received opinion that in Moslem Civil Law there are no provisions for the behaviour of Moslems as subjects to rulers of other creeds. He says that in works on Moslem Civil Law there is a chapter entitled "Subjugation to Non-Moslems", in which it is ordained that Moslems should be strictly loyal to any Government which does not interfere in their religious observances, allows them the choice of their own Kazis, and does not interfere in their religious and theological education. All God-fearing Moslems should respect such rulers, and help them with all their main and might when occasion arises. He quotes instances from Islamic history to show that Moslems did not object to being ruled by the Tartars in Central Asia and by King Roger of Sicily who treated them considerately.

AL NADWA, August 1908.

Pandit Bhoj Dutt in Budaun.

24. The *Zul Qarnain* (Budaun), of the 14th September, referring to the sentiments said to have been expressed by Pandit Bhoj Dutt in Bareilly, remarks that the Pandit is reported to have said in a public speech at Budaun also that 'some day our flag will be seen floating on mosques and temples.' The editor asks if the District Magistrate has come to know of this, and if so, what opinion he has formed about it. Does not the passage referred to point to the Bengali spirit (of the defiance of law) ?

ZUL QARNAIN, 14th September 1908.

Lord Dufferin and the Congress.

25. Mr. V. Sundram Aiyar, while reviewing the new edition of Mr. Bradlaugh's *Life*, discusses in the *Hindustan Review* (Allahabad), for September, the question of the connection of the late Lord Dufferin with the Congress movement and tries to establish that the theory that he had a hand in shaping the lines on which the Congress might work, is well founded as it receives confirmation from the correspondence between Mr. Bradlaugh and Lord Dufferin, now published for the first time.

HINDUSTAN REVIEW, September 1908.

Council elections.

26. The *Hindustan Review* (Allahabad), for September, has the following under the heading "Topics of the Day" :—

HINDUSTAN REVIEW, September 1908.

"We cannot affect to be pleased at the result of the meeting of the non-official members of the United Provinces Legislative Council held at Allahabad the other day, for electing a member to represent them on the Supreme Legislative Council. If there was the smallest chance of genuine public opinion influencing the votes of these worthy men, the Hon'ble Pandit Madan Mohan Malaviya—who is by common consent the most public-spirited man in our provinces—would have been elected without a moment's hesitation. And it is a standing condemnation of the system of election in vogue that Babu Surendra Nath Banerjee in the Lower Provinces and the Hon'ble Mr. Malaviya in the United Provinces, have no chance of being so elected. However, the election of the Hon'ble the Raja of Mahmudabad, who is the second Musalman gentleman in the United Provinces to receive this signal honour—the first having been the late Nawab Sir Faiyaz Ali Khan of Pahasu—should set at rest the idle clamour that without separate representation based on race and creed, Muhammadans and the other minorities have no chance of being represented in the Councils."

The East India Company.

27. The following are the introductory remarks to an article on the early history of the East India Company in the *Hindustan Review* (Allahabad), for September :—

HINDUSTAN REVIEW, September 1908.

"The lion painted by himself is always a glorious animal ; and the British lion is no exception to the rule. The British statesman and hero, historian and poet, all agree in painting the national virtues in the most glowing colours. The practice

of logrolling, on the most extensive scale, goes on, and the public conscience is gratified rather than perturbed, as the nation, and not any particular individual, is the objective. But when another nation has to be dealt with, this attitude is altogether changed. Then the Britisher assumes a sacrosanct character, and speaks from an altitude of perfection. Yet in the case of white foreigners, he is constrained to exercise some control upon his tongue and pen, partly through fear and partly from a sense of kinship. But when a 'coloured' people, and specially a subject race, is concerned, the Britisher is subject to no such restraint, and the violence of his attacks knows no bounds. He knows that the voiceless millions are incapable of retaliating, and the articulate few cannot make their voices heard, across the oceans, before the bar of the 'civilized' world, by which is meant the western half of Europe and the United States of America. From Macaulay to Kipling, every Anglo-Indian writer has delighted in throwing dirt on the Indians. Their vices have been classified and catalogued, and labelled as 'oriental.' Of all these alleged vices, none have acquired greater currency than 'oriental' cunning and 'oriental' deceit, though it is the great Napoleon who found reason to complain bitterly of the perfidy of Albion, and to ridicule the nation of shopkeepers. The object of this paper is to give a concise account of the manner in which the East India Company first gained a foothold in India. It is entirely based on the writings of British historians and will, we trust, modify the vanity of the present-day imperialists who forget Burke's dictum that a great Empire and little minds go ill together. It will further prove that deceit and cunning are not the monopoly of the East, and that the Empire-builders of the West possessed those attributes in the fullest measure. We shall also see that the Moguls possessed the true imperial instinct of magnanimity; indeed, but for the generous indulgence of the Moguls, who received the insidious foreign traders with open arms, the East India Company, with its repeated acts of treachery, would never have succeeded in acquiring the brightest jewel in the British crown."

MUFID-I-AM, 10th September 1908.

Indian and British capital.

28. A correspondent of the *Mufid-i-Ám* (Agra), of the 10th September, referring to the disinclination of British capitalists to invest their money in Indian industries on account of the unrest prevailing in India, remarks that this calamity is due to mischief done by the Congress propaganda and is afraid that it will have a very depressing effect on the industries of India. He appeals to his countrymen to revert to their orderly, peaceful and law-abiding habits, and thus restore the confidence of the British people in their loyalty.

SADDHARAM PRACHARAK, 9th September 1908.

The *Gita*.

29. One Nardeva Shastri contributes an article to the *Saddharam Prachárak* (Kangri, Bijnor), of the 9th September, in which he tries to make out that the *Gita* is not merely a religious book but also teaches politics and that it should therefore not be taken as one's guide. The writer deduces the following lessons among others from the book :—

"(1) that a revolution cannot take place as long as this principle is borne in mind that, viz.: This (soul) is neither killed nor kills others.
(2) that religion does not exclude politics.
(3) that rights are obtained by fighting and not by begging."

SWARAJYA, 12th September 1908.

"Oppression."

30. The *Swarájya* (Allahabad), of the 12th September, has the following under the heading "Oppression" :—

"As we nowadays hear cries of oppression from every corner (of the country), we intend to enter into a philosophical discussion as to what the word implies so that our readers may know what oppression is, why and on whom it is wrought, what are the remedies for it; and, lastly, what effect it has on the oppressed party. It invariably follows that when people are treated with undue severity, they cry out 'oppression, oppression.' But we ask, is severity identical with oppression? Certainly not, for when a thief, a dacoit, a scoundrel, a pickpocket or an adulterer is punished, or a murderer hanged, every one is pleased, howsoever harshly they may be punished for the crimes they have committed. And no one calls this oppression; but on the contrary every one assists in bringing them to justice and is pleased at

their being punished. So we know that every human being naturally possesses the instinct of self-preservation, and wants to have everyone punished who interferes with the enjoyment of his liberty and rights.

Then what is oppression? When treating any one with severity is not oppression, is undue severity the same as oppression? It is not. If offenders were not treated with undue severity, sins would multiply in the world a thousand fold, and men would commit with impunity the sins that he now avoids. When undue severity is not oppression, then what can be called oppression? We will tell you what it is that can be so called. To prevent any one from the enjoyment of what he deserves, to deprive any one of his rights and to try to suppress the natural feelings of an individual is oppression. God has created all human beings free, and has given them equal rights. If some one comes to you and tells you that you are a slave, and takes you away with him as a slave, then this is oppression. A man is an oppressor if he interferes with your freedom of speech or writing, or with your business when you are not interfering with the liberty of any one else or doing him any unlawful harm. If a policeman comes to you and takes your cart away by force as *begar*, he is an oppressor, for he does not care for your rights and is putting you to trouble in the pride of his red turban. If an innocent person is thrown into prison, the authorities are guilty of oppression, for they deprive a man of his liberty unjustly, &c., &c.

The next question is why and on whom oppression is wrought. The answer is plain enough. The strong put the weak to trouble for their subsistence and deprive them of their victuals. The powerful man encroaches upon (the rights of) the weaker so that he may (himself) live in ease and luxury.

When the strong man sees that the weaker is escaping from his clutches, and when he is threatened with the danger of losing him altogether, he interferes with his work, tries to crush him without any qualms of conscience, puts him to trouble for his own comfort, calls his speeches seditious, his writings inflammatory and his actions mischievous, and although he knows that what the weaker man says is true, yet he sends him to jail, deports him and hangs him, in order to gag his tongue and to prevent him from writing and carrying on his work; and in fact does every thing to insure his own safety from danger.

It is only the weak who can be subjected to espionage, whose liberty can be tampered with and whose life can be made unbearable for them. If some one interfered with the liberty of a strong man, he would be shot, his head would be trampled on, and everything will be done to do away with him. So it is proved that oppression can be wrought only on the weak and only when they demand their rights, e.g. equality of treatment, freedom of speech and of writing; for the strong will lose their ascendency if such things prevail (?), will not be able to lead a life of luxury and comfort and will not be able to subsist at the expense of the weak.

Now what are the remedies (preventives) for oppression? When the weak person sees that his rights are being trampled upon, when he thinks that he is being deprived of his liberty, a strange and powerful feeling surges up in his heart and keeps incessantly prompting (*lit.* telling him) 'See this tyrant is taking away from you the gifts which God gave you. He is troubling you without any reason. Be up and doing, you are a man just as he is, you are endowed with life, you have hands and feet. What is the use of dying in disgrace and contumely? If you have to die, why do you not die for your liberty.' So this enthusiasm, this passion, suggests various remedies to him and then the oppressed party, acting upon the principle 'Even a worm will turn' begins to think how he can oppose the stronger party, overcome him, destroy his power and effect his own release.

Gradually this thought becomes deep-rooted in his mind and he sets to work to put it into practice without the least regard for his life or belongings. Meantime, as his opponent is stronger than himself, he keeps his eye on his most vulnerable point. If he sees that he can oppose him with arms, somehow or other he collects them and uses them whenever he has the opportunity. If he sees that he cannot overcome him in war, he hits upon other means, strikes in secret [has recourse to assassination (?)] and feels no qualms of conscience in having recourse to poison. In fact he leaves no stone unturned in ruining the oppressor. However vicious and condemnable this course may be, the oppressed party will have recourse to it, when he cannot put up with oppression

any longer. But if the oppressor is wise and is a sensible enemy he tries to eliminate the thoughts of retaliation from the hearts of the weak (oppressed). He thinks that if the root is destroyed, the plant will not be able to grow. He tries to please them by smooth and enticing words. He makes false promises, spreads a snare of deceit and cunning, expostulates with them lovingly and wipes away their tears at times (makes petty concessions); but the oppressed, if prudent, can see through his deceit, do not care for his contemptible and absurd speeches and remain engaged in work.

Under such circumstances as those enumerated above the oppressed should live where the tyrant has brought devastation in place of fertility, where thickly-populated villages are being changed into wildernesses, where the sons of Rajas can get only barley bread, where his fellow-countrymen are dying of starvation, where people are tired of plague and famine, where beloved children are being wrested by force from the lap of the mother (India), where parents, brothers and sisters or other relatives are groaning under the weight of misfortunes; so that he may take to heart their said lot, may make efforts for their liberation, save them from their oppression and may become the means of benefiting others.

The last question is 'What is the effect of oppression on the oppressed party?' The reply is clear enough. Either he will be totally destroyed, which is a thousand times better than to continually put up with misfortunes and troubles; or with his full vigour he rises up and confounds the tyrant, who generally has a cowardly nature and destroys him by striking him a single blow with his paw.

Ever remember that God is on the side of the oppressed; and

DESTROYS THE TYRANT

AND

GIVES VICTORY TO THE OPPRESSED."

SWARAJYA, 12th September 1908.

The Raja of Narajole.

31. The *Swarájya* (Allahabad), of the 12th September, referring to the arrest of the Raja of Narajole, remarks:—

"Can any tyrannous deed exceed this (in tyranny)? Even Rajas of position are being treated as thieves and dacoits. They are not proved guilty but still they are given barley bread to eat. O! India, was it written in thy 'Book of Fate' to suffer such indignities?"

II.—Afghanistan and Trans-Frontier.

KANAUJ PUNCH, 15th September 1908.

The Mohmands.

32. The *Kanauj Punch*, of the 15th September, referring to the fresh raids by the Mohmands on British territory, remarks that their promises to keep the peace are quite insincere and hollow. They should be treated with the utmost rigour instead of being allowed to escape scot free.

III.—Native States.

HINDUSTAN REVIEW, September 1908.

The Mysore Press Act.

33. The editor of the *Hindustan Review* (Allahabad), writing in the issue for September, under the heading "Topics of the Day", has the following remarks on the Mysore Press Act:—

"We have gone through the proceedings of the sitting of the Legislative Council of Mysore when this Bill was read for a first, second and third time and passed into law and we must candidly own that no tittle of evidence was produced by any of the several speakers, official or non-official, who vied with one another in extending their hearty, though not intelligent, support to the Bill. In fact, a strange lack of a sense of the gravity of their action was shown by these amiable gentlemen. We had almost said that one had only to peruse their speeches on the subject of a free press to realize that it was quite possible for the highest English education to be wasted on men noted for their intelligence. We regret deeply that this Bill should have been passed at a time when the people of British India are threatened with a further instalment of restrictive press legislation, which is as unnecessary as it may be harmful. We need not doubt that the pernicious example of Mysore will be used as an argument in support of their action by reactionary administration in British India."

IV.—Administration.

(a)—Judicial and Revenue.

34. The editor of the *Hindustan Review* (Allahabad), writing in the issue for September, under the heading "Topics of the Day", makes the following observations on Mr. Tilak and his conviction :— HINDUSTAN REVIEW, September 1908.

Mr. Tilak.

(1) He is regarded by a considerable section of the people as their political and religious leader and even those who differ from him in politics, respect him on account of his sincerity and earnestness. Hence his conviction has offended people of all shades of opinion.

(2) He did write the article in the issue of the *Kesari* for the 9th June, but with his characteristic manliness he took the responsibility upon himself.

(3) He ought to have been tried at Poona, where his paper is printed and published, and where a Mahratti-knowing jury would have been available. Besides this, Mr. Kincaid, the Sessions Judge of Poona, is reported to be an accomplished Mahratti scholar.

(4) The two articles for which he was prosecuted were written within an interval of less than a month, and yet two independent charges were laid against him, instead of his being proceeded against for one offence. This was done evidently because the Government were advised that they could not be certain of getting a conviction on the first charge. Having chosen to institute two independent prosecutions, however, the Government were anxious that the two cases should be tried together. The effect of this was that Mr. Tilak failed to get the benefit of the comparative mildness,—it might almost be said, the innocence—of the first article. And the learned Judge not only granted the application of the Government, but charged the jury together in the matter of both articles, and even in the matter of the offences under both sections. It has been held by several competent lawyers that this defect of procedure may be considered to have vitiated the whole trial.

(5) The composition of the jury was very unfair and it leads one to think that the trial was a farce.

(6) He should not have been proceeded against at all under section 153A., for his criticisms were directed against the bureaucracy and not against the Government.

(7) The editor thinks that Mr. Tilak is guilty only of carelessness in language which cannot be avoided in view of the conditions under which newspaper articles have to be produced. He hopes that his friends will succeed in their efforts to obtain leave to appeal to the Privy Council, to modify the decision of Mr. Justice Davar.

35. The *Musáfir* (Agra), of the 8th September, referring to the judgement in the Tinnevelly riot cases, remarks that such heavy sentences remind one of the fact that when a regular *Jehad* was proclaimed by Muhammadans against the Hindus in Eastern Bengal during the Fullerian *régime*, the offenders were practically allowed to escape scot free. Why then such a heavy punishment for a similar offence in Madras? Does the Government think that this will make people loyal? Whatever be its opinion we hold that repressive policy cannot produce any good. MUSAFIR, 8th September 1908.

The Tinnevelly riot cases.

36. Referring to the heavy sentences passed on the accused in the Tinnevelly riot cases, the *Abhyudaya* (Allahabad), of the 11th September, remarks that the practice followed in Madras of awarding heavy sentences in political cases will cause deep regret to all the well-wishers of peaceful progress, inasmuch as such a policy will give rise to feelings of bitterness in the minds of the people which are calculated to seriously injure harmonious relations between the rulers and the ruled. The editor further remarks that heavy sentences only goad people to indignation and despair and ultimately lead to still more serious riots and disturbances. ABHYUDAYA, 11th September 1908.

The Tinnevelly riot cases.

ABHYUDAYA, 11th September 1908.

The Dehli coolie murder case.

37. The *Abhyudaya* (Allahabad), of the 11th September, notes with gratification the application on behalf of Government to the Punjab Chief Court for the enhancement of the sentence on the accused in the Dehli coolie murder case, and remarks that severe sentences in such cases will put a stop to murderous assaults on Indians by Europeans and that light sentences only tend to widen the gulf between the rulers and the ruled.

ABHYUDAYA, 11th September 1908.

The Midnapur conspiracy.

38. Referring to the Midnapur conspiracy, the *Abhyudaya* (Allahabad), of the 11th September, remarks that no one can take objection to the most vigorous steps being taken to unearth this conspiracy, but that judicious discretion should be used in making arrests and house searches, for if any innocent person is put to unnecessary trouble he cannot remain a friend of the Government. The editor says that reports of detectives and self-interested informers should be accepted with the greatest reserve and that informers should be punished if they furnish false information.

INDIAN PEOPLE, 13th September 1908.

The Midnapur arrests.

39. The *Indian People* (Allahabad), of the 13th September, referring to the Midnapur arrests, remarks :—

" Even the Raja of Narajole is not allowed to have his own food and is living entirely upon milk. Old men, zamindars and pleaders, are brought barefooted into court and have to tramp on foot all the way from the jail and back. They are handcuffed even in court, and the Magistrate suffers it, without feeling that it is an affront to His Majesty's tribunal to bring a man in irons before a court of justice. The Midnapur affair is not like the Calcutta case. In Calcutta most of the men were arrested with infernal machines and arms in their possession. In Midnapur two bombs were found but they were merely large crackers made of the common bazar material. The only evidence was the confession of two men extorted by the police and vehemently repudiated in court. These two men were kept in police custody for weeks, without being produced before the Magistrate. In court the police officers interfered with the counsel who sought instructions from these men. There are definite and detailed allegations of police oppression, the hunting for evidence and general terrorism. We all know what the police did in the Bhatpara case. The same thing may be done at Midnapur and a number of innocent men kept in custody without any evidence against them. The effect of these things is not only demoralizing but positively dangerous. On one hand there are blubberings of loyalty in every direction, on the other there is this systematic lawlessness in the name of the law. It is the latter and not the former that will produce the greater effect upon the country."

(b)—Police.

Nil.

(c)—Finance and Taxation.

INDIAN PEOPLE, 12th September 1908.

The military burden of India.

40. The *Indian People* (Allahabad), of the 12th September, referring to the demand made by some Anglo-Indian journals for strengthening the British garrison in India, remarks that India will not object to this increase if the expenses it involves are borne by the Imperial Exchequer, for a large portion of the Government of India's income is spent on the army at the expense of other departments. The Russian menace is no longer of any consideration, and as Japan and Afghanistan are allies, there is little danger of invasion from beyond. For the maintenance of peace within the country, the police are more than sufficient. The editor advises the Government to spend its resources on irrigation works and thus make droughts impossible.

(d)—Municipal and Cantonment Affairs.

SAMRAT, 8th July 1908.

Water-posts.

41. The *Samrát* (Kalakankar), of the 8th July (received on the 16th September), suggests the desirability of separate water-posts being reserved for males and females in the interests of public morality.

Sanitation.

42. The *Hindustan Review* (Allahabad), for September, has the following under the heading "Topics of the Day":— HINDUSTAN REVIEW, September 1908.

"Not the least of the several claims to the gratitude of the people of these provinces that Sir John Hewett has established within the comparatively brief period of his office, is the earnest and practical interest he has been evincing in the subject of sanitation than which in these days, as he has rightly said, 'there is no more important matter claiming the attention of Government.' The policy of indifference to the ravages of the plague, which we were obliged to criticise during the *régime* of Sir James LaTouche, gave way to one of active endeavour to arrest its spread and mitigate the sufferings of the people consequent on its ravages, since Sir John Hewett assumed the Lieutenant Governorship. His Honour has successfully enlisted the people's sympathies in the measures adopted. What gives us particular pleasure is that Sir John Hewett has directed his attention to permanent measures of sanitary improvement, foremost among these being the opening up of congested areas and the better housing of the people, without the introduction of which on a large scale the conditions which favour the spread of epidemic diseases cannot disappear."

Water-supply in Benares.

43. The *Bhárat Jiwan* (Benares), of the 14th September, complains of the insufficiency of water-supply in Benares for the last fifteen days and asks the municipality to make arrangements to increase it. BHARAT JIWAN, 14th September 1908.

(e)—Education.

The *Nadwat-ul-Ulama*.

44. *Al Nadwa* (Lucknow), for August, notes with gratitude the grant of a large plot of land to the *Nadwat-ul-Ulama* for building purposes. AL NADWA, August 1908.

(f)—Agriculture and questions affecting the land.

Famine relief in the United Provinces.

45. The *Ánand Kádambini* (Mirzapur), for March and April (received on the 10th September), expresses gratitude on behalf of the famine-stricken population to His Honour Sir John Hewett for his strenuous efforts in alleviating their distress. The editor also notes with gratification the private relief work accomplished by the *Arya Samaj* and the *Brahmo Samaj* and at the same time finds fault with the *Bharatdharm Mandal* for its indifference towards charitable works. He says that the occurrence of famines in this country can be removed permanently, only when Indians are given some sort of self-government. This form of Government, he thinks, can only be obtained by the help of the *Swadeshi* movement and by rousing the British public to its sense of justice so that it may fulfil the promises made by the late Queen Victoria in her proclamation of 1858. ANAND KADAMBINI, March and April 1908.

(g)—General.

Europeans and Indians.

46. The editor of the *Nasir-ul-Akhbár* (Meerut), writing in the issue of the 5th September, condemns assaults by Europeans on Indians, and quotes instances from Islamic history to show that the Moslems dealt justly with their subject races. He says that the white races have no claims to be called civilized in consideration of their cruelty. NASIR-UL-AKHBAR, 5th September 1908.

The sugar industry.

47. The editor of the *Tohfa-i-Hind* (Bijnor), writing in the issue of the 11th September, makes the following proposals for arresting the decline of the Indian sugar industry :— TOHFA-I-HIND, 11th September 1908.

(1) The system of sugar cultivation in the country is very defective. So it is obligatory on the part of the Government to place competent agricultureal advice at the disposal of cultivators.

(2) Land revenue and irrigation charges on lands intended for sugar cultivation should be reduced.

(3) The method of extracting sugar from *ráb* is very defective. Reforms should be introduced by popularizing Mr. Hadi's machine.

(4) Octroi duties on country-made sugar should be abolished.

RAHBAR, 14th September 1908.

Boycott of foreign sugar.

48. The *Rahbár* (Moradabad), of the 14th September, remarks that in view of the fact that Government takes no step to preserve the Indian sugar industry from foreign competition, it is desirable to boycott all foreign sugar which invariably contains objectionable ingredients. Side by side with the boycott, says the editor, efforts should also be made to produce indigenous substitutes after the most up-to-date scientific methods.

MASHRIQ, 15th September 1908.

The sugar industry.

49. The *Mashriq* (Gorakhpur), of the 15th September, referring to the abolition of import duties on foreign sugar, remarks that as the Government can neither offer bounties to sugar manufacturers in India, nor reduce its revenues on areas under sugar cultivation, it should at least reduce water rates on sugar-producing areas, abolish octroi duties on country-made sugar and enhance octroi duties on the foreign beetroot sugar.

KANAUJ PUNCH, 15th September 1908.

Russian sugar.

50. The *Kanauj Punch*, of the 15th September, referring to the exemption of Russian sugar from import duties, remarks that now the Indian sugar industry can hardly survive, for Indians cannot withstand the temptation of buying the same commodity at a cheaper price merely for the love of *Swadeshi*.

NAIYAR-I-AZAM, 12th September 1908.

The Provincial Civil Service.

51. The *Naiyar-i-Azam* (Moradabad), of the 12th September, complains that able and competent men in the Provincial Civil Service of these provinces, such as Mr. Muhammad Rafik, Babu Jwala Prasad and Rai Baijnath Bahadur, are not encouraged and appointed to judgeships. The editor says that the time has come when Deputy Collectors should be given permanent charge of districts, as they are thoroughly qualified for such appointments.

RAHBAR, 14th September 1908.

An appeal for Lala Dinanath of the *Hindustan* (Lahore).

52. The *Rahbár* (Moradabad), of the 14th September, referring to the appeals made by the different newspapers of the Punjab for the release of Lala Dinanath, late proprietor of the *Hindustan* (Lahore), remarks that as the Lala has served the greater part of his term of imprisonment, it would be earning the gratitude of the public for nothing if the Government released him.

INDIAN PEOPLE, 17th September 1908.

Malaria.

53. The *Indian People* (Allahabad), of the 17th September, has the following :—

"The chief reason assigned for this increase of malaria is said to be the laying out of water works in the principal towns. It is not directly but indirectly that the water works is said to be responsible for this state of affairs. Wherever there is water works people will waste a lot of water and this waste water either goes to open cesspools or finds its way to open drains. And these open drains and cesspools are the breeding grounds of infection. The number of towns where they have underground drainage in these provinces is so small that they can be counted on the fingers of one hand. It is thus that the introduction of water works is a blessing in some respects but a curse in others. The introduction of the underground drainage system remedies this defect. The railway authorities will not be free from blame if malaria becomes an evil permanent in these parts as it is in Bengal. They are nearly always guilty of taking absolutely no measures for draining the pits and hollows by the side of the embankments of lines and this leads to decrease of healthiness. We have in these columns repeatedly drawn the attention of the authorities to the hollows and pits by the sides of the Allahabad-Fyzabad Railway embankments at Allahabad, but to no purpose. And these hollows and pits by the sides of railway embankments is not confined to Allahabad alone. Every one of us must have noticed them when travelling by railway trains. And since in the construction of new lines the authorities try to be as economical as possible these pits and hollows are more numerous by the sides of the embankments of new lines than by the side of the older ones."

INDIAN PEOPLE, 17th September 1908.

Limited Liability Companies.

54. The *Indian People* (Allahabad), of the 17th September, referring to the increase in the number of joint stock companies in recent times, remarks :—

"The efforts of the Government should be directed to seeing that there may be fewer attempts at irresponsible exploitation with other people's money. The

time has perhaps also come for the amendment of the Indian Companies Act of 1882. In the interests of the general public, the Government should require the promoters of every company to furnish guarantees of *bonâ fides* and good faith. The duties and responsibilities of Directors and Auditors should now be better defined. Government saw the desirability of moving in the matter of Insolvency law, it ought now to see whether there are possibilities of improvement in Company laws. We expect help from the Government also in another direction. Arrangements must be made for the publication in a general popular and easily available form of all sorts of information on matters which may form the likely subjects of our industrial activity."

Sir J. Hewett in Kumaun.

55. The *Advocate* (Lucknow), of the 17th September, referring to Sir J. Hewett's proposed visit to Kumaun, advises him to take into consideration the following grievances of the people of Kumaun and redress them :— **ADVOCATE, 17th September 1908.**

(1) Men of the higher castes, such as Brahmans and Rajputs, are taken away from their homes when agricultural operations are in progress and made to work as coolies against their will in *begar*.

(2) The Government has reserved forests in Kumaun and many village areas have been included in these reserved forests. Thus the zamindars very often come into conflict with Forest officers. It is meet that justice should be done to this long-suffering class.

(3) There is no Arts College in Kumaun and students have to travel long distances to obtain a college education. If the High School at Almora were raised to the status of a college it would be a boon not only to Kumaunis, but to people all over the province who have delicate children, provided there were sufficient residential accommodation.

V.—Legislation.

Religious Endowment Bill.

56. Referring to Dr. Rash Behari Ghosh's Religious Endowment Bill, the *Anand Kadambini* (Mirzapur), for March and April (received on the 10th September), remarks that it has the support of the entire educated community and that it should be passed in spite of the opposition of selfish *pandas* and *pujaris*, as it is bound to produce very good results in the administration of religious endowments. **ANAND KADAMBINI, March and April 1908.**

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

***Arya Samaj* in danger.**

57. The *Saddharam Prachárak* (Kangri, Bijnor), of the 9th September, says that nowadays the *Arya Samaj* is being attacked both from inside and outside. Its external enemies are preventing its members from taking part in its meetings under the cover that it is sedition to do so. Covertly and overtly they are making the meanest attacks upon it. Under these circumstances, the editor urges the *Aryas* not to be disheartened, nor perplexed but to show to the world at large that they are enemies of falsehood and friends of truth. They should bear in mind that no earthly power can gain the victory over truth, religion and the justice of God. **SADDHARAM PRACHARAK, 9th September 1908.**

Religion and service of one's motherland.

58. The *Saddharam Prachárak* (Kangri, Bijnor), of the 9th September, writes :— **SADDHARAM PRACHARAK, 9th September 1908.**

"Service of one's motherland is as much a duty of man as the service of one's parent. In the present condition of human progress it is all but impossible that the affairs of this world can go on smoothly unless every member of a nation serves his motherland. From a religious point of view, it is therefore the foremost duty of all *Aryas* to render service to their motherland, at the same time bearing in mind that this service of the motherland is not what Dr. Johnson termed 'robbery under cover of patriotism."

MUFID-I-AIM, 10th September 1908.

59. The *Mufid-i-Ám* (Agra), of the 10th September, notes with satisfaction the setting apart of one thousand railway carriages for Russian *Hajis* by the Russian Railway Board, and recommends this sensible action to the authorities in India.

Hajis.

IX.—Miscellaneous.

AWAZA-I-KHALQ, 16th September 1908.

60. The *Awaza-i-Khalq* (Benares), of the 16th September, remarks that the imputation of sloth, idleness and a life of luxury to the Muhammadan Emperors of India is a gross misrepresentation of facts. They were as mindful of the welfare of their subjects as one could desire. It might be asked, when their rule was so free from defect, why did their kingdoms pass away? But to those who admit that change is the law of nature, such objections would appear more specious than real. No one should get puffed up with his temporary power and take to oppressing his fellow human beings.

Muhammadan Emperors of India.

INDIAN PEOPLE, 17th September 1908.

61. The *Indian People* (Allahabad), of the 17th September, referring to the introduction of the decimal system in several European countries and to the agitation for its introduction into England, draws the attention of the authorities in India to its usefulness.

The decimal system.

NAINI TAL:
The 18*th September* 1908.

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Criminal Investigation Department,
United Provinces.

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SELECTIONS

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I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

GARHWALI, August 1908.

His Honour's speech at Agra.

1. The editor of the *Garhwáli* (Dehra Dun), referring to His Honour's speech at Agra, in the issue for August (received on the 19th September), expresses his conviction that His Honour will receive the support of all the inhabitants of these provinces in his campaign against sedition and anarchy. The editor says that the imprudence and high-handedness of certain officials are as much responsible for the existing unrest as the violent writings in the vernacular press, but assures the Government that as long as it governs the country with justice, it need not be afraid of any injury to itself. He says that the reason why the United Provinces has been so quiet and peaceful is that His Honour has always been following a sympathetic and benevolent policy in his treatment of the people, and concludes with the remark that His Honour will never have any occasion to deal with sedition or anarchy in these provinces, if he continues his present policy and takes practical steps to secure the industrial development of the provinces he governs.

ANAND, 17th September 1908.

Indians in the Transvaal.

2. Referring to the prosecution of Indians in the Transvaal, the *Ánand* (Lucknow), of the 17th September, remarks that it is such acts on the part of white men that are responsible for the unrest among Indians and not the writings of the native vernacular press.

INDIAN PEOPLE, 20th September 1908.

Indians in the Transvaal.

3. The editor of the *Indian People* (Allahabad), in the issue of the 20th September, observes that the pernicious and politically dangerous effect of the stories from the Transvaal about the ill-treatment of Indian and Asiatic coolies in that colony for the sake of literally a handful of Boers and British settlers, is causing deep indignation not only in India also in Asia. He says that the inhuman and outrageous persecution of Asiatics in South Africa for absolutely no other offence than that of colour, will do more to undermine British influence and supremacy than anything else that we can think of, the present repressive measures included. In fact it is not a question of British influence only, but one of Europe *versus* Asia. In a neutral continent, which is neither Asia nor Europe, are gathered the representatives of various Asiatic and European races. Neither the Boers nor the British colonists are the original inhabitants and owners of the Transvaal or Natal, or of any other portion of South Africa.

Although the Boers have got the franchise and a Boer is the prime minister, yet, says the editor, they are a conquered people, even more so than Indians, for while Indians were chiefly conquered by their own countrymen the Boers were conquered entirely by the British. Consequently, the Transvaal is as much a dependency of England as India, and Indians have a right to be treated in the Transvaal in the same manner as they are treated in India. But how does the actual state of things stand? Not Indians only, but all Asiatics, including the subjects of a powerful and independent Empire like China, are treated like pariahs and moral lepers and fresh legislation is being constantly devised to degrade and humiliate them still further.

What are the laws in the Transvaal, he asks, that self-respecting Asiatics refuse to obey? The law treats them as ticket-of-leave men, or prisoners on parole. Even the municipal regulations emphasise their inferiority. All the inventive wickedness of the legislature is employed to degrade them and to drive them out of the country. They must give digital marks like criminals, they must have licenses for everything, they must not live in the white settlement, they are ordered to leave the colony on the slightest pretext.

If the Indians or the other Asiatics in the Transvaal were lawless or violent, one could understand the need for such laws. But they are everything that the Boers and the British settlers are not. They are clean, temperate, thrifty and industrious. Their good qualities have been their undoing. The colonial finds that in business the Indian is more than a match for him. Not being able to defeat him by fair means, he resorts to foul. That is the whole secret of the anti-Asiatic legislation in the Transvaal.

The story of the Transvaal, he says, is known throughout India—not merely to the newspaper reader, but to the labourer and the agriculturist. What must be their feelings when they find their countrymen treated in this fashion in another part of His Majesty's Empire ?

The editor concludes by saying that people cannot believe that Lord Elgin cannot put an end to the race legislation of the Transvaal, or to humiliating regulations. That would amount to a confession that the Transvaal is as independent as it was under President Kruger. But it is perfectly well known that Boer independence is a thing of the past. The alternative conclusion is that the British Government prefers the discontent of India and the indignation of Asia to putting a little pressure on the Transvaal Government as being the lessor of two evils.

India under the Imperial Government.

4. A writer in the *Yad-i-Baiza* (Sikandarabad, district Bulandshahr), for August, remarks that from the time India came under the Imperial Government, her people have made considerable progress in all walks of life. They have become wealthier, although the distribution of wealth has not been equal. Steam and electricity have replaced the old methods of locomotion.

YAD-I-BAIZA, August 1908.

Canals have been excavated, industries and arts given an impetus and beautiful and imposing buildings constructed. Above all, he says, a new life has been infused into the people which has roused them from their ancient torpor, and has led them to demand self-government. But, he says, the awakening has been merely intellectual, for the other powers are still dormant. He holds their demands for self-government to be premature and ludicurous, for in their present condition independence will do them more harm than good.

The Government and the people.

5. The *Almora Akhbár*, of the 31st August (received on the 19th September), expresses the opinion that the present unrest in India has been caused chiefly by Indian students receiving no religious education and that it cannot be removed unless religious and moral instruction is made part and parcel of their usual studies. The editor also calls upon the educated classes to exercise their influence to check the publication of inflammatory writings as they are the chief source of exciting the hatred of the masses against the Government.

ALMORA AKHBAR, 31st August 1908.

The Government and the people.

6. The *Swarájya* (Allahabad), of the 19th September, while complaining that the Government does not redress the crying grievances of the people, points out that among other things justice has become so expensive that the poor cannot hope to have their wrongs redressed as they cannot afford to engage barristers on heavy remunerations, while the rich can evade the ends of justice by being able to appoint counsel. The editor further complains that the comforts of third class passengers are not considered, although they contribute the most to the railway funds.

SWARAJYA, 19th September 1908.

The situation in India.

7. The *Asr-i-Jadid* (Meerut), for August, while referring to the conviction of various political leaders and journalists, advises the people of India to be moderate and just to each other and to learn self-control. They should try to sink their mutual differences and to safeguard the interests of the minority.

ASR-I-JADID, August 1908.

Causes of the unrest in India during the year 1907-8.

8. In continuation of his article entitled the "Causes of the Unrest in India During the Year 1907-8" (vide paragraph 20, Selections No. 37), the editor of *Al Bashir*, in the combined issue for 15th and 22nd September, tries to prove that the broadsheet discovered by the English army at Mahmarah in Persia supposed to be from the Shah of Persia inciting the Musalmans of India to rebel against the English, was addressed to the Afghans and Persians and not to the Musalmans of India. The Persians, he says, had no sympathy with the people of India, but spitefully wanted to see the downfall of the English. He further goes on to prove that Wajid Ali Shah, the last King of Oudh, had no hand in bringing about the Mutiny, as he was fully convinced of his innocence, and hoped that the annexation of Oudh would be annulled by Parliament. The Mutiny broke out while negotiations were in progress. He further says that if Wajid Ali Shah wanted to stir up a rebellion, he would not have written to the old and decrepit Bahadur Shah, but to the stronger princes. In conclusion he says that it is a grievous mistake to think that the Musalmans were the originators of the Mutiny.

AL BASHIR, 15th and 22nd September 1908.

RIYAZ-UL-AKHBAR, 16th September 1908.

Political offenders.

9. The *Riyáz-ul-Akhbár* (Lucknow), of the 16th September, notes with satisfaction the pardon granted to Mr. G. Subramania Iyer, and remarks that this is due to the suppliant attitude adopted by him towards the Government. The editor thinks that if Mr. Tilak behaved in the same way the Government would willingly extend to him a free pardon.

ABHYUDAYA, 18th September 1908.

The Midnapur bomb conspiracy.

10. Even the most moderate paper, the *Indian Nation*, says the *Abhyudaya* (Allahabad), of the 18th September, has found grounds to find fault with the arrests in connection with the alleged Midnapur bomb conspiracy. The majority of the persons arrested have a stake in the country and there is no reason why they should endeavour to subvert the Government. Such action on their part is harmful and full of danger to themselves. Even if these persons are found guilty of conspiring against the Government, this problem will remain to be solved, what is it in Bengal that has goaded them to such a dangerous course ?

ABHYUDAYA, 18th September 1908.

Loyalty meetings.

11. The *Abhyudaya* (Allahabad), of the 18th September, says that those who are in favour of constitutional agitation are surely opposed to the practices of anarchists and that those among them who are contributors to newspapers have already condemned the anarchists in no uncertain terms, but that none of them have so far thought it advisable and necessary to denounce them in an assembled meeting, for such action can have no effect on those who at the risk of their own lives have embarked upon such a horrible course. It would, however, have been a different matter if the public would have looked upon the ideas and methods of anarchists as in any way conducive to the progress of the country. In that case, it would have been incumbent upon all the well-wishers and leading men of India to condemn the deeds of the anarchists so as to change the ideas of the general public for the better. But considering that public opinion as embodied in the native press and the most violent papers have declared that violence cannot make the country free, it is quite unnecessary to condemn the ideas and methods of the anarchists. The editor next refers to the views of Sir Subramania Iyer on the subject and remarks that silence on the part of Indian leaders does not mean that they have any sympathy with the aims and objects of the anarchists. In conclusion he observes that they alone are not the friends of the Government who trumpet their loyalty in loud notes and that those who advise the Government to adopt the severest measures to relieve the present situation in India are like quacks prescribing quite the wrong medicines.

ADVOCATE, 24th September 1908.

The Proclamation Jubilee.

12. "The idea is gaining ground that there should be a celebration of the jubilee of the Proclamation issued by the late Queen on the 1st November 1858" says the editor of the *Advocate* (Lucknow), in the issue of the 24th September. He then asks "how are we situated now? Certainly we are not in a state of mutiny in spite of the anarchist plot, much less weltering in gore. Nor is there any possibility of a repetition of the blood-curdling scenes of those dark days. The fifty years that have elapsed since the message of hope was given to the people on behalf of a woman sovereign have been years of steady progress—progress in education and equipment of the people as to the art of government. There has been better realization, on the part of the educated, of the responsibilities that attach to public life and to a desire for participation in the administration of the affairs of the country and, what is more, of the need of steady, peaceful progress of the country in matters social and political, educational and industrial. But while the leaders of all shades of opinion were practically consolidating the paths of progress chalked out after years of hard thinking and practical experience, a very unhappy change came over certain responsible officials that meant a serious set-back to the hands of the clock of advance. The work of two score of years was going to be undone, and it has been undone, with the most deplorable result—want of confidence in the Queen's Proclamation and in the pledges and promises of subsequent Viceroys, Governors and other high officials.

About a decade of not only stationary but actually backward rule has now landed us in a very awkward situation, very unedifying to the people and surely disquieting to those among the rulers who sincerely wish the good of the people."

The editor after this quotes a passage from the *Indian World* which shows the results of this deviation from the path of progress.

He then remarks: "Lord Morley, if he is to retain his claim to the high priesthood of honest liberalism and be to Indians the rivivification of the late Queen's message, will have to change all this. Nay more. He must do something more. The programme will be one of both doing and undoing, building up a new system and consigning to the past an old and obsolete one. And if we are not mistaken, the Secretary of State has got in India able lieutenants to honestly carry out his wishes. The change, however, in order to rehabilitate the Proclamation in the heart of the Indian people and what is more, to restore the people's waning faith in the British sense of justice, must be in the spirit of the administration—a heart-change and not patch-work here and there. To put it briefly, the government must be nationalized. Let not the reader start at the very expression. We do not mean the turning out of the Englishman, bag and baggage, from the Indian shores and peopling the offices, high and low, with Indians pure and simple. What is wanted is the recognition and the actual carrying out into practice of the principle that the chief functions of the State should be made to serve the best interests of the country. Nothing less than this will answer the purpose; nothing more is needed. It includes all that is worth doing not only to gain lost ground but sensibly to accelerate the rate of progress towards making the proudest day for England in India a *fait accompli*. All other reforms are but a natural consequence of the admission of this fundamental principle. And the jubilee of the Proclamation can only be celebrated effectively in the way indicated above."

Musalmans and politics.

13. A correspondent writing to the *Hindustani* (Lucknow), of the 23rd September, remarks that the theory that the Musalmans are not concerned with politics can no longer be safely maintained, as they have proved themselves to be as keenly alive to their vital interests as any other community. In support of his argument he points to the Muhammadan deputation of 1906 and its protests against the disabilities of the Indians in South Africa. He complains that Musalmans want everything to themselves, but hopes that the time will come when they will accept the doctrine of unrestricted competition.

HINDUSTANI, 23rd September 1908.

Swaraj.

14. The *Saddharam Prachárak* (Kangri, Bijnor), of the 16th September, remarks:—

SADDHARAM PRACHARAK, 16th September 1908.

"Nowadays the educated classes are trying to make out that the system of *Swaraj* has been existing in oriental countries from very ancient times. But we are afraid that such theories of theirs will not secure them *Swaraj*. For its attainment such qualities as perseverence, valour and a strong and intense desire for an all-round liberty are required. At the time when the wave of an all-round liberty comes into resurgence, even almost demonical sovereigns like Nero cannot check it with all their oppressive restrictions. The present political condition of Asia is a proof of this. All the violence of the Shah of Persia has not succeeded in checking the spirit of liberty among his subjects."

The *Swarajya*.

15. The editor of the *Swarájya* (Allahabad), writing in the issue of the 19th September, says that he saw Shanti Narain, the late editor of the paper, in a dream and that he exhorted him to be brave and courageous, and to continue the publication of the paper at Allahabad, which is but a desert compared with Bengal and the Punjab. He says that Narain said to him "Don't be afraid, you have resolved to instil life into this lifeless province, so continue your work as long as you live and the oppressive tyrants do not gag your mouth by force and imprison you like me and render you unable to work."

SWARAJYA, 19th September 1908.

The editor appeals to the subscribers of the paper to make efforts to increase its circulation.

Mr. Tilak.

16. The *Advocate* (Lucknow), of the 20th September, while referring to the remission of the fine of Rs. 1,000 imposed on Mr. Tilak, remarks:—

ADVOCATE, 20th September 1908.

"This may be the precursor of a change in the mind of the authorities as to enforcing the ordinary jail regulations in respect of prisoners sentenced to hard labour. It may be that instead of putting him to grinding grain, or squeezing oil, or driving the quill in clerical work—which would one and all be simply unprofitable and so much labour wasted away—Mr. Tilak may be afforded facilities to go

on with research work such as resulted in *The Orien* and *The Arctic Home of the Vedas*. By putting him to work of this type the Government may materially help the cause of research in the ancient history of India, make the best use of Mr. Tilak's talents, earn the gratitude of the people and lessen the bitterness caused by the conviction of Mr. Tilak."

MASHRIQ, 22nd September 1908.

Mr. Tilak.

17. The *Mashriq* (Gorakhpur), of the 22nd September, referring to the rumour that Mr. Tilak is about to be transported to the Andamans, advises the Government to change his destination to some more congenial place, in view of the exceptional position he holds among the educated classes in India.

ADVOCATE, 24th September 1908.

Mr. Tilak's sentence.

18. With reference to the commutation of the sentence of transportation for six years passed on Mr. Tilak to one of simple imprisonment for a like term by the Government of Bombay, the *Advocate* (Lucknow), of the 24th September, observes that "the entire Indian community cannot but be grateful to the Governor of Bombay for his response to public sentiment; he has brought to the solution of the most burning questions of the day a type of statesmanship which unfortunately is nowadays rare in our rulers. So long as the case was before the High Court in its different stages, the Governor very prudently kept quiet; he allowed the law to have its own full and free course. The resources of the law having been exhausted His Excellency brought into play the prerogatives that he possessed as the representative of the Sovereign and lost no time to temper justice with mercy."

ALIGARH INSTITUTE GAZETTE, 16th September 1908.

The murder of the approver.

19. Haji Ismail Khan, writing in the *Aligarh Institute Gazette*, of the 16th September, notes with regret the death of Gossain, the approver in the Alipore bomb case, whom he calls a martyr to the cause of his country, as he gave valuable information to the Government, although he went astray in the beginning of his career. Passing on to the present situation in India, the writer notes with regret that while one generation of Indians welcomed the advent of the English to India, their descendants are now plotting their destruction.

SWARAJYA, 19th September 1908.

"The Tyrant."

20. The *Swarájya* (Allahabad), of the 19th September, has the following under the heading "The Tyrant" :—

"In our last issue we entered into a discussion on (the nature of) oppression and in our present we shall express our views on tyrants. Tyranny and the tyrant are correlative terms. Tyranny cannot exist without (the existence of) a tyrant and no one can be called a tyrant unless he works oppression. The first question is: what is a tyrant? how does he become one? what does he do? what is his position in the world? and, lastly, how does he end his career?

Just as the five fingers of a man's hand are not all of the same size, so all men are not of the same nature. Some are pious, some sinful, some patriotic, some traitors to their country, some niggardly, some liberal. Some are selfless, others, too, are selfish; some are intolerant, whilst others are tolerant of all. Some people are black, others are white, some are ugly whilst others are beautiful, &c., &c. As there are all sorts and conditions of men in the world, their individual actions must differ from one another. In one place you will find good deeds, in another evil, in one place mercy (kindness) in another oppression, in one leniency and in another severity, in one justice and in another its travesty. God has created every human being free, so he does whatever he likes. A selfish man always tries to do everything for his own advantage, and if his methods succeed, his desires are fulfilled. But his covetousness increases in the same proportion, and with its increase he becomes conceited in himself, till at last it becomes his sole object (in life) to have his animal passions and desires gratified. They (selfish persons) think that they have been created only for this purpose. When their brain is deranged in this way, they cannot any longer distinguish between right and wrong. However base and repulsive an object may be, they will strive to attain it provided it contributes to their self-aggrandizement. It is persons of this base nature that become tyrants when they are in possession of wealth, rank or power. When a nation that is characterised by baseness and whose moral sense is dulled, has another nation under its sway and makes no effort to get rid of its national feelings, then that nation is termed tyrannical. Why? Because it lives in comfort and luxury, while its subject races perish

of starvation. It dresses itself in silks and velvets, while its subjects are too poor to cover themselves even with rags. If one of its own number is killed as the result of the legitimate grievances of the people, it consigns hundreds of innocent men to death. If its subjects raise their voices (in complaint) when they cannot endure its oppression and tyranny (any longer), it considers them barbarians and criminals. Readers, such a government is tyrannical. To illustrate our meaning we will tell you of a dream that we had:—

'Many years ago there lived a very powerful King, (the reputation of) whose justice surpassed that of Naushirwan and who excelled Hatim Tai in generosity (an Arabian noted for generosity) and his enemies were greatly afraid of his power and strength. But the spiteful 'Wheel of Time' could not tolerate this (his good fortune). Some selfish, intrepid and clever swindlers came to him, and giving themselves out to be traders, 'spread the net of their cunning.' The King took pity on them and entertained the idea of improving the trade (of his country), but he could not gauge the treachery and cunning of these swindlers. Taking pity on their miserable and forlorn condition, he allowed them to trade. Thus gaining a footing in the country they gradually succeeded in ingratiating themselves and by degrees began to interfere in administrative matters. The simple-hearted King thinking them to be clever appointed them to responsible posts and allowed them to settle temporarily in the country.

Alas! the King knew not that he was sowing thistles (planning for the ruin) for his progeny. He died leaving little children behind him and the swindlers now found their opportunity to deceive them. They undertook their education, but their hearts were black (they were insincere), so they led them into temptations, brought them into contact with beautiful women of dissolate character, taught them to drink and tried their best to ruin them (body and soul) till at last they, too, passed away, leaving innocent children behind them. The swindlers brought the people under their sway and proclaimed themselves the rulers of the country. They told the innocent young ones that they would get suitable employment when they grew up, as if they (swindlers) had inherited the kingdom!! When the real heirs grew up and came to years of discretion, they found themselves in prison. When they demanded their patrimony, they got a flat refusal. Some died in prison, some in exile, while others were condemned to death. In this way their oppressors tried to make away with them, but, thank God, some of them escaped to protest against their tyranny. When tyranny, oppression, injustice and cruelty reached their climax, the ancient blood (valour) of the captives began to boil, but unfortunately we do not know with what result, nor do we care to know either, for they cried and bewailed their lot so loudly that even the sky was shaken, and so we could not continue dreaming. But as far as we can guess, we can say that the tyrants came to grief and the rightful heirs recovered their patrimony (*lit.* the deserving got what they deserved). For these tyrannous rulers, the rapacious traders were few in number, while the oppressed numbered millions, so they made short work of them (*lit.* ate them up with salt and pepper like radishes), removed the intoxication of their success, and by asserting their own unlimited powers, shattered their might.'

Let us now return to our original subject, i.e. the question as to when a man becomes a tyrant and how he then acts. When a man becomes possessed with the sole idea of gratifying his desires, his conscience becomes dead and his moral senses are gradually blunted so that he finally loses confidence in mankind and thinks every one his enemy. When his intellect becomes warped in this way, he becomes a tyrant and then he brings into action all his latent energies. But there are two sorts of tyrants, the wise (clever) and the foolish. The foolish tyrant betrays his tyrannous (proclivities) at once; but the clever one tries to keep them secret as long as possible.

Outwardly he does every thing in an unselfish and sympathetic way, tries to win over others by his honeyed words, and always trumpets his good intentions.

Many foolish and ignorant persons are taken in by such devices and surrender themselves to him; for the cleverer the tyrant is the more successful he is in deceiving others.

Outwardly he respects his subjects, but is always plotting to oppress and degrade them in order to make his hold on them the stronger, until he finally succeeds in destroying their sense of self-respect, and they think it an honour to kiss his boots.

Every nation is either virtuous or wicked, but a tyrant always tries to develop the weakness of the people whom he grinds down so that they may think themselves degraded and contemptible. He calls their ancestors barbarians and apes, so that they may view their actions with contempt. When the subject people are in such a sad plight, the tyrant seems to win and thinks that he succeeded in his object. But, unfortunately for him, he does not know the real state of things, and falls prostrate (loses his balance) and frails in his calculations.

Now what is the position of the tyrant in the world? As we have already pointed out, there are all sorts and conditions of men in the world. Some are prone to flattery, while others will say what they think to your face. The flatterers are those who have fallen under his hypnotic spell and who have lost their sense of self-respect. They exalt the tyrant to the skies. But, on the other hand, those who are true men, always look upon him with loathing and pray to God to hasten his destruction. So the tyrant, too, is ever engaged in destroying (root and branch) these honest, fearless, and dauntless critics, for he is afraid of them. The fool does not know that they are his true friends, because he is blinded by the intoxication of power and cannot distinguish between friends and foes.

It only remains (now to decide) what the (probable) end of the tyrant is. The tyrant is a flame of fire and his actions and doings are like sparks that inflame the hearts of the people and instil into them a strange spirit. On the other hand, he is tormented by his own conscience and he is never at ease owing to his restlessness. He is ever tortured about his personal safety, for many men become his sworn enemies and acting upon the principle 'even a worm will turn' are even ready to kill him and to die.

When Cæsar oppressed the people of Rome, when Frederick tortured the people of Prussia, when Napoleon paralysed Europe, cruelty, oppression, fierceness and passion created a panic in every part of the world, and its intensity was such that even the day of judgement would have asked for quarter if it had witnessed those horrible doings.

At one place a King is seen on the gallows, at another Chiefs are being flayed alive. The cry of innocent children, the wailing of women, and civil wars between Kings and their subjects were seen everywhere, and in fact the destruction of the world seemed imminent and there was a general massacre. India, too, fell a prey to these atrocities (*lit.* oppressions). But the scene shifted and the sceptre of power rapidly changed hands. The Sikhs rose up in one quarter and the Mahrattas rebelled in another. Nizam-ul-Mulk asserted his independence in [the Deccan (?)]. Another became the Nawab [of Oudh (?)]. Nadir Shah came like a thunderbolt. The minister became the Emperor, and the King became destitute and contemptible.

'What shall we say of Delhi when the whole world was ruined. Alas! that our India has been ruined.'

But all this was temporary; where the flame of tyranny and oppression broke out, learning and arts, justice and statesmanship became extinct. The tyrant is a fire which consumes the world and destroys the empire; wherever it breaks out it destroys (everything).

The law of Nature is a strange one. Shade is a concomitant of light. Summer follows winter. Autumn comes, but (is followed by) spring which gladdens all hearts. When God sees such a state of things, he shows his power and illumines the eyes [gladdens the heart (?)] of the oppressed. By reading the romances of history and taking into consideration the occurrences of the past, we arrive at the conclusion that the tyrant is a compound of base (animal) and indecent (*lit.* uncivilized) passions and selfishness. He acts contrary to the law of Nature, and is punished by God. This world is mortal, for every fall there is a rise, and for every rise there is a fall. The subjects demand their rights, and the king oppresses them.

Here there is one desire and there another.
Here there is action of one kind, there of another.

What splendid empires flourished and became extinct, leaving hardly a trace behind them. But wherever we looked we saw that

THE TYRANT WAS DESTROYED

AND

THE OPPRESSED WERE VICTORIOUS."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

Europeans and Indians.

21. The *Rahbár* (Moradabad), of the 21st September, referring to judgements in cases in which Europeans and Indians are parties, remarks that British law is a piece of rubber which expands to punish an Indian, and contracts when it is the turn of a European.

RAHBAR, 21st September 1908.

Benches and Magistrates.

22. The *Nasim-i-Agra*, of the 23rd September, suggests the advisability of appointing two Magistrates to preside in every court to prevent a miscarriage of justice. The editor thinks that at present it would be advisable to direct one Honorary Magistrate to sit with a paid Magistrate. He is of opinion that this question is more important than the separation of the judicial and executive functions.

NASIM-I-AGRA, 23rd September 1908.

The *panchayet* system.

23. The *Oudh Akhbár* (Lucknow), of the 25th September, referring to the recent experiment of the *panchayet* system in the Patiala State, advises the Government to introduce it in its territories also, as the people are not so keenly alive to their interest as to introduce it of their own accord.

OUDH AKHBAR, 25th September 1908.

Under-trial prisoners in solitary confinement.

24. The *Indian People* (Allahabad), of the 20th September, referring to the ill-treatment of the under-trial prisoners in the Alipore Jail, remarks:—"So long as the principles of justice are not openly repudiated, every man, no matter what his offence, must be presumed to be innocent until proved to be guilty. He may be a conspirator, he may be a regicide, but he is under trial and not a convict. Solitary confinement is one of the most terrible forms of punishment. It can be only imposed by a court of justice and cannot exceed three months in a year. For jail offences, solitary confinement cannot exceed a day. But all that is for convicts; those who have not been convicted cannot be placed in solitary confinement at all."

INDIAN PEOPLE, 20th September 1908.

The editor says that the smuggling in of the revolvers for the murder of the approver was not due to the prisoners living together but to the neglect of the jail staff. But a tragedy like that is hardly likely to be repeated. Whatever may happen, the administration of justice must not be brought into contempt. The discretion of jail authorities does not extend to the infliction of solitary confinement for weeks and months, and the Government must put an end to this scandal at once.

The Midnapur cases.

25. The *Swarájya* (Allahabad), of the 19th September, has the following under the heading "Magistrate Weston *ki badmashi*":—

SWARAJYA, 19th September 1908.

"The Maulvi (Mazhar-ul-Haq, the Deputy Superintendent of Police), took me to Magistrate Weston, and he (?) told me that my statement was not accurate and that I had forgotten many things, and that I should not declare before the Joint Magistrate that he had offered me some inducement or promised to release my father and brother."

The Midnapur affairs.

26. Under the heading "The Midnapur Bungle", the *Advocate* (Lucknow), of the 24th September, has the following:—

ADVOCATE, 24th September 1908.

"Nothing emphasises the necessity for a speedy separation of judicial powers from an officer who exercises executive functions as the bungling over the Midnapur affairs arising out of the conspiracy theory that is on the brain of the officials in that unlucky district. Persons, high and low, were put in *hajat* on the confessions of men of straw who again have retracted them. In spite of the boast of the District Magistrate as to the police having secured independent evidence of complicity of the accused in the alleged conspiracy, remand after remand had been taken in order, it was said, to complete police inquiry which the defence interpreted as concocting evidence. Bail had been repeatedly refused by the Magistracy and then by the Judge. When the High Court granted the petition for bail on behalf

of six of the accused, unnecessary delay occurred in carrying out the orders of the supreme tribunal. These facts all the more justify the selection of Midnapur as a district where Sir Harvey Adamson's scheme of separation will be given a trial—a fair trial we hope it will be. It would have been better if the sensational conspiracy case were the starting point of this promised trial, for then it would have at once rivetted the attention of the public on the experiment and made it watch its progress more carefully."

ADVOCATE, 24th September 1908.

The *Jhang Sial* case.

27. Commenting on the sentence of eighteen months' imprisonment passed by the District Judge on Lala Prabhu Dayal, the editor of the *Jhang Sial*, the *Advocate* (Lucknow), of the 24th September, remarks :—

"This sentence is very heavy, considering the fact that it has been brought in evidence that the road metalled by the contractor was bad, that the Executive Engineer declared it so; that the members of the sub-committee in charge of public works declared it so; that the chairman had almost a passage-at-arms with the members for their boldness in pointing out the defects of the road. Eighteen months' hard labour for defamation like this is quite out of proportion to the offence committed. The District Judge ought not to have forgotten that the complainant was not the Deputy Commissioner of Jhang, but the contractor whose work had created dissatisfaction in the city."

(b)—Police.

INDIAN PEOPLE, 20th September 1908.

The police.

28. Under the heading "Police *Raj*", the *Indian People* (Allahabad), of the 20th September, has the following :—

"The vakil *raj* was an ironical fiction, but the police *raj* is a stern reality. Wherever there is any suspicion of sedition or revolutionary propaganda, the police become the masters of the situation. They apply for warrants and warrants are granted without any evidence being recorded. Magistrates and Judges never cross the police. If there is an application for bail, and it is opposed by the police, the rejection of the application follows as a matter of course. We do not say that a certain amount of reliance should not be placed on the police, but it is wrong to place implicit reliance upon them unless sufficient evidence is forthcoming. In the Manicktola garden conspiracy the police acquitted themselves very creditably, but they must have been helped by some one very intimately connected with the conspirators. Even then they arrested some innocent men who were acquitted in the Sessions Court. In the Bhatpara case the police failed miserably : they arrested a number of innocent men, opposed their applications for bail, took two remands without a tittle of evidence and then threw up their hands. It is utterly wrong that the police should practically dictate to judicial officers on the bench their course of action, thus depriving them of the discretion which they possess and ought to exercise. The whole atmosphere is surcharged with political suspicion. The police and the Criminal Investigation Department are supposed to hold the threads of the political unrest in their hands and therefore they must be given a wide latitude. But it is intolerable that part of the functions of the public courts should practically be usurped by the police and men should be admitted to bail or not at their will."

HINDOSTHAN, 22nd September 1908.

The Indian police.

29. The following is an extract from the comments made by the editor of the *Hindosthan* (Kalakankar), in the issue of the 22nd September, with reference to the observations on the financial statement for 1908-9 discussed in the Imperial Legislative Council :—

"We quite agree with the Prince [Tika Sahib of Nabha (?)] that our police with all the efforts of the Government is not what it ought to be. And how could it be otherwise when we have kept the same corrupt police? The police have been from before corrupt and are corrupt. So according to the Persian verse :—*khuyi bad dar tabiate ki mishasht na rawad juz ba waqti marg az dast* (if any body gets hold of a bad habit, it does not leave him as long as he lives or he cannot leave it as long as he lives). There are only two things to make the police good. They are these : First that the public will be allowed to make complaints against the police by sending their information to the head officer of the district, and if they fail to prove it they will not be punished. This information with impunity

will frighten the police in future because they should be punished if the offence is proved; but if not sufficiently proved they should be treated always with suspicion. The second is this that the old recruits should be got rid of as soon as possible and new recruits should be selected from respectable people, such as Brahmans, Kshatriyas, Sikhs, Musalmans and other respectable fighting races. It is true that police instead of being a source of comfort to those who stand in need of their assistance are a sort of terror to respectable people, who are more afraid of the police than they are of bad characters."

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

Sanskrit and Arabic Scholarships.

30. The editor of *Al Bashir* (Etawah), writing in the combined issue for the 15th and 22nd September, complains that the Government has awarded three scholarships for the study of Sanskrit and only one for Arabic. In justice, he says, the number of scholarships should have been at least equal, for Sanskrit is a dead language, while Arabic is still a spoken language, and politically, too, those who know it thoroughly may be of greater use to the Government than those who have studied Sanskrit.

AL BASHIR, 15th and 22nd September 1908.

Study of oriental languages.

31. A correspondent of *Al Bashir* (Etawah), writing in the combined issue for the 15th and 22nd September, remarks that the unrest in India is due to the unhampered dissemination of English literature in India, and thinks that it would be well to revive the study of oriental languages, so that young men may be more devout in religion and loyal to the Government. To encourage the study of oriental languages, the Government, he says, should make certain lucrative posts depending on a good knowledge of Indian languages.

AL BASHIR, 15th and 22nd September 1908.

(f)—Agriculture and questions affecting the land.

Nil.

(g)—General.

His Honour in Kumaun.

32. The *Abhyudaya* (Allahabad), of the 18th September, says that during his forthcoming tour in Kumaun His Honour will see for himself what troubles people are put to on account of *cooli utar* and *bardaish* (forced labour). Just at the harvest time thousands of cultivators will have to leave their fields and come and do forced labour. Although His Honour may only require the services of a few coolies, and that too for a few days only, still a very large number will be summoned and detained for weeks. The editor further invites His Honour's attention to the confiscation of innumerable licenses in that wild part of the country which has subjected the people to the depredations of wild animals and requests him to enforce liberal rules in the grant of licenses to villagers as before. He also requests His Honour to relax the rigour of the forest regulations which press very heavily upon the population of the hill districts.

ABHYUDAYA, 18th September 1908.

Sir J. Hewett in Kumaun.

33. The *Hindustani* (Lucknow), of the 23rd September, reproduces from the *Advocate* (Lucknow), of the 17th September, an article headed "Sir J. Hewett in Kumaun." (Vide paragraph 55, Selections No. 38.)

HINDUSTANI, 23rd September 1908.

Plague and famine.

34. The *Mashriq* (Gorakhpur), of the 22nd September, referring to the valuable services rendered to the public during the ravages of plague and famine by honorary workers, advises the Government to confer titles on them or to grant them medals.

MASHRIQ, 22nd September 1908.

ABHYUDAYA, 18th September 1908.

The United Provinces Sanitary Conference.

35. Referring to His Honour's address at the recent United Provinces Sanitary Conference, the *Abhyudaya* (Allahabad), of the 18th September, says that it fully shows the interest of the Government in the sanitary condition of the people and its earnest desire to improve it. The editor says that in order to make the people appreciate the value of sanitation it is very necessary that general education should be given on a very liberal scale and that openings should be provided by the dissemination of technical education and the development of arts and industries. He admits that His Honour has done much in this direction, but there remains much more that should be accomplished in as short a time as possible.

ADVOCATE, 20th September 1908.

The Madras Industrial Conference.

36. The *Advocate* (Lucknow), of the 20th September, while reviewing Sir A. Lawley's speech at the Madras Industrial Conference, remarks :—

"Yet, improvement in agriculture is but half the solution of the problem. The pressure on land has actually to be lessened by turning the attention of the people to industrial pursuits. Here three difficulties face the people as well as the Government. Whether we believe or not in Sir Ernest Cable's dream of India's hoarded wealth, it is a fact that can never be gainsaid that Indian capital is very shy in coming to the market. It has to be induced to finance Indian industries. This is possible only if concerns manufacturing or dealing in Indian-made articles are encouraged. And the best way to do so is not to make fine speeches, issue sympathetically-worded resolutions, but to purchase for the use of the several departments under the State things that are made in India. So long as this is not actually done people cannot be blamed for showing little inclination to take to industrial pursuits. The other, perhaps most troublesome, impediment lies in the serious competition of foreign capital in India, what to say of articles made elsewhere. Wedded as the Government is to free trade principles, one does not know what to say as to some sort of preferential treatment that should be accorded to both Indian capital and industries in order to hold their own against the competition of persons better supplied with money and having the advantages of superior skill and improved business methods. The last, but not the least important, factor is the absence of the requisite knowledge to confidently take to industries."

HINDUSTANI, 23rd September 1908.

The Madras Industrial Conference.

37. The *Hindustani* (Lucknow), of the 23rd September, reproduces the comments of the *Advocate* (Lucknow), of the 20th September, on Sir A. Lawley's speech at the Madras Industrial Conference.

NASIM-I-AGRA, 23rd September 1908.

A "Commercial Congress."

38. The *Nasim-i-Agra*, of the 23rd September, referring to the commercial decline of India, suggests the advisability of holding a Commercial Congress every year to determine what articles can be produced in the country for home consumption and for export, and to find out the mineral resources of the country. The editor says that at present there is little need for a political Congress and that the people should devote all their energies to developing their industries.

NAIYAR-I-AZAM, 16th September 1908.

Musalmans in the Jail Department.

39. The *Naiyár-i-Azam* (Moradabad), of the 19th September, reproduces an article from *Al Bashir* (Etawah), of the 1st September, regarding a more liberal introduction of the Muhammadan element into the Jail Department. (Vide paragraph 33, Selections No. 37.)

V.—Legislation.

Nil.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

Nil.

IX.—Miscellaneous.

40. The *Vaish Hitkari* (Meerut), for September, condemns the practice of *satta-bazi* (gambling on the market price of various articles) and says that it is ruining the smaller traders in the larger towns of India. VAISH HITKARI, September 1908.

Satta-bazi.

NAINI TAL:
The 25th September 1908.

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Received up to 2nd October 1908.

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QUARTERLY LIST OF NEWSPAPERS.

No.	Name.	Locality.	Name of publisher.	Circulation.
	ENGLISH.			
	Monthly.			
1	Agra Magazine ...	Agra	Priya Lál Saksena ...	500 copies.
2	Central Hindu College Magazine.	Benares	Board of Trustees, Central Hindu College, Benares.	11,000 „
3	Hindustán Review ...	Allahabad	Munshi Shádi Lál ...	1,500 „
4	Poet	Mirzapur	Bhugwan Dás	Very small.
5	Theosophy in India ...	Benares	Theosophical Society, Benares	5,000 copies.
6	Virjánand Magazine ...	Partabgarh	S. S. Tug, M.A.	1,000 „
	Twice a month.			
7	Allahabad Law Journal ...	Allahabad	Pandit Man Mohan Lál Nehru	1,000 copies.
	Weekly.			
8	Pice Messenger ...	Dehra Dun	Pandit Keshwa Rám Swámi.	
	Twice a week.			
9	Advocate	Lucknow	Bábu Gangá Prasád Varmá ...	1,000 copies.
10	Citizen	Allahabad	Sen & Co., Allahabad ...	650 „
11	Indian People	Allahabad	Ramzán Ali Sháh ...	700 „
	Daily.			
12	Hindosthán	Kalakankar (Partabgarh) ...	Rája Rámpál Singh ...	200 copies.
	ROMAN.			
	Monthly.			
13	Sipáhi	Cawnpore	Sita Rám	250 copies.
	ANGLO-HINDI.			
	Monthly.			
14	Bhárat Bandhu... ...	Benares	A. P. Misra.	
	ANGLO-SANSKRIT.			
	Monthly.			
15	Prabudha Bhárat or Awakened India.	Almora	Swámi Parmánand ...	1,500 copies.
	ANGLO-HINDI.			
	Weekly.			
16	Báránasi	Benares	Bábu Rás Mohan Sarkár ...	500 copies.
17	Khichri Samáchár ...	Mirzapur	Madho Prasád	Very small.
	ANGLO-URDU.			
	Monthly.			
18	Aligarh Monthly ...	Aligarh	Wiláyat Husain	500 copies.
	URDU.			
	Monthly.			
19	Al Aziz	Agra	Abdul Aziz Khán	500 copies.

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
20	Al Islám	Allahabad	Hámid Husain	250 copies.
21	An Nadwah	Lucknow	Abdul Hai	450 „
22	Árya Bandhu	Meerut	Dr. Rám Chandra ...	550 „
23	Árya Patra	Bareilly	Pandit Púran Mal ...	1,900 „
24	Árya Samáchár... ...	Cawnpore	Bábu Ánand Sarúp ...	500 „
25	Educational Magazine ...	Ghazipur	Rám Saran Lal.	
26	Gurukul Samáchár ...	Budaun	Pandit Prasanno Kumar Sharma.	
27	Hamdard-i-Qaum ...	Meerut	Raghu Náth Singh ...	800 copies.
28	Kanyá Saháyak ...	Meerut	Rám Dás	500 „
29	Khátún	Aligarh	Ali Muhammad Khán ...	500 „
30	Pardah Nashin	Agra	Abdul Aziz Khán... ...	1,100 „
31	Postal Magazine ...	Agra	Ditto	1,000 „
32	Satopkári	Bareilly	Bareilly Satopkári Sabhá ...	1,500 „
33	Al Awarif	Lucknow	Mirza Ahmad Raza.	
34	Vaishya Hitkári ...	Meerut	Vaishya Hitkári Sabhá ...	750 copies.
35	Victoria Yádgár ...	Sultanpur	Lakshmi Náth	300 „
36	Yad-i-Bayzá	Sikandrabad (Bulandshahr) ...	Saiyid Muhammad Said ...	250 „
37	Zamána	Cawnpore	Dayá Narain Nigam ...	1,000 „
38	Zamíndár-wa-Káshtkár ...	Bijnor	Muhammad Khalíl-ur-Rahmán	300 „
39	Ziá-ul-Islám	Moradabad	Mushtáq Husain... ...	524 „
40	Al Hakam	Lucknow	Mirza Muhammad Hadi, B.A.	
	Twice a month.			
41	Akhbár-i-Imámia ...	Lucknow	Saiyid Ábid Ali	250 copies.
42	Anjan-Akhbár	Moradabad	Hakím Mindhai Lál ...	300 „
43	Khurshíd-i-Nánpára ...	Nanpara (Bahraich) ...	Saiyid Ali	500 „
44	Muraqqa-i-Tasawwur ...	Fatehpur	Karím Bakhsh	127 „
45	Násir-ul-Akhbár ...	Meerut	Ahmad Husain	150 „
	Weekly.			
46	Agra Akhbár	Agra	Khwája Siddiq Husain ...	250 copies.
47	Al Bashír	Etawah	Muhammad Bashir-ud-din ...	850 „
48	Aligarh Institute Gazette ...	Aligarh	Muhammad Mumtáz-ud-din ...	350 „
49	An Najm	Lucknow	Maulvi Abdus Shakúr ...	400 „
50	Áwáza-i-Khalq... ...	Benares	Guláb Chand	600 „
51	Cawnpore Gazette ...	Cawnpore	Har Nám Singh	500 „
52	Dabdaba-i-Sikandari ...	Rampur	Muhammad Fárúk Hasan ...	300 „
53	Fitnah	Gorakhpur	Hakím Abdul Karím Khán ...	1,000 „
54	Hindustáni	Lucknow	Bábu Ganga Prasád Varmá ...	1,300 „
55	Jadd-o-Jehad	Shahabad (Hardoi) ...	Shaikh Faiyáz Ali... ...	280 „
56	Jádu	Jaunpur	Abdur Rahman Khán ...	Very small.
57	Kanauj Punch	Kanauj (Farrukhabad) ...	Abdur Rahim Khán ...	470 copies.
58	Káyasth Hitkári ...	Agra	Ahmad Husain	400 „

Quarterly list of newspapers—(continued).

No.	Name.	Locality.	Name of publisher.	Circulation.
59	Mahá Vidyálaya Samáchár...	Jawalapur (Haradwar) ...	Swámi Darshananand ...	600 copies.
60	Mashriq	Gorakhpur	Hakím Barham	1,000 „
61	Mufid-i-Ám	Agra	Qádir Ali Khán Súfi ...	250 „
62	Mukhbir-i-Álam ...	Moradabad	Qázi Abdul Ali	300 „
63	Musáfir	Agra	Pandit Bhoj Dat	1,000 „
64	Naiyar-i-Ázam	Moradabad	Saiyid Ibn-i-Ali	350 „
65	Nizám-ul-Mulk	Moradabad	Qázi Mazhar Qayyúm ...	367 „
66	Oudh Punch	Lucknow	Muhammad Sádiq ...	300 „
67	Qulqul	Bijnor	Qázi Nazar Husain ...	350 „
68	Rafíq Punch	Moradabad	Mahmúd-ul-Hasan ...	450 „
69	Rahbar	Moradabad	Banwari Lál	400 „
70	Rastgo	Allahabad	Anand Deo Prasád ...	500 „
71	Riyáz-i-Faiz	Pilibhit	Munshi Dál Chand ...	160 „
72	Rohilkhand Gazette ...	Bareilly	Shaikh Abdul Azíz ...	500 „
73	Sahífa	Bijnor	Maulvi Ahmad Hasan ...	300 „
74	Shahna-i-Hind	Meerut	Ahmad Hasan Shaukat ...	250 „
75	Shamsul-Nihar	Moradabad	...	
76	Sitára-i-Hind	Moradabad	Pandit Banvari Lál ...	115 copies.
77	Surma-i-Rozgár... ...	Agra	Itrat Husain	184 „
78	Swarájya	Allahabad	Ram Das Suralia	1,000 „
79	Tafríh	Lucknow	Ahmad Ali Kamil ...	1,000 „
80	Tohfa-i-Hind	Bijnor	Munshi Jiráj Singh ...	375 „
81	Union Gazette	Bareilly	Karam Iláhi	175 „
82	Zul Qarnain	Budaun	Faizul Hasan	700 „
	Twice a week.			
83	Nasím-i-Agra	Agra	Bíreshwar Sányál... ...	276 copies.
84	Riyáz-ul-Akhbár ...	Lucknow	Saiyid Riyáz Ahmad ...	300 „
	Daily.			
85	Oudh Akhbár	Lucknow	Bábu Manohar Lál ...	600 copies.
	ARABIC-URDU.			
	Monthly.			
86	Al Bayán	Lucknow	Maulvi Abdul Wali ...	105 copies.
	HINDI.			
	Monthly.			
87	Ánand Kádambini ...	Mirzapur	Pandit Badri Naráin ...	Very small.
88	Bhárat Sudashá Pravartak...	Farrukhabad	Pandit Ganesh Prasád Sharma	275 copies.
89	Bráhman Samáchár ...	Parichhatgarh (Meerut) ...	Pandit Chhuttan Lál ...	400 „
90	Bráhman Sarvasva ...	Etawah	Pandit Bhímsen Sharma ...	800 „
91	Dayánand Patriká ...	Meerut	Pandit Mutsaddi Rám ...	150 „
92	Garhwáli	Dehra Dun	Pandit Girjá Dat Naitháni ...	850 „
93	Hindi Pradíp	Allahabad	Bálkrishna Bhatt	200 „
94	Jásús	Gahmar (Ghazipur) ...	Gopál Rám	500 to 600 copies.

Quarterly list of newspapers—(concluded).

No.	Name.	Locality.	Name of publisher.	Circulation.
95	Kalwár Mitra	Allahabad	Bánke Lál	400 copies.
96	Kányakubj Hitkári ...	Cawnpore	Manohar Prasád	1,100 „
97	Kavindra Bátika ...	Allahabad	Bisheshar Náth	400 „
98	Khatri Hitkári	Benares	Balmukund Varmá ...	500 „
99	Kshatriya	Bulandshahr	Shádi Rám Varmá ...	1,200 „
100	Nágri Prachárak ...	Lucknow	Pandit Rup Narayan Pandé ...	96 „
101	Nigamágam Chandriká ...	Benares	Narayan Rao Mahratta ...	3,750 „
102	Sanádhyopkárak ...	Agra	Shankar Lál	400 „
103	Sanátan Dharm Patáka ...	Moradabad	Pandit Rám Sarup ...	1,350 „
104	Saraswati	Allahabad	Bábu Chintámani Ghose ...	1,600 „
105	Shri Rághavendra ...	Allahabad	Chaube Dwárka Prasád ...	500 „
106	Sudha Ságar	Cawnpore	Pandit Sahdeo Prasád Vaidya	1,000 „
107	Swadesh Bándhava ...	Agra	Kunwar Hanumant Singh ...	1,000 „
108	Vánijya Sukhdáyak ...	Benares	Bábu Jagannáth Prasád Singh	1,000 „
109	Veda Prakásh	Meerut	Pandit Tulsi Rám ...	1,000 „
110	Zamíndar-wa-Krishikar ...	Agra	Kunwar Hanumant Singh.	
	Twice a month.			
111	Vyapári and Karígar ...	Benares	Babu Thakur Prasád Khatri.	
112	Almora Akhbár... ...	Almora	Munshi Sadánand Sanwál ...	155 copies.
113	Rájpút	Agra	Lalji Singh	1,700 „
114	Samrat	Kalakankar	B. B. Lal Ramésh Singh Ju Deo.	
	Weekly.			
115	Abhyudaya	Allahabad	Sital Prasád	1,500 copies.
116	Ánand	Lucknow	Pandit Shiva Náth ...	100 „
117	Árya Mitra	Agra	Hukam Singh	1,800 „
118	Bháratbási	Allahabad	Rám Gopal Sharma.	
119	Bhárat Jíwan	Benares	Bábu Shri Kishan Varmá ...	1,550 copies.
120	Jain Gazette	Deoband (Saharanpur) ...	Pandit Shambhu Náth ...	1,500 „
121	Sundar Shringár Samáchár...	Muttra	Jagannáth Dás	1,000 „
122	Saddharma Prachárak ...	Bijnor...	Anant Rám Sharma.	
123	Mohini	Kanauj (Farrukhabad) ...	Puttan Lál	250 copies.
	Daily.			
124	Hindosthán	Kalakankar (Partabgarh) ...	Rája Rámpál Singh ...	250 copies.
	HINDI-URDU.			
	Monthly.			
125	Árya Darpan	Shahjahanpur	Bakhtáwar Singh	600 copies.
126	Baranwál Saháyak ...	Moradabad	Dwarka Prasád	500 „
127	Kashmír Darpan ...	Lucknow	Munshi Ajodhia Prasád ...	300 „
	SANSKRIT.			
	Monthly.			
128	Saddharm	Bindraban (Muttra) ...	Vámnachárya	200 copies.

I.—Politics.

(a)—Foreign.

OUDH AKHBAR, 30th September 1908.

Unrest in French territory.

1. The *Oudh Akhbár* (Lucknow), of the 30th September, referring to the unrest prevailing in French Indo-China, remarks that it has caused some anxiety in France and proposals are being made with a view to associating the people on a larger scale in the administration of their country. This, says the editor, is a move in the right direction and if followed by the British Government in respect to India, will cure the evils that render the condition of India somewhat similar to that of Indo-China at present.

(b)—Home.

SADDHARM PRACHARAK, 23rd September 1908.

The political condition of the Panjab.

2. The *Saddharm Prachárak* (Kangri, Bijnor), of the 23rd September, says that there appeared some indications in the Panjab of that province being aroused from the state of stupor into which it relapsed after the disturbances of last year; but fortunately the Panjab leaders have put off, at least for some time to come, the revival of the unrest by their departure from India. The editor concludes his remarks with the following words:—"We would again point out to our countrymen that this is not the time that useless unrest should be disseminated in India. To embark Indians on hard political trials just now is to expect work from them which it is quite beyond their power to accomplish. Education must be spread throughout the country and vigorous measures must be taken to put down social evils before you can put your countrymen to the severest of all tests—the test of a political struggle."

INDIAN PEOPLE, 24th September 1908.

Lala Lajpat Rai's departure to Europe.

3. Under the heading "Traits of Character", the editor of the *Indian People* (Allahabad), in the issue of the 24th September, points out, with reference to Lala Lajpat Rai's letter that appeared in the *Panjabee*, that the constant espionage to which Lala Lajpat Rai has been subjected so closely since his return from Mandalay cannot but be annoying enough to unhinge the mind of any man. He observes "there is the invitation of the highest authorities that men should give information of any danger to the State or society. To some extent this duty is consistent with self-respect and social propriety. If any one happens to know of a secret society which aims at overthrowing the Government established by law, or of an individual who is engaged in the manufacture of infernal machines, or in teaching others how to prepare them, or of another person who is disseminating dangerous revolutionary ideas, then it is his clear duty to give information to the proper authorities, for a Government cannot be overthrown without social anarchy and disorder, nor can an infernal machine be used without striking the innocent as well as the guilty (in the eyes of the bomb thrower), and sometimes the innocent only. But there the duty of a citizen and a subject ends. If he carries tales or invents charges, if he seeks to gratify personal spite by arousing suspicion against an innocent man, above all, if he gives information for personal aggrandizement then he richly merits the contempt and indignation of all honest men. And when a number of such men infest society, passing as respectable members of it, prosperous well-favoured and basking in the sunshine of official favour, then the uttermost depth of degradation has been reached. Woe to the country and the people that hold such men and give them ingress into society!

The Government wants informants, not informers. The police have informers in their pay, but their position must be contemptible. A stipendary magistrate of Calcutta remarked that some informers divided their time between the jail and the service of the police as informers. Jail-birds and criminals find their proper level as informers, for it is always wise to set a thief to catch a thief. An approver who turns against his companions in crime to save himself may render a service to the cause of justice, but he is odious alike to honest and dishonest men. It is terrible to think that men of the stamp of informers and approvers are to be found driving their own carriages and rolling in wealth, waiting in the anti-rooms of high officials, masquerading as public men and patriots to serve their own ends and bringing eternal shame to their country and their people."

NAIYAR-I-AZAM, 26th September 1908.

4. A correspondent of the *Naiyar-i-Azam* (Moradabad), of the 26th September, while referring to the departure of several prominent agitators to England, to plead the cause of India before the British public, remarks that it will simply end in a few preposterous questions being asked in the Parliament which will lead to nothing. He thinks that it would be better to convince Lord Morley and Lord Minto that India needs reforms, which can only be brought about in a quiet unostentatious manner.

Agitators in England.

ZUL QARNAIN, 21st September 1908.

5. The *Zul Qarnain* (Budaun), of the 21st September, referring to the rumour that pardon was granted to Mr. Tilak on condition of his tendering an apology for his conduct, and that he refused to do so, advises Lord Minto's Government to be firm and not to show indulgence to agitators at such a critical time.

Mr. Tilak.

ABHYUDAYA, 25th September 1908.

6. The *Abhyudaya* (Allahabad), of the 25th September, says that the commutation of the sentence of six years' transportation passed on Mr. Tilak into a like term of simple imprisonment will be received with gratification by the people and will lessen to some extent the bitterness of feeling caused by the severity of the original sentence. The editor suggests that Government will do well to give Mr. Tilak opportunities of reading and writing and carrying on research work, so that his abilities and talents may be put to the best use in the service of humanity.

Mr. Tilak.

JADD-O-JEHAD, 28th September 1908.

7. Referring to the commutation of the sentence passed upon Mr. Tilak, the *Jadd-o-Jehad* (Shahabad), of the 28th September, remarks that this act of mercy on the part of the Bombay Government has done much towards allaying public feeling in India. The editor hopes that the Government will release him altogether and thus secure the good will of the whole nation.

Mr. Tilak.

HINDUSTANI, 30th September 1908.

8. The *Hindustani* (Lucknow), of the 30th September, reproduces the comments of the *Advocate* (Lucknow), of the 24th September, on the commutation of Mr. Tilak's sentence. (Vide Selections No. 39, paragraph 18.)

Mr. Tilak's sentence.

INDIAN PEOPLE, 24th September 1908.

9. The following is from the *Indian People* (Allahabad), of the 24th September :—

House searches in Calcutta.

"On Sunday last no less than thirteen houses were searched in Calcutta but nothing of any consequence was found. The ampler powers recently given to the Bengal Police had prepared the public for some such display of police activity, and the searches were conducted quietly though the police officers were inclined to threaten some of the inmates. The entire anarchist plot has not yet come within the clutches of the police; the hands that sent the revolvers to Kanai Lal Dutt to put the approver out of the way are still free. But house searches in Bengal are carried out on a better principle than the recent house searches in these provinces. Calcutta is the centre of the anarchist plot and all measures to expose the entire conspiracy must be supported. But the searches here were based on mere communication with a certain individual who has not been charged with conspiracy or waging war against the King. If houses were searched in Bengal or elsewhere on the ground that the owner of the house or an inmate knew Barindra or any other member of the society or had some communication with him, then thousands of houses would not exhaust the list. A house search is coming to be looked upon as one of the ordinary conditions of life in this country and no longer a humiliation."

JADD-O-JEHAD, 28th September 1908.

10. The *Jadd-o-Jehad* (Shahabad), of the 28th September, referring to the present unrest in India, remarks that it is chiefly due to the fact that people do not get sufficient to eat. The unrest, says the editor, is closely associated with the bread problem in India. No one desires a change of Government. On the contrary, every one prays for the permanence of British rule. Solve the bread problem and there will then be no unrest.

The real cause of the unrest.

AL BASHIR, 29th September 1908.

11. In continuation of his article entitled "The Causes of the Unrest in India During the Year 1907-8", the editor of *Al Bashir* (Etawah), in the issue of the 29th September, tries to prove that the *firman* supposed to be issued by Bahadur Shah urging the Hindus

Causes of the unrest in India during the year 1907-8.

and Musalmans to make a common cause against the English on the plea of their desiring to do away with caste in India, was spurious and that it was circulated by some spiteful Hindus. He says that Bahadur Shah was openly hostile to the Hindus and consequently he could not appeal to them to join hands with the Musalmans against the English. He also remarks that Sir Theophilus Metcalfe and Sir John Lawrence deposed during the inquiries that followed the Mutiny that the broad-sheet found pasted on the gate of the Jumma Masjid, Delhi, was not issued by Bahadur Shah, but by some conspirator. He further affirms that no member of the Moghal family took any active part in the Mutiny, with the single exception of Firoz Shah. The other members of the family were effiminate and seldom came out of the zenana.

SWARAJYA, 26th September 1908.

A call to duty.

12. The editor of the *Swarájya* (Allahabad), in the issue of the 26th September, remarks that some Indians are always emphasising the weak points of their national character and declare that in view of the dissensions and the disorganized state of society, it is advisable to postpone all work of political reform to the distant future. "We do not know how long Indians of this description intend to put up with such insults as being kicked, shot and thrashed. They are dying of hunger and through poverty they fall victims to plague every year and yet they do not seem to realize the possibility of their extinction as a race in the near future.

O ye despondent countrymen, arise! Give up your evil habits. Away with your false notions and sink your mutual differences. Think that you are great and you will be great; consider yourselves strong and you will be strong . . . and then no devilish power can hinder your progress.

Believe that Providence is with you. The Great Ruler protects every one, be he Brahman or Chamar. Open your eyes and see that He can accomplish anything in the twinkling of an eye. He hath put down the mighty from their seats and hath exalted the humble and meek. Hope and Faith are the keys to the door of success. So you, too, should have faith in Providence and hope in your own future. Change is the law of Nature. Why should you then grow pessimistic? Cannot your nation which is poor to-day be rich to-morrow? Your country can still produce men like Dayanand Rishi, Swami Ram Tirath, Srijuts Tilak, Naoroji, Pal, Ghosh and Lajpat. Why should you then be hopeless? Have confidence in the Almighty and He will save you, too, from extinction. Your mother country has no equal in her physical, intellectual and spiritual powers. Don't be despondent now but push on in spite of all the obstacles in the path of your progress."

SWARAJYA, 26th September 1908.

"Sacrifice."

13. The *Swarájya* (Allahabad), of the 26th September, has the following under the heading "Sacrifice":—

"Nowadays Indians maintain that our progress depends entirely and solely upon sacrifice. India does not want flattering and notoriety-hunting leaders; only men who are ready to sacrifice themselves for their country, laying aside the robe of selfishness and putting on the garment of truth, honesty and perseverence are needed. Subject nations can be liberated only when such men offer their lives in large numbers to (the service of) their mother. The truth of this has been proved for it is to this that the English owe their greatness (*lit.* this is the one thing which has shown to Englishmen the present day). It brought freedom to the Americans, and inspired by it, the little Japs gave a crushing defeat to a mighty power like Russia and through it we, too, can raise our nation to a prominent position. But some base and cowardly persons think it impossible to infuse the spirit of liberty into the hearts of men who on account of the subjection of ages are now no better than dead men, and who, far from possessing the spirit of self-sacrifice, are ready to embrace the degrading profession of informer and spy at the sacrifice of their honour (and self-respect) simply because of a slight temptation held out to them by Government. The regeneration of the country, they think, is impossible as many of those who inhabit it are men who do not hesitate to entangle the innocent in order to attain their own selfish ends—men who have become completely demoralized, in whom the virtue of self-reliance (*lit.* self-conceit) has become quite extinct, and who cannot forego their comfort and luxury (even for a moment).

They have grown quite hopeless and say that a spirit of self-sacrifice can never be created in India and that this sacred sentiment (*lit.* soul) can never inspire (cannot be infused into) the hearts of these people. India (they say) should therefore be left to her own fate; because a struggle for freedom would prove futile. But we know that men are to be found in India in large numbers who are ready to endure misfortunes in the performance of some good work, who when once they are assured that their well-being lies in a particular course of action, will never hesitate to sacrifice themselves. Some enthusiastic young men of India sacrificed their holy lives over (for the service of) their motherland, thinking, though wrongly, that her welfare consisted in resorting to bombs only.

This proves, therefore, that the spirit of self-sacrifice *exists* in India. Of course, what is wanting is to utilize it in the right way (*lit.* to bring it on the right path). Our duty is to show the people the way in which it would really be a meritorious deed to put up with difficulties or to imperil their lives.

A mother is ready to undergo every kind of sacrifice for the welfare of her child, only because she loves it, values its life more than her own, and prefers the well-being of the child even where her own is at stake. But through ignorance she gives the child a little opium to make it sleep, without thinking of the effect it may have on the health of the child. She cannot enjoy any rest until she sees her dear children in peace (and comfort); but like an ignorant friend she fails to realize the (injurious) effect of the opium. This proves that only what we love deeply and value most can make us ready to undergo self-sacrifice, and that sacrifices, through our mistakes, can sometimes prove injurious too instead of useful. Therefore our first duty is to teach patriotism (*lit.* worship of the land) to our brethren, and to ask them to sacrifice themselves for their motherland. Next we should show them the right method of self-sacrifice. We have to let them know that in our sacred land there are buried those *rishis* and *munis* who have once been the fame of the world, whose descendants it is our proud privilege to claim to be, and to follow in whose footsteps is our bounden duty. We should not traduce the fair (sacred) name of these great men by betraying cowardice and lack of ambition on our part. We should not commit any such base act as would warrant their calling us unworthy sons. We should prove that just as our country was under the control of our forefathers, so we too have a right to retain a hold over it. (We should try to see) our national flag—the emblem of our glory, pomp, splendour and power floating over the land of Hindusthan. We should resolve in our hearts that we will attain to our past glory—if nothing more; and we should see that the consciousness of our past greatness gets rooted in our minds and that we acknowledge the fact (with gratification) that the teacher of civilization to every other nation of the world was our own country. We should consign to flames such histories as describe us as being descended from barbarians and in which (these) hypocrites mention our ancestors as monkeys. That we shall awaken—we should believe as surely as we believe the fact that the whole world has derived incalculable benefit from our old laws and regulations, arts and industries, literature and science, customs and habits. We shall show our old signs (characteristics) once again to the world. We require sacrifices to spread this movement and to inform the public of this (message). We should tell our uneducated brethren that we, too, are human beings, that we were born like others to perform our particular duties, that we should not put up with treatment accorded to beasts, that we, too, have to keep pace with the rapid progress of other countries in civilization, that our heartfelt ambition is to secure freedom of speech and writing, and that we aim at liberating our nation from the clutches of foreigners. Our individual ideals (*lit.* ideas) and (methods of) work may differ, but the object of all should be to attain progress even though we may be working separately. No one should be alarmed if our works of political, social and religious reforms differ widely, for we are all striving for the same end. We are called after the nation we belong to, and can be called natives of that country only in which we were born. Therefore the benefits accruing from these reforms will affect every one in the same way.

Therefore the first thing to be done is to root out false notions from the minds of the public and make them staunch followers of the one true God. We should remove from their hearts and instil (*lit.* fill) the elements of mutual brotherly love in its place, so that Hindus, Muhammadans and Christians

may become one and consider one another their brethren, because they belong to one and the same country (*lit.* India), and they should not allow religious dissensions to come near them (to create discord between them). The public should be made to realize its condition and recognize the injurious effects of foreign rule. The spirit of self-reliance should be thoroughly infused into them, and they should be made to understand the policy of self-help. (Do all this) and then see what these sacrifices will achieve and how their results compel foreign rulers to vacate the country."

Odes.

14. The following political odes are published in the *Swarájya* (Allahabad), of the 26th September :— SWARAJYA, 26th September 1908.

By *Gauhar* of Lucknow :

"The lamentations of the oppressed are crying
'Let the tyrant have all his desires gratified.
He may hang us, or cast us into prison,
(But) we shall not give up our love for our country.'
The complaining lips will not be silent even on the gallows.
My lamentations will make themselves heard even on the day of judgement.
And our sighs shall never be ineffective.
We are oppressed and powerless ; you can trouble us as you will.
How long shall we endure these blows ?
How long can a man hold his heart with his hands ?
We complain of the oppressor's hand, O relentless ' Wheel of Time.'
We are bound with chains--we the delicately brought-up ones.
Narayan (the God) will grant us *shanti* (peace)
Only when all Indians cry ' Victory to *Swadeshi*.' "

By *Bekhauf* of Bareilly :

"It would not do any longer now to remain silent.
How long can one hold his heart with his hands (hold his peace) ?
How long can one bear with tyranny and remain silent ?
If misfortunes befall, how can one ward them off ?
It would not be amiss if we raised our heads (in protest).
How long can delicately brought-up persons put up with tyranny ?
Our arms were confiscated, our property looted and misfortunes came thick upon our heads
From the day, O King, we came under your sway.
Every day new rules and Acts are being put into force,
And new laws are being enacted.
One is sentenced to death, and another is thrown into prison,
If he raises his voice in complaint.
The people are labouring under tyranny, oppression and cruelty.
Every one has sores on his heart.
If you (the King) were to look mercifully on India
Its people would lift your throne on their shoulders.
Look kindly on India (be kind to India) for God's sake and take off the glasses of intolerance from your eyes.
I swear that there will then be peace in the country.
You may have a definite promise from us.
It Kings lose the confidence of their subjects through oppression,
They can regain it by ruling mercifully.
We pray in the morning and the evening
'May God bring thee to thy senses O King !'
Although all that I have said is true and nothing of it is false,
Yet I fear I shall be deported for speaking the truth.
Bekhauf (the writer) is not afraid of thy tyranny.
The truthful never stand in fear of death."

By Karam Chand, *Banbási :*

"They who bewail their lot are oppressed.
How long can one hold his heart with his hands ?
What shall I tell thee of thy tyrannous deeds, O tyrant.
The sores of my wounded heart have developed into cancers.
O ! Wheel of Time, how long, is it thy intention to keep us in disgrace ?
Thou shouldst efface us completely.

The ship of our nation is on a tempestuous sea,
O, Lord! save it from being wrecked.
Take in your hands the Sword of Faith, O Indian brethren,
For your lamentations and wailing will not be useless.
(My) heart is being shattered by the oppression of the tyrant,
But this oppression causes our blood to boil in our veins,
And it will continue to boil, but it wants a little fire,
(But) how can *Banbási* gratify the desires its heat (*lit.*) steam creates?"

By Sher Singh, *Shamim*, of Gaura:

"Protect *swadeshi* from the attacks of foreigners (O! God).
Rescue us from the sea of poverty, O! Lord.
Thy [children (?)] are lamenting being unable to bear with tyranny any longer.
O! Mother Earth, hide them in thy (bosom).
They do not refrain from oppression, and then, to crown all,
They insist that no one shall complain.
O! *Shamim*, when one is of a mercurial temperament and is troubled,
How can he hold his heart with his hand."

By Syed Sajjad Hassan, *Sajjad*, of Allahabad:

"Why do you enquire about my condition, O! onlooker?
There is a cancer in my eye, and sores on my heart.
A man can put up with one or two oppressive acts,
(But) how long can he hold his heart with his hands.
If there is a just ruler, there is some use in seeking justice (at his hands),
But if there is not who will listen to the lamentations of the woeful heart?
They [the English (?)] are trying to make us [Indians (?)] extinct (to destroy all Indians).
We [Indians (?] too cannot rest till we have turned them [the English (?)] out.
We cannot even afford tattered rags
While they are covering themselves with shawls.
The nation [Bengalis (?)] that was thought to be cowardly and timid
Is responsible for the fear that they [the English (?)] now have of death.
How great is the munificence of God; whatever you ask for, a supernatural voice says, 'come here and take it.'"

By *Chakhta*:

"They dote upon the new-fangled ways and fashions of Europe,
But still, by the irony of fate they are called 'black.'
As yet they had simply the honour of being called dogs.
God only knows what misfortunes are in store for them.
We, too, are men, but by the grace of God,
Our bread is being taken from our mouths.
We have neither arts nor industries; neither honour nor wealth.
Ominous clouds have spread over the sky of India.
In addition to these troubles (?) there is the kindness of famine and plague.
How long can one hold his heart with his hands?
The sigh of the poor is piercing through the seven crusts of the sky.
Then, O! sorrow, why have these sighs produced no effect?"

By Rahmatullah Khan, *Rahmat*, of Allahabad:

"They who give themselves up to lamentation are made of a different stuff.
We shall never be down by this oppression.
How long can one bear with your tyranny and oppression?
How long can one hold his heart with his hands?
We shall never refrain from complaining, O! tyrant.
Though thou mayest hang us and imprison us."

SWARAJYA, 26th September 1908.

Kanai Lal Dutt's calm attitude.

15. Referring to the interview that his brother had with Kanai Lal Dutt in jail, the *Swarájya* (Allahabad), of the 26th September, remarks that Dutt's attitude betrayed no mental agitation. Some people are afraid of death, but this brave man seems to proclaim to his brethren that death is easy to meet. When one has to die ultimately, why should death be feared?

The true son of the mother, says the editor, does not appear agitated in the least; on the contrary he is more cheerful than before.

The murder of the approver.

16. The editor of the *Naiyar-i-Azam* (Moradabad), of the 26th September, referring to the murder of Gossain, the approver in the Alipore bomb case, remarks that it was extraordinary that revolvers could come into the possession of prisoners of such a dangerous character, and thinks that this was due to the perfidy of some of the jail officials who were all Bengalis. He is of opinion that the preponderance of one nationality in a department is very injurious to its proper working, and so the staff should be recruited from various nationalities.

NAIYAR-I-AZAM, 26th September 1908.

The Musalmans and the Government.

17. The *Zul Qarnain* (Budaun), of the 21st September, referring to the comments of the *Times* (London), on the Aga Khan's letter to the Deccan Moslem League, remarks that by their policy of active loyalty to the Government during the recent troubles the Musalmans have proved beyond doubt that they are a force to be reckoned with at such critical periods.

ZUL QARNAIN, 21st September 1908.

The Moslem League.

18. The *Zul Qarnain* (Budaun), of the 28th September, notes with satisfaction the founding of a branch of the Moslem League in Madras, and remarks that it is time that the Moslems should realize their political condition. The editor advises them to refrain from following the mischievous lead of the Hindus and to form branches of the Moslem League all over the country.

ZUL QARNAIN, 28th September 1908.

The future Viceroy.

19. Referring to the rumour that Sir G. Clarke, the Governor of Bombay, is to succeed Lord Minto as the Viceroy of India, the *Swarájya* (Allahabad), of the 26th September, remarks that this will be hailed with delight in some quarters, as Sir George has done many a good deed in Bombay. But, adds the editor, we require a more prudent and just man as Viceroy as Sir George Clarke did not exercise his discretion in the case of Srijut Tilak.

SWARAJYA, 26th September 1908.

Sir George Clarke.

20. The *Rahbár* (Moradabad), of the 28th September, referring to the rumour that Sir George Clarke is to succeed Lord Minto as Viceroy, remarks that he has displeased the people by ordering the prosecution of Mr. Tilak, and hence his appointment will not be welcomed by the people.

RAHBAR, 28th September 1908.

Self-government in India.

21. The *Abhyudaya* (Allahabad), of the 25th September, discussing the prospect of self-government in India, remarks that although Europeans had to shed their blood for the attainment of their liberty and rights Indians can reasonably aspire to achieve the same coveted objects through constitutional agitation alone, inasmuch as they are subjects of a nation which has ever been known to be foremost in fostering and preserving liberty and which will not hesitate to grant self-government to them as soon as it sees that they have proved themselves fit for it by education, ability and unity.

The editor, therefore, exhorts his countrymen to have faith in the innate sense of justice of the British public and to cultivate the above-mentioned qualities as the surest means of gradually obtaining all their legitimate rights.

ABHYUDAYA, 25th September 1908.

The new spirit.

22. Under the heading "The Trend of Thought", the editor of the *Indian People* (Allahabad), in the issue of the 27th September, contrasts the reception accorded to the Hon'ble Mr. Gokhale on his arrival in London with that of Mr. Khaparde, when the whole Indian colony of London turned out and gave him an enthusiastic welcome. He asks if it is necessary to point out the moral. A new spirit and a new ambition have filled the land, and the loyal meetings which are being held by order are of no significance. "In a few years the generation of what are called Moderates will disappear and the Extremists of to-day will be the Moderates of to-morrow. They are not discouraged by repression, they are not alarmed by the punishment of their leaders. Their number is growing more rapidly than any one can calculate and

INDIAN PEOPLE, 27th September 1908.

the future belongs to them. For our part we do not believe that it necessarily means danger, but the spirit of the administration will have to change. There must be no playing with reform, or the employment of mere force to suppress natural aspirations. If India is to become a nation it will become a nation in spite of all resistance, and perhaps because of such resistance. The Government can help that great achievement by making a beginning in the initiation of real self-government. Co-operation can endure, coercion cannot, and it is well to recognize the new conditions that are so rapidly appearing in India."

ADVOCATE, 27th September 1908.

Indians in British Colonies.

23. Under the heading "Wanted a Board of Emigration", the editor of the *Advocate* (Lucknow), in the issue of the 27th September, says "the Indian abroad is a hated being in British colonies and an undesirable in other countries. Something like a drive, as Lord Kitchener did in South Africa during the Boer war, has been organized to force Indians out of the colonies, across the seas, to the land of their birth, and practically to confine them there; even the Indian student gone out to complete his education with the determination to come back after gaining his object, is thwarted in attaining his purpose. Canada has, with a diplomacy equal to the occasion, effected the practical exclusion of Indians from its soil."

He further observes that "the attitude of suspense in which we are in the motherland has given place in the case of our countrymen in the Transvaal to one of determined opposition, by way of passive resistance, to the policy of the Government which is now one of uncompromising hostility."

"Very rapidly," he remarks, "events are moving in India as much as in other parts of the Empire, and in spite of all the most strenuous and persistent activity of the colonists, it is a fact that a large number of Indians will continue to live outside India and preferably in British colonies" . . . . "It is therefore high time," says the editor, "that some active steps were taken to safeguard the interests of our countrymen abroad, give reliable information to Indians at home about the status of Indians in the several foreign countries and British colonies and move the authorities in the interests of law and justice. We are sure Mr. Reitch, of the South African Indian Committee of London, may help in organizing such a society. Mr. Abbas Ali Mirza would like to have one such association which should have a central office at Bombay, with branches at Calcutta, Madras, and Karachi. But for the apathy of Muhammadans, he thinks, there was hardly any need for a separate central association as there is the National Congress. The standing committee of the Congress would have answered the purpose very well. As it is, however, the former may be kept independent of the latter, at least for some time. Perchance, it might pave the way for a united Congress. A monthly or fortnightly report, illustrated with the history of different places, will be both amusing and interesting. And if printed in all the well-known vernaculars it should command a sufficient circulation at home and abroad to make it self-supporting. The association has become a necessity, and has long been a neglected duty. He ends with an appeal to the leaders for taking early measures in order to make such a defence association a *fait acompli*."

HINDUSTANI, 30th September 1908.

The Proclamation Jubilee.

24. The *Hindustani* (Lucknow), of the 30th September, reproduces the comments of the *Advocate* (Lucknow), of the 24th September, on the celebration of the jubilee of the late Queen's Proclamation. (Vide Selections No. 39, paragraph 12.)

II.—Afghanistan and Trans-Frontier.

RAHBAR, 28th September 1908.

Afghanistan.

25. The *Rahbár* (Moradabad), of the 28th September, on the authority of the *Frontier Advocate* (Panjab), says that a Sikh, who was a prosperous banker of Kabul, has recently come to Rawalpindi and complains that the Amir has confiscated the whole of his property and imprisoned him, threatening to put him to death if he did not accept Islam. He succeeded in making good his escape, but his family is still at Kabul.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

The case of Mr. Tilak.

26. The *Indian People* (Allahabad), of the 24th September, has the following :— INDIAN PEOPLE, 24th September 1908.

"Assuming it to be true that Mr. Tilak's sentence has been reduced from transportation to simple imprisonment outside the Bombay Presidency by the Governor of Bombay, the first point that comes up for consideration is the conduct of the Judge who tried the case. We are aware that two Poona newspapers, one pro-Tilak and the other anti-Tilak, have been prosecuted for contempt and the Bombay High Court is very jealous of its dignity, but the action of the executive Government is the strongest condemnation of Mr. Justice Davar's judicial discretion. There is a strong body of feeling that the articles for which Mr. Tilak was indicted were not seditious at all; the opinion is unanimous that the articles if seditious were mildness itself compared with other writings like that of *Yugantar* and some other papers. At the worst Mr. Tilak would have been amply punished by imprisonment for a short period considering his age. He was not associated with any anarchists or revolutionary propaganda despite the vague accusation of the late approver. His personal popularity did not constitute a real danger to the Government. But Mr. Justice Davar in his anxiety to do impartial justice began thinking aloud of what the world outside would think of the sentence he was about to pass upon the accused. His estimate of the public verdict was exactly the reverse of the fact, and the Government in whose interest the 'lenient' sentence was passed has shown that it could have been a great deal milder without any detriment to justice. The fine was not necessary; the transportation was utterly uncalled for. So far the Bombay Government has actually set aside Mr. Justice Davar's order. There are statesmen who can see farther than Judges who make wrong guesses at newspaper comments. Mr. Tilak dead in the Andamans or in a common jail might have proved a far more serious menace than Mr. Tilak restored to liberty in the evening of his life. It is easy to eliminate the individual; it is impossible to drive out a cause. Is the offence of which Mr. Tilak has been convicted such as to justify his dying in the Andamans or as a convict? This is the question that people will ask and other people will make use of the fact itself for their own purpose. All that the Bombay Government wants is the sequestration of Mr. Tilak for a time. This may be done by simple imprisonment as well as by transportation. And the time itself may be reduced. Lenity more than severity is wanted at the present crisis. The power of the Government to deprive any man of his liberty with or without trial is not questioned; the exercise of that power calls for wisdom. Rigour and repression and savage sentences do not win hearts and it is by winning their hearts after all that the Government can hope to hold three hundred millions of people in willing submission."

The Alipore Jail.

27. Referring to the precautions recently taken at the Alipore Central Jail, the editor of the *Indian People* (Allahabad), in the issue of the 27th September, remarks that "nothing however can be said against the most stringent precautionary measures. But under no circumstances can the confinement of the prisoners in solitary cells be held justifiable. It is clearly illegal. It may drive some of the prisoners to madness. The matter was brought to the notice of the Magistrate, but he said he could not interfere. Have then the jail authorities the power of condemning a man to solitary confinement before he is convicted of any offence? The prisoners are accused of a grave offence against the law, but that does not justify officers of the law to override the law themselves. Under-trial prisoners must be treated as such, and not as convicts condemned to solitary confinement." INDIAN PEOPLE, 27th September 1908.

The *Jhang Sial* case.

28. The *Hindustani* (Lucknow), of the 30th September, reproduces the comments of the *Advocate* (Lucknow), of the 24th September, on the *Jhang Sial* case. (Vide paragraph 27, Selections No. 39.) HINDUSTANI, 30th September 1908.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

NASIR-UL-AKHBAR, 20th September 1908.

The Meerut Municipality.

29. The *Nasir-ul-Akhbár* (Meerut), of the 20th September, complains that diseased meat and decayed fish are being sold in Meerut City and asks the authorities to prevent this being done.

INDIAN PEOPLE, 24th September 1908.

The Benares Municipality.

30. Under the heading "Self-Government in Jeopardy", the editor of the *Indian People* (Allahabad), in the issue of the 24th September, makes the following observations on the affairs of the Benares Municipality:—

"It may be remembered that some time ago in a series of articles in these pages, while discussing the advisability and possibility of a new poll tax at Benares, we drew public attention to the affairs of the Municipality of the Holy City. Something is apparently rotten in the state of Denmark and the crash has not been very long in coming. Our Benares correspondent, referring to the financial straits in which the Municipality finds itself, writes:—'The affairs of the local Municipality have gone from bad to worse. The Municipality has broken down financially. There is not a single man to ask a question or suggest anything, and this in one of our premier Municipalities!' Where else can we expect than this? The Municipal Commissioners are supposed to be responsible. They are all men of light and leading and they fight for the coveted Commissionership. Who will explain how this state of affairs has come about? At the meeting of the Board on the 29th August last the accounts for July were passed. The receipts were Rs. 52,894-12-3½ and the expenditure amounted to Rs. 64,646-3-8, leaving a deficit of Rs. 11,751-7-4½. The Board appointed a committee to inquire into the circumstances and the Secretary was instructed not to pay any bills. So the Municipality has been working since then on credit. What a commentary on the efficiency of the men in charge! Benares has got perhaps the richest Municipality in these parts and its income from the obnoxious octroi is perhaps the biggest, and we understand—we hope we do so rightly—that all the taxes have been regularly and duly realized to a pie. What can then be the excuse for the Municipality in suspending payment of bills and perhaps of salaries, an action which under the law would have required a man to show the red light in any private business? As we have said before what is everybody's business is nobody's special business. It has been very pleasant no doubt to sanction grand schemes and pay big salaries and now let us see who will pay the piper. Taxation has reached the maximum both in direct and indirect ways. We are certainly therefore entitled to ask whether the City Fathers can appreciate how they have jeopardized the cause of local self-government in these provinces."

ABHYUDAYA, 25th September 1908.

New road in Allahabad.

31. The *Abhyudaya* (Allahabad), of the 25th September, says that the proposal of the construction of a new road in Allahabad to pass through Badshahi Mandi and adjacent mohallas, has caused quite a stir among those who will be affected thereby by the Government acquiring their houses under the Land Acquisition Act. The editor suggests that although it is impossible that the interests of all the persons affected by the scheme should be consulted, still it is advisable that ancient costly buildings and temples should be spared as far as possible. He further says that people complain that the proposed road will have too long a curve towards the south and urges that it should run at right angles to the road coming from the Railway Station, as laying out the road in this direction will prove more economical in the end.

(e)—Education.

ALIGARH INSTITUTE GAZETTE, 23rd September 1908.

Arabic and Sanskrit Scholarships.

32. A correspondent writing to the *Aligarh Institute Gazette*, of the 23rd September, notes with satisfaction the granting of scholarships for the study of Sanskrit and Arabic, and remarks that it would have been more advisable if a scholarship had been reserved for Persian which is spoken over a large area in Asia and ranks as a classical language.

ALIGARH INSTITUTE GAZETTE, 23rd September 1908.

Bengalis in the Educational Department.

33. A correspondent writing to the *Aligarh Institute Gazette*, of the 23rd September, complains that most of the teachers in the schools in these provinces are Bengalis, who as a class are disaffected, and their teaching is calculated to poison the minds of the students

against Government. He advises the Government to reduce the number of the Bengalis employed in the Educational Department.

Industrial education.

34. A correspondent of the *Riyâz-ul-Akhbár* (Lucknow), of the 24th September, condemns the educational policy of the Government as it merely prepares men whose sole ambition is to secure a billet under it, and advises the people to open schools for the teaching of modern sciences and arts, which will pave the way for industrial progress.

RIYAZ-UL-AKHBAR, 24th September 1908.

The United Provinces Educational Policy.

35. Referring to the Model School scheme now on its trial and to the hardships experienced by the students of Gorakhpur and other places, the editor of the *Indian People* (Allahabad), in the issue of the 24th September, says that it would be hopeless to expect that people in every city and town will gird up their loins to meet this new demand of the Department of Public Education, for in everything regarding public education Government has heretofore taken the lead. But, he asks, has not the time come for us to do some portion of the work ourselves? 'Let us have so many schools like the model ones, if these are the best of the kind, or let us try other schemes. Schools we must have; boys cannot afford to lose time while we accuse the Government or cavil at our luck. Or is this really a sign that we may now take the initiative in our own affairs and work out our destiny in our own way? In this connection we may advert to another question. Is the rumour true that Government is trying to distribute copies of the speech recently delivered by His Honour the Lieutenant Governor at Agra, Allahabad, and Lucknow to the village schools? We will leave aside the boys who attend these schools. It will be a sight to see the village schoolmasters trying to inculcate political principles to these boys. But take the case of these masters themselves. Are they educated or wise enough to understand anything or any view of this question? In the cities even uneducated people have an opportunity of forming opinions on such questions. But these village teachers, will they learn the speech as they do their religious books or will they in some cases try to open their eyes and look about for the other side of the question as well? Newspapers do not reach them, public speakers do not find an audience among them. For the most part their burdens are heavy enough and they are innocent of any political thought or action. Be it remembered that our village schoolmasters are men of a different class and stamp than in Bengal. It would have been wiser to let them alone.'

INDIAN PEOPLE, 24th September 1908.

Mr. Jennings.

36. Referring to the expulsion by Mr. Jennings of a student from the Hindu Boarding House, Allahabad, for the offence of keeping a photo of Khudiram Bose in his room, the *Swarájya* (Allahabad), of the 26th September, remarks :—

SWARAJYA, 26th September 1908.

"If you put up with one act of oppression, hundreds will follow. But if you oppose Mr. Jennings and teach him a lesson, believe it, no one will dare to act so inadvisedly in future. Let us see what is done by those who claim to be the leaders of the place."

Indian students in England.

37. Referring to the draft scheme (as contained in the latest number of the *Times*) for meeting the educational and other needs of Indian students in England, the editor of the *Indian People* (Allahabad), in the issue of the 24th September, says that "there is nothing in the scheme to which serious objection can be taken; but everything will depend upon the tact and ability of the officer chosen to run the show. It seems to us that Sir William Lee-Warner is not a very happy selection. Men like Sir Lawrence Jenkins, Sir Frederick Lely or Sir John Edge would have been very much better suited for the needs and exigencies of such institutions."

INDIAN PEOPLE, 24th September 1908.

Indian students in England.

38. Referring to the draft scheme published in the *Times* regarding the official control of Indian students in England, the editor of the *Advocate* (Lucknow), in the issue of the 27th September, says "we are glad to note that the suggestion made in some English papers that Indian students while in England should be kept under a sort of surveillance has not been accepted. Indian students would have keenly resented any such interference, and so would have done their parents."

ADVOCATE, 27th September 1908.

As regards the observations made by the *Times* in speaking of the growing number of Indian students in England, the editor says 'it goes without saying

that it is largely due to the tendency of the Indian Universities to stiffen their examinations, and that if it is desired that the stream of Indian students to England should not grow, then the only solution lies in our Universities not making their examinations very stiff under cover of raising the standard of education.'

He concludes by saying 'Lord Morley and his councillors may rest assured that Indian parents are not over anxious to send their boys to England in very large numbers. They would keep them under their own eyes, provided he alters the unnatural situation in which they are placed by the grandmotherly solicitude of our Universities to treat them like mere children as also by the demand to pass examinations held in London if our young men aspire to enter the higher branches of the public service. It is indeed a thousand pities that they have to go six thousand miles off in order to qualify themselves for the superior grades of the public service and in doing so have to compete with people who are very much more favourably situated than they.'

HINDUSTANI, 30th September 1908.

Indian students in England.

39. The *Hindustani* (Lucknow), of the 30th September, reproduces the remarks of the *Advocate* (Lucknow), of the 27th September, on the control of Indian students in England.

ZUL QARNAIN, 28th September 1908.

Schools.

40. The *Zul Qarnain* (Budaun), of the 28th September, notes with satisfaction the restricting of the number of students in each class in a school to thirty, but thinks that it would be advisable to fix the number of Musalman students in each class in a Government school as it is probable that Hindu teachers may misuse their authority in respect to them.

AL BASHIR, 29th September 1908.

Schools.

41. *Al Bashir* (Etawah), of the 29th September, reproduces the comments of the *Zul Qarnain* (Budaun), of the 28th September, on the restriction of the number of students in school classes.

(f)—Agriculture and questions affecting the land.

ZUL QARNAIN, 21st September 1908.

Agricultural education.

42. The *Zul Qarnain* (Budaun), of the 21st September, referring to the low state of agricultural education in the country, advises the Government to include agriculture as a compulsory subject in the curriculum of primary and secondary schools.

MASHRIQ, 29th September 1908.

Famine.

43. The *Mashriq* (Gorakhpur), of the 29th September, referring to the probable failure of the crops in several districts in the United Provinces, advises the Government to be on the look-out and to remit the land revenue in the area in which crops have failed and to adopt measures to sell grain at reduced rates to people in affected areas.

(g)—General.

ROHILKHAND GAZETTE, 24th September 1908.

Industries.

44. The *Rohilkhand Gazette* (Bareilly), of the 24th September, in a leading article condemns aimless political agitation and anarchist conspiracies as the sole means of regenerating India, and advises the people to join hands in commercial enterprise, and to foster growing industries and thus pave the way for the future greatness of their country. The editor thinks that political agitation must be shelved for a time and that the resources of the nation should be devoted to the reorganization of industries.

RAHBAR, 28th September 1908.

The Madras Industrial Conference.

45. The *Rahbár* (Moradabad), of the 28th September, referring to Sir A. Lawley's remarks on the *swadeshi* and political agitation at the Madras Industrial Conference, remarks:—

"The Indian press admit what His Excellency says, but if our respected rulers were to tell us which way to follow, when patriotism and loyalty to the Government lead in two opposite directions, patriots would not have had to rot in jail."

RAHBAR, 28th September 1908.

Industrial regeneration of India.

46. The *Rahbár* (Moradabad), of the 28th September, urges the people to invest their money in reviving their industries and thus enrich their country. The editor says that this is the most important duty of a patriot and that every effort should be made to perform it.

47. The *Advocate* (Lucknow), of the 27th September, publishes the Government order addressed to all Commissioners of divisions and district officers of the United Provinces on the subject of the disposal of famine orphans with the following remarks :— ADVOCATE, 27th September 1908.

Famine orphans.

"We are afraid in the list of orphanages mentioned in the above letter, the name of the Allahabad Orphanage has been inadvertently omitted—an omission which we hope will soon be rectified. These orders about the disposal of orphans will be received with general satisfaction throughout the province. That a single orphan will not be handed over to the guardianship of any individual or body professing any faith other than that of the parents of the orphan must be a matter of great satisfaction to all persons of right feeling to whatever creed they may belong. The disposal of orphans in the manner laid down above is a special feature of the successful administration of the recent famine and excels in this respect the administration of past famines. The order will heighten the gratitute which has been excited among the people at large by the liberal and sympathetic administration of the relief operations."

48. The *Hindustani* (Lucknow), of the 30th September, reproduces the remarks of the *Advocate* (Lucknow), of the 27th September, on the treatment of famine orphans. HINDUSTANI, 30th September 1908.

Famine orphans.

49. The *Mashriq* (Gorakhpur), of the 29th September, referring to the ensuing plague season, advises the Government to appoint Lady Doctors to inoculate *pardanashin* women, otherwise inoculation will never be popular in the country. MASHRIQ, 29th September 1908.

Plague.

50. The *Mashriq* (Gorakhpur), of the 29th September, complains that no representative of the Gorakhpur division was present at the Sanitary Conference recently held at Naini Tal. The editor thinks that the sanitary condition of the Gorakhpur division is highly unsatisfactory and that something should be done to improve it. MASHRIQ, 29th September 1908.

Sanitation in Gorakhpur division.

V.—Legislation.

51. The *Indian People* (Allahabad), of the 24th September, refers to some correspondence that recently appeared in papers in Calcutta and elsewhere regarding the defects of the Indian Companies Act of 1882 and points out that the contention of the Bengal Chamber that as there is a proposal in England for consolidating all the English Companies Acts and that until this proposal is adopted or rejected the Government of India would not be likely to favourably consider any proposals for amending the Indian Act, is quite inadvisable. The editor says that it is "neither advisable nor practicable that all the provisions of any English Act that might be passed should be incorporated in the proposed new Act, and since the legislative machinery in every country has to move slowly, there is likely to be some saving of time if in the ensuing cold weather a committee is formed to draw up the provisions of such an Act, and as soon as the draft English Act is prepared, such provisions of the English Act as might be found to suit the peculiar conditions of India, might be incorporated in the Indian Bill. Such a procedure will save time and, we believe, the various Chambers of Commerce will have nothing to say against it. Joint stock companies are cropping up like mushrooms all over the country and if the law does not protect the investors the industrial development of the country will suffer." INDIAN PEOPLE, 24th September 1908.

The Indian Companies Act.

VI.—Railway.

Nil.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

52. The *Mashriq* (Gorakhpur), of the 29th September, makes the following proposals for the suppression of mendicancy :— MASHRIQ, 29th September 1908.

Mendicancy.

"(1) That wealthy persons should start factories for the employment of indigent persons.

(2) That indiscriminate charity should be discouraged.
(3) That there should be at least one workhouse in every district to which beggars should be sent by force and made to work.
(4) That begging should be made an offence punishable under law and the police should be instructed to send beggars to workhouses wherever they find them."

IX.—Miscellaneous.

Nil.

Naini Tal:
The 2nd October 1908.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Nil.

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Nil.

I.—Politics.

(a)—Foreign.

SHAHNA-I-HIND, 1st October 1908.

England and Turkey.

1. The *Shahna-i-Hind* (Meerut), of the 1st October, referring to the adverse criticism of some English newspapers on the Turkish constitution, remarks that this is unfair in view of the friendly relations between England and Turkey.

The editor says that Turkey is now progressing rapidly and any power that lends her a helping hand will find it paying in the end.

(b)—Home.

HINDUSTAN REVIEW, October 1908.

"The Anglo-Russian Convention and Indian Relations with the Buddhist World."

2. The *Hindustan Review* (Allahabad), for October, publishes an article by Mr. H. Crossfield headed "The Anglo-Russian Convention and Indian Relations with the Buddhist World." The writer thus sums up his views :—

"We find that the attitude of isolation on the part of the countries in question has at length been modified, and communion freely opened up with kindred British subjects, at a time when new and vivifying influences are at work in the British—Buddhist world. And this, too, coincides with a momentous stirring of the currents of oriental life, in general, by the stimulus of the rise of Japan into a world—power and the late struggles in the Far East. In the course of recent parliamentary debates over the Anglo-Russian Convention, it was urged by critics that an undue concession had been made to Russia by recognizing equality of status therewith in Tibet, where previously Lord Lansdowne, at the time of the Tibetan mission, had asserted the claim of this country to superiority of influence therein from her contiguous position. The Government defended their conduct on the ground that their predecessors had virtually receded from that attitude, and that the less we had to do with this country the better, so long as Russia acted in a similar spirit. This position is sound enough so far as direct interference with Tibetan affairs is concerned, and the extension of any political responsibility beyond our natural Eastern frontiers. Yet it is to the highest interest of Britain that civilization and enlightenment shall spread throughout the inner regions of Asia when incalculable forces are emerging within her seclusive life; just as the spread of education, the minimizing of ignorance among the superstitious masses of the Indian peoples themselves, must assist the task of promoting progress in her own sphere. It is such a civilizing process that must follow, under all these circumstances, the renewal of free intercourse between the more enlightened and the less enlightened centres of that great factor in oriental culture embraced under the term of Buddhism. This process, too, will be opportunely furthered by that improvement in the system of communication between Burma, India, and the north-eastern Frontier, which is expected to follow from the reorganization of Eastern India involved in the so-called 'partition' of Bengal. The hostile policy adopted towards foreign intercourse and trade on the part of the Tibetan Lamas, accentuated during last century, was largely instigated by their selfish desire to maintain their peculiar ascendancy over their ignorant subjects by preventing any disturbing alien influences from reaching the country. The Tibetans themselves are a genial race on the whole and keen traders; and there is every likelihood of the removal of such oppressive restrictions being taken full advantage of in this respect, to their general benefit. So, in various ways, there may be set up, from all the associations and factors we have indicated, a flow of culture-forces that, extending through the Chinese Empire to Japan, may even potently affect the more intimate side of the Anglo-Japanese alliance.

But in what way can such developments be influenced by direct Governmental action, seeing its neutral position in all similar concerns, and its voluntary guarantee not to accredit in the case of Tibet, a British representative at the capital? Now this question raises a further related one, which has reference to the resources open to the Indian administration of *indirectly* furthering its higher interests by the more intelligent employment of Indian talent in its foreign consular and diplomatic services and relations with neighbouring lands. For just as the ultimate internal problem of India is to effect a closer association of Government and the people by means of such forms of representative institutions as

consist with Indian conditions; so in its external relations with the Oriental world it is desirable that they shall be largely conducted through agents at once loyal and trustworthy and *persona grata* with the peoples and the governments concerned. And as this policy of association goes steadily forward, the ranks of Indian society qualified for such missions will be correspondingly enlarged. The present situation on the north-eastern frontier affords a signal opportunity for boldly experimenting in this direction. It is obvious how much more effectually all those higher interests we have emphasised can be *inter alia* promoted by, say, cultivated British Buddhist subjects, acting as trade agents and the like in Tibet and Western China recognized under the present conventions—than by Europeans.

British international policy has the reputation of being content in its official conduct with taking short views and meeting contingencies as they arise. Be this opinion correct or not, it is certainly vital to our Eastern dominion that it be directed with regard to the most far-sighted views attainable; and that all the social forces of British enlightenment shall co-operate to this great end, and the extension of the finer factors of modern civilization among those eastern provinces naturally susceptible to the play of their operation. No combination of circumstances, in this respect, provides a more favourable field than those we have passed under review."

3. The *Oudh Akhbár* (Lucknow), of the 2nd October, referring to the political demands of the Congress party, remarks that the reforms that are asked for, even if granted *in toto*—of which there is not the slightest hope—will not cure the many evils from which India is suffering. The editor thinks that it would be more advisable for those who call themselves patriots to introduce industrial and technical education to start *swadeshi* concerns, and, above all, to revive the old *panchayat* system, than to "cry for the moon" in the words of Lord Morley.

OUDH AKHBAR, 2nd October 1908.

Indian Reforms.

4. The *Oudh Akhbár* (Lucknow), of the 5th October, in an article on the future of India, expresses a doubt as to the possibility of there bring a united India, as the disintegrating forces that are at work neutralize all the efforts made to bring about union between the different races in the country. The editor holds the Government with its policy of "divide and rule" responsible for this. He blames the Musalmans, too, for their aloofness from political agitation, and advises them to follow the lead of the Turks who have fraternized with Christians and Jews and thus restored peace in their country.

OUDH AKHBAR, 5th October 1908.

The future of India.

5. The *Swadesh Bandhava* (Agra), for September, says that for the progress, prosperty and welfare of India it is absolutely necessary that harmony should characterise the relations between the rulers and the ruled. It is incumbent upon the people to respect the authority of the Government and obey its laws. They should bring their grievances to the notice of the Government and carry on agitation for the grant of their legitimate rights, but on no account should they go beyond the limits of the law. The Government should have full confidence in the people and should treat them considerately, even when they go astray, as leniency always leads to beneficial results, while repression begets bitterness and distrust. Further, it being a very critical time, Government should accept the stories of informers with the greatest caution.

In conclusion, the editor remarks that the people should guard themselves against the treacherous persuasions of professional agitators, and that Government should rule the country, keeping in view the interests and welfare of the people.

SWADESH BANDHAVA, September 1908.

Government and the people.

6. The editor of the *Áwáza-i-Khalq* (Benares), writing in the issue of the 24th September, remarks that the sole cause of the discontent in the country is the policy of "divide and rule" adopted by the British Government and not the partition of Bengal, higher education or the victory of Japan over Russia. In the end he points out that if the Government is anxious for its own welfare it should act on the Christian maxim "Do unto others as you would they should do unto you."

AWAZA-I-KHALQ, 24th September 1908.

The discontent in India.

7. Mr. Kesri Narain Chand, B.A., LL.B., in an article headed "Order or Anarchy" in the *Hindustan Review* (Allahabad), for October, severely condemns the anarchist propaganda

HINDUSTAN REVIEW, October 1908.

"Order or Anarchy."

of Bengal which, he thinks, has greatly retarded the political, commercial and industrial progress of the country. He holds that the times were peculiarly auspicious for the rapid progress of India, as a liberal Government was at the helm at home and a liberal-minded Secretary of State was entrusted with the administration of India. The Government was opening schools for technical education, and was offering scholarships in foreign countries for higher education in arts and industries.

Reforms were promised which would probably accelerate the progress of the country, but the anarchists, through sheer folly, have upset all this.

"What is the duty of every good citizen," he asks, "at the present juncture—to let the country and its people suffer or to try his level best to stamp out this latest form of political malady in Indian public life? Every good citizen must wish that the State in which he lives, should be peaceful, and happy, and not the constant victim of disorder and anarchy. It is in the interest of the people that peace should be secured, for then alone any steady progress or real advancement is possible. It is really strange that anarchism should spring up in Indian soil where the climate was always fatal to its growth. It comes unnaturally to the Indian soil, and must be struck at its root, in the interest of the country—for, the country where anarchism and nihilism prevail, is a cursed country and can never be happy. What country and what people can be happy, where the life and property of the people become insecure? The very spirit of anarchism must be nipped in the bud.

I appeal to all well-wishers of the country in the name of the country and its people, whose welfare they allege to hold so dear to their heart—in the name of national progress and advancement that cannot co-exist with disturbance and disorder—in the name of Indian civilization which hates anarchism and violence and of which people are justly so proud—in the name of humanity itself that abhors innocent bloodshed and brutal conduct, to extirpate the spirit of anarchism from our midst, to sink our political differences for the time being, to meet this common enemy—the enemy alike of the Moderates and of the Radicals—to overthrow it by a united effort, so that the path of Indian progress may be smooth, and the goal of advancement, easy of approach."

HINDUSTAN REVIEW, October 1908.

"The Oriental Agitation for Self-Government."

8. Mr. Sydney Brooks, in an article on the "Oriental Agitation for Self-Government" in the *Hindustan Review* (Allahabad), for October, remarks that the simultaneous agitation in all Asiatic countries for self-government cannot be lightly treated. The impetus, he says, comes from the west and the same results will surely follow.

In conclusion, he says:—

"What is the meaning of so strange a phenomenon? Is it, as some maintain, all moonshine and insincerity, the blind response of ignorance to speciousness, the mere aimless and fortuitous aspiration of people who do not know what it is they really want? I confess I find it difficult to accept that view. It is always a mistake, when people declare they want a certain thing, to assure them that they are mistaken and that what they really want is something quite different. When you find Orientals of widely different races and under wholly dissimilar conditions agitating for self-government, it seems to me almost a waste of time to argue with them that an enlightened despotism is their instinctive ideal, and that what they really wish for is not self-government but good government.

The plain fact is that wherever East and West are in contact, wherever the Oriental is suffering from the aggression of Occidental civilization, wherever he is bethinking himself of how to get rid of this uncomfortable and disquieting supremacy, he is turning with one accord to the device of representative government—probably with some vague idea that representative government is the contrivance which hitherto has buttressed the supremacy of the West, the root-cause, in short, of Occidental victories in peace and war. We have always held it up before him as the ideal of progress. He is now taking us at our word and trying to realize that ideal, hoping thereby to strengthen himself against the pressure of the West."

OUDH AKHBAR, 2nd October 1908.

Scares.

9. The *Oudh Akhbár* (Lucknow), of the 2nd October, condemns the evil practice of creating scares such as the recent bomb scare in Calcutta and the rumour that the city would be destroyed during the *pujah* holidays, as they lead to unnecessary unpleasantness.

10. The *Oudh Akhbár* (Lucknow), of the 3rd October, commenting on the anti-vaccination circular issued by Mr. Charles Gibbon, M.P., in which it is stated that the unrest in India is mostly due to the compulsory introduction of vaccination, contradicts this statement and remarks that the unrest is solely due to poverty. The editor thinks that delicate questions should not be flippantly discussed at such a critical moment.

Vaccination and the unrest in India.

OUDH AKHBAR, 3rd October 1908.

11. The *Oudh Akhbár* (Lucknow), of the 7th October, notes with satisfaction the expressions of sympathy with the aspirations of educated Indians made by eminent politicians in England and by a section of the English press, and remarks that it is a mistake to believe that India is verging on rebellion. The editor says that the disturbances in various parts of the country are simply due to the awakening of the people to a fuller knowledge of their rights.

The present situation in India.

OUDH AKHBAR, 7th October 1908.

12. The *Rohilkhand Gazette* (Bareilly), of the 1st October, referring to the recent issues of the *Yugantar*, remarks that these mischievous pranks of unprincipled agitators have become a positive menace to sober journalists in the country. The editor fears that if the persons responsible for the recent issues of the paper are not punished for their misdeeds; the very existence of the Indian press will be in jeopardy.

The *Yugantar*.

ROHILKHAND GAZETTE, 1st October 1908.

13. The *Advocate* (Lucknow), of the 1st October, referring to the large number of suicides among the indentured Indians in Natal, advises the Government to establish a Board of Immigration to give correct information about the conditions of labour in foreign countries and to look after labourers in the colonies.

Indentured Indians in Natal.

ADVOCATE, 1st October 1908.

In conclusion, the editor says:—

"Here is indeed a plain duty incumbent upon the Government of India at a time when Natal has chosen to make things so hot there for the free Indian. A sharp reminder at this juncture may act like a tonic."

14. The *Áwáza-i-Khalq* (Benares), of the 24th September, referring to Lala Lajpat Rai's recent letter to the *Panjabee* (Lahore), on the subject of his departure to England, remarks that it clearly shows that he was innocent and was cruelly maligned by his unscrupulous detractors.

Lala Lajpat Rai.

AWAZA-I-KHALQ, 24th September 1908.

15. The *Musáfir* (Agra), of the 30th September, referring to the commutation of Mr. Tilak's sentence, requests Sir J. Hewett to accord the same treatment to Shanti Narayan, late editor of the *Swarájya* (Allahabad), who is now undergoing a term of rigorous imprisonment.

Shanti Narayan.

MUSAFIR, 30th September 1908.

16. The *Swarájya* (Allahabad), of the 3rd October, referring to the satisfaction expressed at the commutation of Mr. Tilak's sentence, remarks that there is no reason for such satisfaction, as Mr. Tilak being an invalid could not be made to work, so that a sentence of rigorous imprisonment was useless in his case. Recognizing this, the Home Government thought that the commutation of his sentence into one of simple imprisonment would make little difference and would be a sop to the public. Hence the apparent leniency on the part of the Bombay Government. The editor further points out that in sending Mr. Tilak to the Mandalay Jail, Government hoped to be soon rid of him as in his present condition he could not long endure the trying climate of Burma.

Mr. Tilak's sentence.

SWARAJYA, 3rd October 1908.

17. The *Advocate* (Lucknow), of the 4th October, has the following on the commutation of Mr. Tilak's sentence:—

Mr. Tilak's sentence.

ADVOCATE, 4th October 1908.

"A sort of agitation has been sought to be raised by a certain section of the press against the commutation by Sir George Clarke of the sentence passed on Mr. Tilak by the Bombay High Court. We are glad the 'call to arms' has fallen flat as there is very little inclination in the parties addressed to fall in with the cry of the scare-mongers. The *Times of India* and the *Bombay Gazette* raised their eyes with pious horror at what they deemed to be nothing less than sacrilege in that the Bombay Governor strayed into the domain sacred to, and interfered with, the judgement of the highest court in the land; and the *Pioneer* here not only joined,

but cleverly sought to minimize the good impression that has been created by Sir George Clarke by suggesting that the concession was due to pressure from Lord Morley.

It is indeed very gratifying to learn on the highest authority that both the remission of the fine and the commutation of the sentence are the result of Sir George Clarke's own deliberate judgement and were neither the one or the other in any way due to any influence from above. When in the notorious Bloomfield murder case the accused, who were all Indians, were acquitted by the Calcutta High Court in deference to the demands of law and justice, a hue and cry was raised by Anglo-Indians not against the administration of justice by the High Court but against the High Court failing to take note of the consequence of such acquittal in endangering the lives of Europeans in the mofussil. When in connection with a number of cases about rioting and looting in East Bengal, the decisions of the courts of justice and of the High Court did not corroborate the official version, the highest tribunal was accused of a dereliction of duty in that it did not take into consideration the political aspect of the cases. Many Anglo-Indian papers did not forget to suggest that what the High Court failed to take note of, the Government in its executive capacity should not be slow to realize and act up to.

If the executive Government is called upon to exercise its discretion in cases where Anglo-Indian sentiment has not been respected by the Judges, why should not the same authority be allowed to exercise its prerogative, on occasions that call for such merciful interference in response to Indian feeling? As to Mr. Tilak's sentence, it should not be forgotten that the remission of the fine was suggested by the High Court itself when the rule for the grant of leave to file an appeal to the Privy Council came up for consideration.

In doing this the Governor of Bombay showed that the judiciary and the executive were at one as to one aspect of the sentence passed on Mr. Tilak. As to the other His Excellency naturally thought he could exercise his prerogative which does not in any way mean interference with the administration of justice,—'juggling with justice' as one critic characterized, 'reversing the judgement of the Court' as another took it to be. If alleviation of the tension of feeling between the rulers and the ruled and improvement in the political situation demand—as both do demand—a more conciliatory policy on the part of the Government, that any decision of any court should stand in the way of doing so is a proposition that cannot be admitted. If on special festive occasions prisoners are liberated without anybody finding fault with the authorities, why should there be such a *furore* when for the sake of peace in the land and good feeling between the State and the people a course of clemency is dictated?

Well, if deportation without a trial could be supported by the Anglo-Indian press when it suited their whims and fancies, why not a mere change in a sentence? Is not the demand for reasons due to the ugly fact that the action has gone counter to the fond wishes of the fire-eaters among the Anglo-Indian press? This is how the path of the sympathetic ruler is strewn not with roses but deliberately with thorns by parties and persons from whom better things are expected. The situation demanded a conciliatory policy. The far-sighted Governor of Bombay realized the need and applied the proper remedy. Now he must be run down because he did not agree to the fire and sword policy of some short-sighted people whose predecessors gave similar treatment to Lord Canning at a more critical time. Surely Sir George Clarke has not only talked firmness, but exercised it with candid justice, though not in consonance with Anglo-Indian views."

SWARAJYA, 3rd October 1908.

The future of the National Congress.

18. A correspondent who signs himself "Organization", contributes an article on the future of the National Congress to the *Swarájya* (Allahabad), of the 3rd October. He notes with regret that the most active members of the Congress are now either in exile or in prison. If the next session of the Congress is held at Madras it will be a mere show, as it will be attended merely by a handful of easy-chair politicians who will quietly depart to their homes after having delivered their speeches on educational, industrial and other reforms. The Congress has been in existence for more than twenty years, but during this long period it has done no substantial work. This, says the writer, is due to want of organization, moral courage and funds. It would be better, he thinks, if these dabblers in politics were to leave the Congress to earnest workers and attend to their own business or pleasures.

The Congress has been hitherto pressing the Government to introduce reforms, but now it should take upon itself the task of reform. The police can be reformed by establishing vigilance committees at various centres to watch their proceedings and to prevent them from accepting bribes or oppressing the poor. The separation of the judicial and executive functions can be effected by reviving the system of *panchayats*. In the same way if the people were to take up the dissemination of primary and technical education, they would not have to ask Government for help. It is time, he concludes, that Congress should cease talking and begin work in right earnest.

Odes.

19. The following political odes appear in the *Swárajya* (Allahabad), of the 3rd October :— SWARAJYA, 3rd October 1908.

By *Gobind* of Meerut :

"Gobind (god), come to my help, for I am dying ;
Release us from the clutches of the heartless.
My sores have begun to greatly trouble me these days,
Let some one gratify my desire (have them cured).
You have never gratified my desires,
How long can one hold his heart with his hands ?
Thou mayest torment us, O ! tyrant, as much as thou likest,
Thou art a cheat thyself, and mayest have us cheated by others also,
I am tired of life, O ! kind mother,
Let me rest in thy loving bosom.
Here they get a few mouthfuls in two or three days,
How can one quench his thirst with tears ?
Thy children cannot afford a drop of water (while) the foreigners are drinking goblets of wine.
They do not leave us a thread for our shrouds,
They take away all our cotton by deceit,
We cannot afford a thread for our shrouds,
The foreigners cover themselves with shawls.
What a (sad) time is it for them, O ! cycle of time,
Thy delicately brought-up (children) are going to jail.
Thou shalt get thy deserts one day,
Thou can'st still run thy course of tyranny and oppression for a time.
You should be always on the alert and cautious, Sahib (for)
The blacks won't forgive when they strike.
Is it not oppression, say conscientiously ?
You are imposing new taxes every day.
History narrates the tyrannous deeds of many (tyrants),
But deeds such as these, O ! tyrant, have never been seen or heard of.
Don't think it ridiculous that
The sighs of the oppressed reach the Throne of God,
Thou art murdering justice, day and night,
(So) the wounds of Bharat have developed into running sores.
What kindness can our country expect from thee,
Thou hast, my darling, ruined many houses.
Thou art the incarnation of the Kali-yuga, the giver of nectar,
Thy patient is confined to bed [counting the remaining days of his life (?)].
Hold dear the coarse-woven stuffs of India,
Send away the finely-woven stuffs of foreign countries.
Gobind (the writer) it is the prayer of all the people of this country,
May we never come into contact with the tyrant."

By Nanakchand, *Auj* :

"The lamentations and wailings of the oppressed are troubling us,
O ! tyrant, we hand thee over to God (for punishment),
Thou did'st but assist the *swadeshi* movement,
Thou would'st see thine enemies becoming bankrupt.
We had never even heard of what we (now) experience,
Cursed be thou, O ! tyrant, may thy God help thee.
When the blisters on our burning hearts burst
The water from them will overwhelm the march of events.
Indians, awake and open your eyes,

(For) you are being subjected to new acts of tyranny and oppression every day.
They are ignorant (fools) who are enamoured of foreign things,
They are wise who support home manufactures.
Let him that desires undying fame come and bathe in the nectar of *swadeshi.*
The night is passing, morning is at hand and this is the last course (of wine), so let him sing gleefully, what his feelings prompt.
If India would but renounce foreign merchandise
And hold *swadeshi* articles dear,
If it would but be constant to the *swadeshi* vow
Then England would have to sigh for bread.
Hold your heart tightly (have presence of mind) and let not your blow miss its aim,
Strike the tyrant a blow from which he may not recover.
O! heart, we shall regain our honour only when
The onlookers cry out 'well done,'
O! *Auj*, say to the tyrant while holding your heart,
'Thou mayest trouble us as much as thou likest.'"

By Babu Ram, *Hari*, editor of the *Swarájya:*

"Tyrant, thou mayest trouble us as much as thou likest,
But thou shalt not suppress my enthusiasm.
Not one life, but a thousand lives shall I sacrifice for India,
And thou mayest gladly cut my throat with the sword.
I am an Indian, even after death, I shall be bound to India,
What have I to do with England, villain!
What is imprisonment that I should fear it?
Even if thou imprisonest me in a dark well, tyrant,
God is my protector, and it is my hope
That even after a hundred years He will take me out safe and sound.
Is the grinding (of corn in jail) such a great misfortune that I should fear it?
Thou mayest have me flayed alive, if thou darest.
I swear by India that I will endure it in silence
For I trust in God to help me in my resolve.
Ah! how many innocent persons are rotting in jails.
They are not guilty, they are suffering for no fault of theirs.
By working oppression, thou shalt reap the reward of Aurangzeb and Zohhak (a Persian tyrant).
Those who are free are worse than prisoners.
It is not possible for any one to express his feelings.
Our mouths, our pens, our tongues and our lips are all gagged,
Every limb has been rendered inactive, how is it to be made free?
Notwithstanding this, they claim to be just.
How reasonable! Take care of your face (yourself) you fool,
How can we be silent, with all this tyranny and oppression?
How long can we hold our hearts with our hands?
Now we cannot control our passion any longer.
Lamentations and signs are rising (to my lips).
We are oppressed, we have lost the power of endurance.
O! God, take away these tyrants now, as soon as possible.
Endow mother India with a little strength,
O! God, I die for Thee, save this dying (person),
Make every Indian drink the cup of love for India
So that he may bear every misfortune lightly.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

20. The *Musáfir* (Agra), of the 30th September, referring to the arrest of one Pandit Daulat Ram for reading a portion of the *Sattyarth Prakash* at a meeting of the Jhansi *Arya Samaj*, advises the Government to take the case in its own hands, otherwise there will be a gross miscarriage of justice.

MUSAFIR, 30th September 1908.

The *Arya Samaj*.

21. The *Musáfir* (Agra), of the 30th September, referring to the acquittal by the High Court of two persons sentenced to death by the Sessions Judges of Jhansi and Garhwal on entirely frivolous charges, remarks that carelessness of this nature on the part of judicial officials is doing more to undermine British prestige in the country than anything else. The editor thinks that an inquiry into the deterioration of British justice in India is more necessary than the introduction of the proposed reforms.

MUSAFIR, 30th September 1908.

British justice.

22. The editor of the *Rohilkhand Gazette* (Bareilly), writing in the issue of the 1st October, suggests the advisability of the revival of the ancient system of *panchayats* which would put a stop to the ruinous litigation which has become so common in the rural areas of India. The sums thus saved could be utilized for agricultural improvements and a happier day would then be in store for the poor ryot.

ROHILKHAND GAZETTE, 1st October 1908.

Panchayats.

23. The *Rohilkhand Gazette* (Bareilly), of the 1st October, referring to the prosecution of several Poona journalists for making unfair and defamatory remarks regarding Mr. Justice Davar, remarks that the Government should be cautious in instituting such prosecutions, as they cause much bitterness which could be easily avoided.

ROHILKHAND GAZETTE, 1st October 1908.

Sequal to the Tilak case.

24. The *Cawnpore Gazette*, of the 1st October, referring to the severe sentence of imprisonment imposed on D. C. Sanyal, the accused in the Darjeeling mail assault case, and to the fine of Rs. 100 imposed on a European in Calcutta for a similar offence, remarks that this gross travesty of justice was due to the fact that one of the accused was an Indian and the other an Englishman.

CAWNPORE GAZETTE, 1st October 1908.

Europeans and Indians.

25. The *Nasim-i-Agra*, of the 7th October, complains of the order issued to all Civil and Revenue Courts to the effect that a court-fee stamp should be used only on the day of issue otherwise it will become useless. The editor says that this order will cause great hardship to litigants, and that it would be better if court-fee stamps of smaller value were sold like postage stamps without any restrictions.

NASIM-I-AGRA, 7th October 1908.

Court-fee stamps.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

26. The *Advocate* (Lucknow), of the 1st October, has the following :—

ADVOCATE, 1st October 1908.

Religious education.

"There seems to be almost a wonderful unanimity among the critics of the present-day system of education in one respect; they regret the absence of any provision for imparting religious education in our schools and colleges. From all quarters the demand has grown loud that some sort of religious education should be given to our boys. There is no question that this cry is against the tendency towards secularizing education in all progressive countries. This tendency does not, as some people imagine, mean aiming at making for a godless education, but seeks to remove the great hindrance to educational advance due to almost irreconcilable differences among the followers of different faiths. We know for certain some sort of religious education is imparted in some educational institutions, the products of which may have a firm faith in their respective religions, but are not less, if not

more, bitter in their feeling towards the followers of other faiths. This risk is a stupendous difficulty in the way to giving religious education and any instruction on the universal principles would be more philosophical than practical, less inspiring and more discursive. Evidently the problem is beset with too many impediments."

HINDI HINDOSTHAN, 1st October 1908.

Primary education.

27. The *Hindi Hindosthan* (Kalakankar), of the 1st October, suggests the desirability of primary education being imparted to the Indian masses on a more liberal scale than heretofore, as this will make the work of administration easier and will make the people comparatively happy and prosperous.

ADVOCATE, 4th October 1908.

The educational needs of Kumaun.

28. The *Advocate* (Lucknow), of the 4th October, complains that there is only one Government school in Kumaun, although according to the instructions issued by the Government of India on the subject, there should be one Government model school in each district. The editor points out that there is not a single school in Naini Tal in which Government teachers are employed. There is a private school which is threatened with disaffiliation, while the Mission School cannot be popular as it is sectarian. He further suggests the advisability of establishing an Arts and Science College at Almora.

The same issue contains two letters on the same subject. One correspondent suggests the establishment of a Government school at Naini Tal and the other proposes that the Government School at Almora should be raised to the status of a second grade college.

MASHRIQ, 6th October 1908.

Arabic and Sanskrit scholarships.

29. The *Mashriq* (Gorakhpur), of the 6th October, referring to the discontent caused among the Musalmans by the Government awarding three scholarships for the study of Sanskrit and only one for the study of Arabic, remarks that this is due to the fact that the India Government does not ascertain public opinion on questions of the day before referring them to the Secretary of State. The editor thinks that if more scholarships were granted for the study of Arabic or Persian, the Musalmans would become lax in their study of Western science and literature, and hence the Government's proposal is to be commended.

(f)—Agriculture and questions affecting the land.

CAWNPORE GAZETTE, 1st October 1908.

Agricultural College, Cawnpore.

30. The *Cawnpore Gazette*, of the 1st October, suggests the advisability of conferring degrees on the graduates of the Agricultural College, Cawnpore, just as is done at the College in Poona, so that the better class of zamindars may be encouraged to send their sons to it.

(g)—General.

RAJPUT, 30th September 1908.

Alienation of land.

31. The *Rajput* (Agra), of the 30th September, complains that owing to the facilities for the alienation of land under the existing law, a good deal of landed property has passed from the hands of ancient families of Rajputs into those of people of other castes who, maddened by their sense of possession even dare to aspire for *Swaraj*. The editor urges the amendment of the law that has given rise to this evil and further suggests the enforcement of the system of the right of primogeniture in India so that big estates upon which Government can count fully for support may not be dismembered.

HINDUSTAN REVIEW, October 1908.

Indian Musalmans and *Swadeshism*.

32. Mr. Mushir H. Kidwai, Barrister-at-Law, in an article in the *Hindustan Review* (Allahabad), for October, ascribes the poverty of the Musalmans throughout the world to their lack of industrial enterprise. For the Indian Musalmans, he says, the only possible solution of the problem is to join the ranks of the *swadeshists*. Moneylending is forbidden by Islam, so the Musalmans should engage in manufactures. But, he says, "Musalmans cannot possibly join in militant *swadeshism*. They have an international importance and a greater responsibility. They are bound by duty and by religion to be loyal to the ruling authority. They have to win the sympathies and affections of the British people not only for themselves in India but also for the sake of their co-religionists abroad. So if their Hindu countrymen

want them to join hands with them in *swadeshism*, that *swadeshism* must be run on peaceful and economic and not on political and militant lines."

Swadeshi is the only weapon with which, Mr. Kidwai thinks, not only India but the whole of Asia must seek to break the prowess of Europe. Europe dominates Asia through its materialism, commercial activities, industrial development, scientific inventions and organizing power.

Swadeshism would bring all these things to Asia also.

Commenting on this article, the *Advocate* (Lucknow), of the 1st October, remarks :— ADVOCATE, 1st October 1908.

"We hope and trust Mr. Kidwai's words will carry conviction to our Muhammadan friends who have a lurking suspicion in their hearts as to the advisability of helping forward this one movement meant to further the material advancement of the country."

33. The *Rohilkhand Gazette* (Bareilly), of the 1st October, notes with satisfaction that the Taluqdars of Oudh are again considering the idea of starting a bank, which is to be named after Sir J. LaTouche, for the purpose of assisting financially those of their number who are in the clutches of money lenders. The editor hopes that this scheme will render this useful class once more prosperous. ROHILKHAND GAZETTE, 1st October 1908.

The "LaTouche Bank."

34. The *Advocate* (Lucknow), of the 1st October, has the following under the heading "The Unemployed" :— ADVOCATE, 1st October 1908.

"The Unemployed."

"Famine or no famine, the man in search of work is always with us in India; he is an inevitable evil to be put up with. The Government does not bother itself with this undesirable person, but society extends to him unorganized individual charity, the good offices of which are generally monopolized by the able-bodied professional beggar. This charity has taken the place of the poor law of England in this country, but it has not helped the self-respecting seeker of work to any extent. And, as we have said in our last, faith in *kismat* has been of immense use to keep the workless labourer quiet in the midst of keen hunger-thrusts. Not so is the case in the United Kingdom. Every year, particularly during the cold weather, the Government, as also a good many philanthropic bodies and individuals, take care to provide either employment or food for the unemployed. This year the situation promises to be worse than before. Surely the case of the unemployed is one of praying for bread and getting, if not the proverbial stone in return, something very like it—a baton thrust with emphasis."

35. The *Swarájya* (Allahabad), of the 3rd October, has the following :— SWARAJYA, 3rd October 1908.

"The Unemployed."

"Come and we will tell you what these Whites, who are so proud of their civilization, do when unemployed. They are not like you; they do not go to bed, having fed on the bark of trees; when they cannot afford bread, they have to be content with grass and dried leaves, but they do not compel the Government to give them bread. They think—and they are right in doing so—that it is the duty of the Government to feed its subjects. If they are dying of starvation, and the officials are callous (to their sufferings) or make lame excuses, then they consider it right to overthrow such a Government (*lit.* uproot it from its very root). When starving, they (European labourers) threaten the municipality, break into firms, &c."

36. The *Swarájya* (Allahabad), of the 3rd October, referring to the look-out in the cotton trade in Lancashire, remarks that it is the effect of the *swadeshi* and boycott movements. The editor hopes that if these movements become more popular, England will feel their effect still more keenly. SWARAJYA, 3rd October 1908.

The Lancashire look-out.

37. The *Oudh Akhbár* (Lucknow), of the 3rd October, referring to the look-out in the cotton trade in Lancashire, remarks that this is the indirect result of the *swadeshi* movement. The editor expresses the hope that if the movement becomes as popular in other provinces as it is in Bengal the import of cloth will be reduced to a minimum. OUDH AKHBAR, 3rd October 1908.

The Lancashire look-out.

ADVOCATE, 4th October 1908.

Sanitation.

38. The *Advocate* (Lucknow), of the 4th October, referring to the recommendation of the Sanitary Commission of Bombay that the sewage from Love Grove should be removed to a spot where it could be treated before passing into the sea, remarks :—

"We invite the patient attention of the Government of these provinces to this recommendation. How can people in Lucknow, Allahabad, and Cawnpore be protected from malaria and other fever when the sewage falls into the river above the ghats where they bathe and their clothes are washed? Proper disposal of sewage water and protection of the river from poisoning by the refuse water of large towns are the first problems which need solution at the hands of our municipal boards."

MASHRIQ, 6th October 1908.

Mendicancy.

39. The *Mashriq* (Gorakhpur), of the 6th October, referring to the agitation in the Indian press for the suppression of mendicancy, remarks that it is high time that an association was formed to check begging and some useful work done in this direction.

V.—Legislation.

Nil.

VI.—Railway.

VYAPARI AND KARIGAR, 1st October 1908.

Railway goods.

40. The *Vyápari and Kárigar* (Benares), of the 1st October, complains that traders are put to heavy losses through thefts owing to railways refusing to recognize their responsibility for goods deposited in their warehouses until a railway receipt has been given to the consigner. The editor suggests that railway companies should be held responsible for all goods as soon as unloaded in their warehouses, no matter whether the usual receipt has been granted or not.

ADVOCATE, 1st October 1908.

Protection of female passengers.

41. The *Advocate* (Lucknow) of the 1st October, has the following :—

"Since the cold-blooded murder of Miss Taylor under very painful circumstances, many suggestions have been made as to how to protect female passengers from robbery and murder. The minds of the writers in the Anglo-Indian press had solely been occupied with the pitiable condition of an unprotected European girl, they have not thought of her Indian sister who not unoften when alone falls a prey to the lust of some railway employés. It has been suggested that foot-boards should entirely be done away with, which will mean that in a running train it will be impossible for passengers in a neighbouring car or for the guard himself to offer any help to a victim. We know, as a matter of fact, that during the last month two Indian ladies were saved from the hands of *badmashes* by passengers travelling in the next carriage; a year or two ago the honour of two Indian ladies was saved from intended outrage by two Eurasian employés of the Bengal and North-Western Railway, by an Indian employé, as by easily standing on the foot-board he could prevent mischief-making in the female compartment. Then it has been suggested that ladies should be allowed to travel with dogs in the carriage. Well, five lady passengers sitting with five dogs in the train barking at every new passenger trying to enter the carriage will be an edifying spectable indeed. It has been suggested that ladies should be allowed to fasten the doors of the carriage from inside and they should not be openable without the ladies' help. Surely pitiable will also be the condition of the lady travelling alone who will have to get up at every station to open doors to admit new passengers. We do not think these suggestions are likely to offer any protection; none of these can be of any help to an Indian lady travelling alone. In our opinion the remedy lies in the employment of an extra staff of Guards and in an increase of the force of the Railway Police. A composite first and second class carriage can be placed on one side and a composite third and inter class on the other, and between the two should be a van for an extra Guard and a constable whose duty it must be to get out at every station and see that things are alright at the ladies' compartments. If the railways be unwilling to employ extra Guards, then we would suggest to the Government to increase the number of Sub-Inspectors so that an English-knowing Sub-Inspector with a constable may travel with every train. This extra staff will be able to protect women and also be able to prevent crime. The presence of two men ready to render every help,

whom even the screams in a running train can reach, will offer greater protection than all the contrivance that could be devised in the carriages."

Safety of railway passengers.

42. The *Awáza-i-Khalq* (Benares), in its combined issue of the 1st and 8th October, referring to the various proposals made for the safety of female railway passengers, such as allowing the ladies to take dogs with them in carriages or to bolt the doors from the inside, remarks that none of them are practical and if adopted will only lead to confusion. The editor thinks that it would be more practical if there were some way of communicating with the Guard, and that the Assistant Guard should be in a compartment near the ladies.

AWAZA-I-KHALQ, 1st and 8th October 1908.

Shias and Sunnis.

43. The *Rohilkhand Gazette* (Bareilly), of the 1st October, referring to the request made by the Shias of Lucknow to His Honour the Lieutenant Governor to appoint a commission to inquire into the Shia-Sunni disputes in Lucknow, remarks that the chronic evils of a society can be removed by its own efforts, and the intervention of the Government will prove futile.

ROHILKHAND GAZETTE, 1st October 1908.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

Nil.

IX.—Miscellaneous.

Nil.

Naini Tal:
The 9th October 1908.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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Nil.

I.—Politics.

(a)—Foreign.

INDIAN PEOPLE, 15th October 1908.

The Crisis in Europe.

1. The *Indian People* (Allahabad), of the 15th October, has the following:—

"All over the world a new beacon has been lighted and a new signal has been put up, and the watchwords on that signal are Liberty and Independence. Even the good old panacea of oriental despotism has failed. All despotism in Asia is coming to an end and only a western despotism is to be found in an eastern country. All the virtue has gone out of phrases that have been the shibboleth of history and of European nations for centuries. Let a new definition be found for the method by which an oriental country is to be governed. Let us also have another idea of the first duty of a Government. It is the maintenance of order—we have been told with that reiteration that makes for emphasis. Does the maintenance of order exclude everything else? Evidently not, for order was being maintained in Turkey all the time that it was passing from despotism to constitutionalism. India is the lowest in the scale of nations, but even here the inspiration of a national existence is working wonders. The sleeping manhood of the country is being awakened and a growing purpose is running through the dawning of a new day."

(b)—Home.

BHARAT SUDASHA-PRAVARTAK, September 1908.

His Honour's speech.

2. In reviewing the speech of His Honour the Lieutenant-Governor the *Bharat Sudashá-Pravartak* (Farrukhabad), for the month of September, remarks that every reasonable Indian must feel grateful to the British Government for the many benefits that it has conferred upon India and must condemn seditious movements in the country in unequivocal terms. The editor hopes that the Government will receive every support from the people in the suppression of the anarchist propaganda. He regrets he could not publish His Honour's speech in full, but proposes to distribute copies of it broadcast among the people, if he can obtain in sufficient numbers.

BRAHMAN SARVASVA, October 1908.

His Honour's speech.

3. Reviewing His Honour's speech at Agra, the *Brahman Sarvasva* (Etawah), for October, says that the rumour of sedition in the country is for the most part unfounded and need not disconcert any body: what little sedition there is in the country has been created by Government trying to suppress the *swadeshi* movement. If government were to openly declare for the *swadeshi* movement, all sedition in the country would cease in no time.

ADVOCATE, 15th October 1908.

Parsi Loyalty meeting.

4. The *Advocate* (Lucknow), of the 15th October, referring to the resolution of loyalty passed at a meeting of the Parsis at Bombay which was attended with scenes of disorder, remarks:—

"The resolution is an index of the feeling of the Parsi community and surely a death-blow to the pretensions of the people who gave out that the Parsis as a community had nothing to do with the political aspirations of educated Indians or that their interests were not identical with the rest of the community. We regret that there should have been any scenes at the meeting, but perhaps these were unavoidable when people living with their millions do not keep themselves in touch with the feelings of the mass of their people. The Government which is trying to conciliate the richer classes at the cost of the professional middle classes and which has laterly shown greater confidence in the so-called natural leaders of the people as opposed to the lawyers and school masters, ought with benefit to note that it is the latter classes which lead the current of thought of educated Indians as they have done in other civilized parts of the world."

HINDUSTANI, 14th October 1908.

Parsi loyalty meeting.

5. The *Hindustani* (Lucknow), of the 14th October, reproduces the article entitled 'A Parsi loyalty meeting' from the *Advocate* (Lucknow), of the 15th October.

INDIAN PEOPLE, 15th October 1908.

Loyalty by order.

6. The *Indian People* (Allahabad), of the 15th October, has the following under the marginally noted heading:—

"We have more than once given offence by the manner in which we have written about loyalty meetings and loyalty manifestoes, but it is better to state

the truth than to accept a piece of playacting as the truth. We have no hesitation whatever in saying that these loyalty meetings in spite of the fact that they are carefully registered at Simla, will be of no use or help to the Government. In the majority of instances these meetings are not voluntary and they are organized by men who have no hold on their people. Then the loyalty of the people will be retained or lost according as the Government pursues a policy of coercion or conciliation. The man whose house is searched ceases to be loyal to the Government, in spite of anything that he may say. No man is above suspicion, for if the Raja of Narajole can be accused of conspiracy, there is no Raja or Maharaja who may not be suspected of being the head of the anarchist movement. The latest object-lesson is the Parsi loyalty meeting held in Bombay under the presidency of Sir Jamsetji Jijibhoy. The Parsis are at least as loyal as the Muhammadans; they take very little part in politics and their commercial success depends upon their British connection. Yet when a public meeting was held and a resolution in the terms of Mr. Dadabhai Naoroji's message was placed before the meeting, there was an uproar. This loyalty business is being done to death and is sickening to all self-respecting people. If silence means disloyalty, then ninety-nine hundredths of the population are hopelessly disloyal because they are inarticulate; of the rest, the majority will not speak because they think it is humiliating to make professions which are not demanded except by the nervous uneasiness of an unnerved bureaucracy. Has the Government any notion what it is to deal with a disloyal India? It is well that it has not, and it would be better if the attempt to wring a confession of faith from every one were abandoned. Sir Pherozshah Mehta and Mr. D. E. Wacha did not attend the meeting. How are they to be classified?"

Indian Muhammadans and the Turkish constitution.

7. The *Sahifa* (Bijnor), of the 5th October, referring to the granting of the constitution to Turkey and to the jubilations of the Indian Musalmans on the occasion, remarks that Muhammadans in India feel glad, not because they think representative government a panacea for every evil in a country, but because in the case of Turkey, it has suppressed many elements of discord which boded danger alike to the State and to the people. Indian Musalmans cannot be accused of inconsistency, therefore, when they discountenance similar agitation in India, for they believe that in view of the peculiar conditions of India, representative government is very detrimental to the interest of the rulers and the ruled.

SAHIFA, 5th October 1908.

Turkish constitution and its lessons.

8. A correspondent of the *Awaza-i-Khalq* (Benares), writing in the issue of the 16th October, remarks that the constitution in Turkey was granted after the patience and energy of the people had been thoroughly tested by repressive measures—the precursor of political independence. He expresses the hope that the Turkish constitution will have its effect upon the Musalmans of India who are constantly voicing their loyalty from the house-tops without pausing to consider that the disloyal agitator of to-day are the nation-builders of to-morrow.

AWAZA-I-KHALQ, 16th October 1908.

Indians in South Africa.

9. The *Indian People* (Allahabad), of the 11th October, has the following:—

INDIAN PEOPLE, 11th October 1908.

"There has been no abatement or mitigation of the ill-treatment of Asiatics in the Transvaal and South Africa. All the rumours that the Imperial Government had interceded and that a satisfactory settlement was about to be arrived at have proved unfounded. The Imperial Government does not recognize the Asiatic or the Indian peril; it is keenly alive to the Boer and Uitlander peril. The Boer is an enemy to be respected; he is a subject to be conciliated or coaxed, but on no account to be crossed. The millions of mild, sheep-like natives of India may get annoyed at the treatment of their countrymen in South Africa, but who cares a rap for their annoyance? If the press forgets itself and uses the language of violent protest, there is the law of sedition and the new law of incitement to murder and violence. If there is any serious demonstration, is not the Government here to maintain order? Send in your protest and telegrams, but beyond that there is nothing to be done. Meantime, the merry game of baiting Asiatics in South Africa is going on. The sacred name of the law is being dragged through the mire in order to give a legal appearance to a systematic persecution of Asiatics with the avowed object of hounding them out of the country. And

the Asiatics have taken up the challenge with a courage that augurs well for the future of the Asiatic races. It is only passive resistance, for nothing else is possible, but passive resistance leads to other things. Those Indians out there are made of much better stuff than our people here. Living in South Africa is very expensive and the struggle in business is keen. Men who can succeed under those conditions must be superior men. Mr. Gandhi is a courageous and sagacious leader, but his work is made easy by the men behind him. Every one is ready to violate the degrading laws and regulations and to face the consequences. Mr. Gandhi himself has been arrested again, for what offence no one knows, but it may be some such terrible crime as not having a permit or a license, or entering forbidden territory. What license had the Boers and the Uitlanders when they interloped into the land of the Zulus? They had the persuasive permits of the Maxim, the Martini-Henri and the Colt. No law is so perfect as the law of Might, but Time is more powerful and its whirligig brings strange vicissitudes. By the mockery of legislation, the Transvaal Government is treating the Asiatic population worse than beasts, because the Asiatics cannot resort to violence. Will this endure for ever? These boers and Uitlanders forget that there is a God in Heaven and His justice never fails."

INDIAN PEOPLE, 11th October 1908.

Asiatic immigration and the British Empire.

10. The *Indian People* (Allahabad), of the 11th October, referring to the keen struggle between the European and Asiatic settlers in the British Colonies and its probable result, remarks :—

"In any case, however, the result will probably lead to the disruption of the British Empire. For the tie that holds the Empire together is not that of real affection. It is vanity on the one side and self-interest on the other. Whatever some rhetorical English journals may say, there is no great love between England and her colonies. The Englishman dislikes the rough manners of the Colonial and the Colonial dislikes the assumptions of superiority of the Englishman. When Australia ceases to need, or feels that she cannot rely on the protection of the British fleet, she will sever her connection with England."

SAMRAT, 6th August 1908.

Hindi in the Indian National Congress.

11. The *Samrat* (Kalakankar), of the 6th August (received on the 12th October), notes with satisfaction the suggestion made by the *Kal* of Poona regarding the proceedings of the Indian National Congress being carried on in Hindi.

The editor hopes that all the leading journals of India will express their approval of the suggestion and co-operate in making Hindi the national language of India. This would do much good to the Congress and to the people as well.

OUDH AKHBAR, 14th October 1908.

The Indian National Congress.

12. The *Oudh Akhbar* (Lucknow), of the 14th October, referring to the opinion emanating from certain quarters regarding the giving up of the Congress, remarks that in spite of the futility of political agitation, the Indian National Congress must continue to hold its sittings year by year. The editor advises the people to patiently bide their time and not to resort to violence simply because their endeavours have been unfruitful in the past.

ALIGARH INSTITUTE GAZETTE, 7th October 1908.

Muhammadans of the Bombay Presidency.

13. A correspondent writing to the *Aligarh Institute Gazette*, of the 7th October, makes the following observations regarding the address presented by the Muhammadans to His Excellency the Governor of Bombay :—

(1) The new scheme for electing the members of Municipal Boards is objectionable as the interests of the Muhammadans who are in a minority suffer from it.

(2) The Muhammadans, as has been pointed out by His Excellency in his reply to the address, should not hesitate in adopting languages other than Urdu as a medium of communication.

(3) Muhammadans should first try to prove themselves worthy of concessions and then set about asking for them. It is no use making constant demands for the Government is alive to the rights and claims of every community.

The writer, in conclusion exhorts his co-religionists to look to the education of their brethren and not to waste their energies in always agitating for privileges.

14. In continuation of his article headed "Causes of the unrest in India during the year 1907-08," (*Vide* Selections No. 40, paragraph 11) the editor of *Al Bashir* (Etawah), writing in the issue of the 6th October, remarks that in the mutiny of 1857 the Muhammadans were misled by the Hindus and did not join it of their own accord. He further observes that the revolt was due simply to the wicked machinations of Baji Rao, who was subsequently assisted in his mischievous schemes by Appa Sahib and Nana Rao. The fact that Muhammadans were subjected to brutal punishments was due to the panic that got hold of the minds of Europeans, blinded by which they could not distinguish their real friends from their foes. The editor observes in conclusion that the situation in India to-day is similar to that of 1857, with this difference only that in 1857 the Muhammadans could be misled, but to-day they are far wiser than they were half a century ago.

ALBASHIR, 6th October 1908.

Causes of the unrest in India during the year 1907-08.

15. The *Tafrih* (Lucknow), of the 7th October, referring to the form of self-government prevalent in the colonies, remarks that it is idle to hope that the Government will accede to the demand on the part of Indians for Government on colonial lines. It is better therefore to be contented with any honest beginning in that direction, *e.g.*, with Local Self-Government.

TAFRIH, 7th October 1908.

Self-Government.

16. The *Oudh Akhbar* (Lucknow), of the 8th October, referring to the proposed granting of a constitution to China, remarks that we find that everywhere a spirit of democracy is abroad and that the East is keeping pace with the march of time. This, the editor holds, is the beneficient effect of the liberal system of British education, and urges that measures should be adopted to make its diffusion in the east wider.

OUDH AKHBAR, 8th October 1908.

The Asiatic awakening.

17. The *Kayasth Hitkari* (Agra), of the 8th October, in urging the necessity for cherishing national ideas and traditions remarks:—

KAYASTH HITKARI, 8th October 1908.

Utility of national traditions.

When a conquered nation dies of starvation, when its individuals are subjected to ill-treatment and when its women are disgraced, it ought to look about itself and ascertain what it is that has made it so low and despicable in the eyes of its conquerors.

No nation numerically large can be subjected to such treatment unless avarice, idleness, selfishness, cowardice and immorality have crept into its system. To remove these it should look back and try to be what it was in the past. It is no use spending all one's energy, eloquence and versatility in denouncing the conquerors.

18. Referring to the sentence of five years' transportation passed upon a young boy of 18 by the Sessions Judge of Karur, the *Musafir* (Agra), of the 8th October, remarks that such severe sentences will undoubtedly break the spirit of anarchism in the country; but it would be better if the Government secured respect through love and not through fear.

MUSAFIR, 8th October 1908.

Repressive policy.

19. The *Advocate* (Lucknow), of the 15th October, has the following remarks on the press *communique* recently issued from Simla:—

ADVOCATE, 15th October 1908.

Council reforms.

"The announcement contained in the last few lines will be read with deep interest throughout the country. It confirms the reports received from England that the reforms which we are going to have will be substantial and really a step in advance and no sham ones. The statement that Mr. R. C. Dutt has expressed his satisfaction with the scheme as far as he has seen it has caused some pain to the *Englishman* and the manner in which the Anglo-Indian Press has begun to talk of Lord Morley's "philosophical radicalism" shows that some encroachment is about to be made on the close preserve of vested interests which has caused not a little surprise to exponents of such interests.

20. The *Indian People* (Allahabad), of the 15th October, has the following remarks on the recent resolution of the Government of Bombay on the participation of students in politics.:—

INDIAN PEOPLE, 15th October 1908.

Students and politics.

The Government of Bombay has embarked upon a novel experiment, no doubt. Hitherto the saying was that men cannot be made virtuous by Acts of Parliament.

The advisors of the Bombay Government have evidently found out a flaw in the argument by which such a proposition is established, and hence this resolution. We do not mean that students generally ought to take part in politics, neither does this resolution support such a contention. It makes a concession in favour of College students. What we mean is that such resolutions well-conceived and well-meant, more often than not, overshoot the mark and so carry with them the elements of failure. The position is not often clearly understood. Our viewpoints are different. Our rulers will never acknowledge that the whole country is moved by the Time-Spirit. The resolution expresses extreme solicitude for the students. But not only does it purport to contain rules for the boys, but it also lays down rules for the parents and the teachers. It lays down rules and principles and also suggests remedies. We could understand rules for compulsory education, but we cannot understand how good morals or manners can be inculcated by ordinances. We take morals from examples, as we imitate manners from each other, from the persons with whom we come in contact in our daily work. Good teachers only can make good students. Very few of our modern teachers take to this calling for the love of the thing. Money making is generally their object. Very few keep in view a connected and complete ideal of moral character and still fewer of them direct their efforts at moral teaching towards moulding the character of the pupils after any high ideal. The resolution has unconsciously done injustice in comparing our modern teachers with the ancient *gurus*. To them the hope of happiness or earthly good, or the fear of misery or persecution was not the motive for doing what is right or for abstaining from doing what is wrong. He will be a bold teacher indeed who in these days would try to inculcate principles of self-abnegation or should endeavour to awaken in his pupils the desire of doing his duty regardless of consequences. And what respect can either a parent or a pupil have either for a teacher or for the matter of that, for any other authority who would subserve his self-respect and conscience to petty earthly gain? The students have not become disrespectful. Indian students have as much reverence and regard for elders or *gurus*, as their forefathers had. They have simply imbibed the idea that nothing should be taken for granted. They seek for a reason for everything, and they also by nature learn to hate the teachers who have nothing but contempt for everything Indian– Indian history, Indian traditions, Indian morals, Indian manners, and Indian boys--except Indian money. Education by such resolutions and ordinances can have only one result, it will put a premium upon insincerity."

CITIZEN, 15th October 1908.

Tilak's sentence.

21. The *Citizen* (Allahabad), of the 15th October, has the following :—

"Bombay Presidency seems to have been singularly fortunate in possessing a generous-spirited and noble Governor. Within a very short time after stepping ashore at Bombay, His Excellency has won the hearts of all the subjects of the different denominations placed under his benign control. So far we know, to keep order and public tranquility, Sir G. Clarke was reluctant in prosecuting Mr. Tilak for his seditious articles. The recent riot in Bombay was the outcome of Mr. Tilak's trial and subsequent sentence. The riot was no doubt the result of irresponsible and cowardly abbetors, who instigated from behind the screen, the innocent working class, especially the mill hands. Broadminded and educated people of Bombay had not the slightest sympathy with the rioters. Mr. Justice Davar, the Parsi Judge, though he was very courteous and sympathetic in his attitude towards the accused during the trial, was quite helpless before the verdict of the jury. The law forced him to sentence the prisoner, though so far as we know Mr. Justice Davar was quite reluctant in pronouncing the sentence. Every one is aware that the British Government's motto is justice blended with mercy. The kind-hearted and noble Governor Sir G. Clarke after the sentence was passed used the powers that are invested in him as Governor. Within a very short time after Mr. Tilak's transportation, we learnt with much gratification that the fine had been cancelled and the rigorous imprisonment was changed into simple. Looking at the old age of Mr. Tilak and the standard of comfort he enjoyed at home, this transmutation of the sentence is a great boon and a great solace to Mr. Tilak's unfortunate family. We are quite sure that we will not have to wait long before we shall have the happiness to hear of the release of

Mr. Tilak. The alleged leader of the Mahrattas no doubt has suffered enough by this time owing to his extreme views, and now we have reason to believe that Mr. Tilak will modify his views in case the kind government sets him at large. The change in the imprisonment from rigorous into simple and the cancellation of the fine of Rs. 1,000 is highly admired and appreciated by all men of different political creeds. Even the Extremist papers of Bengal have received the happy news of the unexpected change in the sentence with surprise and they all speak very highly of the generous and liberal spirit of His Excellency Sir George Clarke, the popular Governor of Bombay. We congratulate the noble Governor on the liberal policy adopted by him which is so very necessary in view of the present discontent to win the hearts of the people. We can assure the Government that there may be some discontented folks, but Indians are never disloyal to their sovereign. God save the King-Emperor and his noble representatives in India, under whose care millions of loyal people are placed."

The Partition Day Anniversary.

22. Referring to the 16th of October celebration, the editor of the *Citizen* (Allahabad), in the issue of the 15th October, makes the following observations :— **CITIZEN, 15th October 1908.**

"No amount of hot speeches will effect the desired re-amalgamation.

We will appeal to our brethren in Bengal and elsewhere to adopt moderate means and to fight out their political battle with constitutional measures. The moderate tendency is sure to win the sympathy of the Government in the long run. During the present critical juncture in Bengal we hope everything will pass off smoothly—turbulence will not stand in good stead. Let us pray and we are confident our solicitations are sure to be vouchsafed.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

District Courts.

23. The *Kannya Saha Jak* (Meerut) in its September issue complains that cases in District Courts are often dismissed owing to the absence of the parties concerned. The editor suggests that the courts should wait for a reasonable time to enable the parties concerned to put in an appearance; for it often happens that they turn up immediately after the case is dismissed and thus suffer much loss. **KANNYA SAHA JAK, September 1908.**

The Midnapur bomb case.

24. The *Musafir* (Agra), of the 8th October, referring to the granting of bail to the accused in the Midnapur bomb conspiracy case, by Justice Mitra in spite of a difference of opinion between the other Judge and himself, remarks that it is men like Mr. Justice Mitra, who inspire confidence in the people by their unflinching devotion to the cause of justice and truth, and maintain the integrity of the High Court. The more men there are of his stamp the less shall we hear of the present day unrest. **MUSAFIR, 8th October 1908.**

The question of bail.

25. The *Indian People* (Allahabad) has the following in its issue of the 11th October :— **INDIAN PEOPLE, 11th October 1908.**

"The important question of granting bail to undertrial prisoners has again been brought to the front by the Midnapur cases. This question it seems will never have an easy solution. Uniform practice in the matter of admitting any accused persons to bail is an impossibility, for every case must be judged by its individual peculiarity. Yet the principle has always been enunciated, and we have been taught to revere it and associate it with the enunciation of our individual right to personal liberty, that a person must be judicially found to be guilty before he is punished. Unfortunately in the present circumstances of our country the reverse of this principle seems to be in favour. The unfortunate

spectacle of Mr. Justice Coxe's disagreeing with Mr. Justice Mitter of the Calcutta High Court on the question of granting bail to the accused in the Midnapur case has an effect more far-reaching than lies on the surface. The public is privileged to put its own construction on the statement made in court by Mr. Hemendra Nath Mitter who in the absence of Mr. Baxter, the now famous Crown Prosecutor, said that he had been instructed to oppose the granting of bail in the case on "administrative" grounds. The law says that in the matter of refusing bail the "grounds" for the consideration of the Judges can be nothing else than "reasonable grounds" for believing that the accused is guilty. And then this belief must be judicial, that is to say, it must be based on some substantial evidence on the record. No extraneous or extra judicial grounds should weigh in the minds of the Judges. So far as we have been able to see, we have not found any evidence to connect the seventeen accused in the Midnapur case with any complicity in a crime. To require that a man should be considered guilty till he has been able to prove his innocence is a dangerous innovation in a country like this where a man, howsoever high his social position may be, is sure to be deserted by friends and relations as soon as he is found to be in the bad books of the police. Where the heaviest sureties can be demanded, and the principles of law and justice vindicated without the aid of extraneous innovations, we fail to see why Judges should go out of their way and make an exhibition of their temper and weakness and thus bring into ridicule the palladium of justice in British India."

MASHRIQ, 13th October 1908.

The *Mahratta* Defamation case.

26. The *Mashriq* (Gorakhpur), of the 13th October, referring to the sentence of 14 days' imprisonment and a fine passed upon Mr. Kelkar of the *Mahratta*, remarks that the order of the Judge regarding the further confinement of the editor for an unlimited period of time if he fails to tender an apology after the expiry of his term is quite illegal. Indian lawyers, the editor hopes, will draw the attention of the Government to this.

HINDUSTANI, 14th October 1908.

Kali Charan Mukerjea.

27. The *Hindustani* (Lucknow), of the 14th October, referring to the sentence of nine months' rigorous imprisonment passed upon Kali Charan Mukerjea, by the Sessions Judge of Aligarh, remarks that in view of what the learned Judge has observed about his not being a dangerous man, the sentence seems rather a bit too severe. The learned Judge, adds the editor, ought to have taken into consideration the fact that the opinion of the handwriting expert is not infallible as has been pointed out by the Allahabad High Court.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

HINDOSTHAN, 10th October 1908.

Dairy farms.

28. The Hindi *Hindosthan* (Kalakankar), of the 10th October, suggests the desirability of dairy farms being established by all municipal boards for the supply of pure milk to the people, as milk available in the market is often adulterated and is responsible for the outbreak of enteric and other kinds of fever.

AWAZA-I-KHALQ, 16th October 1908.

The Octroi Commission.

29. The *Awaza-i-Khalq* (Benares), of the 16th October, notes with satisfaction the appointment of a commission to consider the question of reducing the octroi duties on articles of daily consumption.

(e)—Education.

TAFRIH, 7th October 1908.

The Text-Book Committee.

30. A correspondent of the *Tafrih* (Lucknow), writing in the issue of the 7th October, desires to draw the attention of the Director of Public Instruction to the delay that usually occurs in communicating to the authors the opinion of the Text Book Committee regarding the books intended for use in Vernacular Schools.

(f)—Agriculture and questions affecting the land.

31. The *Almora Akhbar*, of the 30th September, complains that the agricultural outlook in the hill districts is again gloomy this year owing to an early monsoon and suggests that Government would do well to order the construction of the Khairna cart-road so as to provide relief for those who are already feeling the pinch of hunger.

ALMORA AKHBAR, 30th September 1908.

Famine in Almora.

(g) General.

32. The *Aligarh Institute Gazette*, of the 7th October, notes with satisfaction the appointment of the Hon'ble Mr. Shahdin, as a temporary Judge of the Punjab Chief Court. The editor hopes that in every other High Court, too, the claims of Muhammadans for a Judgeship will not be overlooked. In conclusion, he appeals to his co-religionists to devote their energies towards educating their children who, from an educational point of view he notes with regret, have been most shamefully neglected.

ALIGARH INSTITUTE GAZETTE, 7th October 1908.

Justice Shahdin.

33. While expressing his satisfaction at the appointment of Mr Shahdin as a temporary Judge of the Punjab Chief Court, the editor of the *Mashriq* (Gorakhpur), in the issue of the 13th October, complains that the claims of the Hon'ble Mr. Lalchand for the permanent vacany have been overlooked in favour of Mr. Johnston who succeeds Mr. Justice Chatterjeea as Judge of the Punjab Chief Court.

MASHRIQ, 13th October 1908.

The Judgeship of the Punjab Chief Court.

34. The *Hindustani* (Lucknow), of the 14th October, referring to the appointment of Mr. Johnston, as a Judge of the Punjab Chief Court, remarks that this decision of the Government has very much disappointed the people of the Punjab who had expected that the judgeship would go to Lala Lalchand, a thoroughly capable man in every respect. The editor hopes that on the next occasion, however, Lala Lalchand's claims will not be disregarded. He further observes that it would be better if the Indian Association, Lahore, sent in a memorial to the Secretary of State urging that out of the six judges of the Punjab Chief Court two should be Indians.

HINDUSTANI, 14th October 1908.

The Punjab Chief Court.

35. The *Zul-Qarnain* (Budaun), of the 7th October, repudiates the accusation so often made about the alleged partiality and prejudice of the Muhammadan rulers towards their Muhammadan subjects. The editor remarks that in spite of the evil that may have characterised any particular regime, the Muhammadan rule on the whole was as good as it could be. Even judicial and executive functions, for the separation of which at present the Congressites have been shouting themselves hoarse, were entrusted to different persons, and a perfect neutrality was observed in religious matters. They are most ungrateful beings, indeed, who represent the Muhammadan rule in such false colours.

ZUL-QARNAIN, 7th October 1908.

Muhammadan rulers.

36. A correspondent writing to the *Jadd-o-Jehad* (Shahabad), of the 12th October, remarks that a satisfactory solution of the Hindu-Muhammadan problem is impossible for the Hindus will not easily give up their touch-me-not sort of scruples, and the Muhammadans will not join hands with Hindus except on terms of strict loyalty to the British Government,

JADD-O-JEHAD, 12th October 1908.

The Hindu-Muhammadan question.

37. The *Oudh Akhbar* (Lucknow), of the 14th October, referring to the *swadeshi* movement and the benefits that have resulted from it in the course of three short years, remarks that this movement is destined to transform Indian life. It should be divested of all political agitation and loved merely for its own sake.

OUDH AKHBAR, 14th October 1908.

Politics and the *swadeshi* movement.

38. The *Rahbar* (Moradabad), of the 14th October, makes the following observations :—*Bijay Dasmi*, as its name implies, means the day of victory. It is celebrated by us to keep alive the instincts of virtue and manliness. But in our case it has failed in its purpose ; for can we say that we are still virtuous and manly when we put up with the illtreatment that we have to suffer in Australia and the Transvaal ? We see that we are dying of hunger but we do not stir, we see that our wealth is being drained away but we do not raise our voice in protest. We see the oppressions of the police and the miscarriage of justice every day, but we *remain silent.*

RAHBAR, 14th October 1908.

The Poojah festival and *swadeshi* movement.

What can we say of victory over others, when we are not able to control ourselves? How many of us have our own cherished principles, surely not one in a hundred? Let us examine it. We are all agreed as to the benefits of the *swadeshi* movement, but have we all in this province taken it to heart? Do we *cherish* it? Do we make sacrifices for it? No, surely not. Look at Bengal and Bombay on the other hand. How marvellously have they been helping forward its cause!

It is these provinces that are entitled to celebrate the Vijay Dasmi day. Their *swadeshism* indeed has got a victory over *Bideshism*. But what have we done for *our swadeshi* and why should we celebrate the *Dasehra*? But no! we, too, have done some thing: we have *realised* the utility of the *swadeshi* movement. And we know it is *thought* that begets *action*. May this be true in our case.

NASIM-I-AGRA, 15th October 1908.

The Vernacular Press.

39. The *Nasim-i-Agra*, of the 15th October, strongly deprecates the violent tone of the Vernacular Press and remarks that if instead of courting prosecutions Indians adopted a moderate course of agitation, their endeavours would be more successful than all the sufferings which they so manfully undergo.

V.—Legislation.

Nil.

VI.—Railway.

JADD-O-JEHAD, 12th October 1908.

Outrages in railway trains.

40. Referring to the murder of Miss Taylor the *Jadd-o-Jehad* (Shahabad), of the 12th October, remarks that as long as these outrages were confined to Indian ladies very little or rather no notice was taken of them. But now, since the murder of Miss Taylor the Anglo-Indian newspapers have raised the hue and cry, some good result is sure to follow. He only hopes that the beneficient effects of any measures adopted in this connection will be extended to Indian female passengers also.

JADD-O-JEHAD, 12th October 1908.

Railway collisions.

41. Referring to the collision on the Lahore-Delhi line, the *Jadd-o-Jehad* (Shahabad), of the 12th October, regrets the frequent occurrence of such accidents, and remarks that the railway authorities should use all possible expedition in reporting to the press the casualties on such occasions. For this, the editor thinks, would put a stop to all idle and mischievous speculations on the subject.

VII.—Post Office.

MASHRIQ, 13th October 1908.

Large size envelopes.

42. A correspondent writing to the *Mashriq* (Gorakhpur), of the 13th October, observes that the sale of envelopes of the increased size recently adopted by the postal authorities is much hampered owing to the fact that these envelopes are charged for at a higher rate than the ordinary half anna envelopes. The writer suggests the advisability of reducing their price and of selling them at the ordinary rate.

VIII.—Native Societies and Religious and Social matters.

SAMRAT, 6th August 1908.

Religious Endowments.

43. The *Samrat* (Kalakankar), of the 6th August, received on the 11th October, referring to the lavish way in which public money is spent by the *mahunts* of *maths* on immoral and secular purposes, remarks that the people should co-operate with the Government in making such practices impossible through legislation.

SADDHARMA PRACHARAK, 30th September 1908.

The Dasehra Festival.

44. The *Saddharma Pracharak* (Bijnor), of the 30th September, remarks that hero-worship is a national instinct in human being hence it is that the *Bijay Dasmi* day is celebrated with much *eclat* in all parts of India. The victory of Ram over Rawan represents the victory of virtue over vice, and therefore it should be observed with due solemnity by every section of the Hindu community. Moreover, the celebration of such festivals keeps alive all that is best in the human heart and consequently they should not be neglected.

INDIAN PEOPLE, 15th October 1908.

Evening parties and European guests.

45. The *Indian People* (Allahabad), of the 15th October, has the following:—

"The absence of all Europeans, whether official or non-official with the single exception of one gentleman, at the last Saturday's evening party in honour

of Munshi Ganga Sahai, Rai Bahadur, Deputy Collector, caused some comment among the Indian guests assembled on the occasion. The promoters of the party were sadly disappointed, for even the Magistrate of the district did not condescend to grace the meeting by his presence. He must have been prevented from doing so by some other more urgent and more important business, but people draw their own conclusions. They refer to the evening party given in honour of Pandit Raj Nath Sahib, Subordinate Judge, on the eve of his retirement from service. On that occasion too just as on the present one not a single European official or non-official attended the party although it was given at the Mayo Hall and during the working season of the High Court when all the Judges and Barristers were in the station. After such repeated disillusioning and disappointment people may be excused if they question the advisability of repeating the experiment of inviting European guests to Indian parties in future."

AWAZA-I-KHALQ, 16th October 1908.

The Dewali festival.

46. The *Awaza-i-Khalq* (Benares), of the 16th October, referring to the coming Dewali festival and to the gambling indulged in so recklessly on that occasion remarks that Indians should first reform socially and morally and then aspire for *Swaraj*.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 17th October 1908.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

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Nil.

I.—Politics.

(a)—Foreign.

The Turkish revolution.

1. The *Indian People* (Allahabad), of the 22nd October, referring to the revolution in Turkey, remarks:— INDIAN PEOPLE, 22nd October 1908.

"Such, in short, is the secret history of this epoch-making event in Turkey. The world wave of "constitutional Liberty," the affairs in Turkey and Persia, are sure to reach the Muhammadan populace everywhere. Can a man in his senses believe that the young Musalmans in Aligarh and other places are ignorant of the doings of their co-religionists in other parts of the world. The Indian National Congress has been demanding, for years past, that India should be placed on the same footing as the self-governing colonies. Suppose the Indian Musalmans in a body wanted to have control over the finances and a voice in the administration? So long as the number of educated Indian Musalmans remains small, High Court Judgeships may silence them. But when the educated Muhammadans became numerically stronger—what then?"

(b)—Home.

Bomb in Agra.

2. The *Nasím-i-Agra*, of the 14th October, referring to a bomb that was found at the door of a chemist's shop in Agra, remarks that the proprietor of the shop is a sober man of good character. He cannot be suspected of any complicity in the affair. The whole thing seems to be the work of an enemy who thought this the best means of wreaking his vengeance upon him. The authorities, however, are expected to trace out the real culprits soon and thus save the public from much anxiety. NASIM-I-AGRA, 14th October 1908.

Bomb in Agra.

3. A correspondent of the *Agra Akhbar*, writing in the issue of the 21st October, makes the following observations regarding the discovery of bombs in Agra:— AGRA AKHBAR, 21st October 1908.

"Our province has hitherto been quite safe and undisturbed by the wicked machinations of the revolutionists; but it appears now that a secret organization has been working all along in Agra also. If clues are of any help, we can safely say that the boys of the boarding house with which Hoti Lal was connected before his arrest are at the bottom of the whole affair, at least so far as the appearance of bombs in Agra is concerned. Not only this; we feel as if they have been backed from behind the scenes by men of influence and wealth. Prevention is better than cure. We would advise the Government therefore to adopt stringent—nay even Russian—measures to nip the mischief in the bud. We are sorry to note that the Government has been more merciful than it ought to be, consistently with the safety of the Empire."

Anglo-Indians and Mr. Tilak's sentence.

4. The *Indian People* (Allahabad), of the 8th October, has the following:— INDIAN PEOPLE, 8th October 1908.

"This is a curious world, and men contain, in themselves, the most singular contradictions. The Anglo-Indians of our days, more particularly our Anglo-Indian contemporaries seem to have monopolized this characteristic of exhibiting such contradictions. According to our contemporaries the Government of Bombay in commuting the sentence passed in Mr. Tilak's case has strayed into the domain sacred to the High Court of Bombay and the interference in this case has not only been uncalled for and ill-advised but illegal. Our contemporary the *Bombay Gazette* characterizes this action of the Bombay Government as "Juggling with Justice." Another contemporary of the same cult apprehends that within a very short time the Government may remit the sentence altogether and call upon Mr. Tilak to go to the Legislative Council as a member. According to our contemporaries, the Government and our Courts of Justice should disregard every fact and item of evidence and must judge of every case by its political aspects. In the Bloomfield murder case, when the Calcutta High Court let off the accused, who by the way happened to be all Indians, our contemporaries raised their eyes in pious horror and thought that their existence in India was jeopardized. In the East Bengal riot cases when the innocent were punished with the guilty and the whole country was struck by the demoralization which the lower executive officials exhibited, our contemporaries

had very little to say inasmuch as the action of the officials then suited their political theory. Now that the Government of Bombay has been pleased to exercise a valued privilege—it is a privilege which can be exercised by Government according to the criminal law of the country—our contemporaries seem to think that the Government ought to consult them when and how to exercise that privilege. It must have been a mistake on the part of the law-makers who never perhaps thought of such a contingency. Our contemporaries must blame themselves and their own countrymen for all this. All that we can say is that we are glad that the Government has not chosen to lend its ear to the cry of these scare-mongers. This action on the part of the Government of Bombay has not only been wise, but it has also another aspect. It will support the Government when the whole question is bound to be opened up in England. We congratulate Sir George Clarke's Government on this wise clemency and we are glad to learn that the whole responsibility of the action rests on the Governor of Bombay."

RIYAZ-I-FAIZ, 12th October 1908.

Tyrants and their punishment.

5. The *Riyáz-i-Faiz* (Pilibhit), of the 12th October, reproduces from the *Arya Musafir* (Jullundur, Punjab), an article headed "*Is hath de us hath le*" (as a man sows so shall he reap) in which it is vaguely hinted that all tyrants will incur divine retribution if they do not desist from their oppression.

AL-BASHIR, 13th October 1908.

Causes of the unrest during the year 1907-8.

6. In continuation of his article headed "Causes of the unrest during the year 1907-8" (vide paragraph 14, Selections no. 42, current), the editor of *Al-Bashir* (Etawah), writing in the issue of the 13th October, remarks that the frequent revolts even after the arrest of Bahadur Shah prove that someone else was at the bottom of the Mutiny of 1857; and who else could it be than the same Nana Rao who assumed the hereditary title of Peshwa, and who was touring madly round the country enlisting friends and followers everywhere.

The editor, then, referring to the opinions of Sir William Hunter and Mr. Cunningham, comes to the conclusion that the mischief-makers could not adopt a better method of rousing both Hindus and Muhammadans than by giving currency to the rumour that the cartridges issued to the sepoys were greased with animal fat. This served to wound the religious susceptibilities of the Muhammadans also without whose co-operation they thought they could not accomplish much. Such is the explanation of the participation of Muhammadans in the Mutiny and this is corroborated when we see that to-day also similar but ineffectual efforts are being made to win over the sympathy of the Muhammadans against the British Government.

ROHILKHAND GAZETTE, 16th October 1908.

Popular aspirations.

7. The *Rohilkhand Gazette* (Bareilly) of the 16th October, referring to the delusion of the members of the Congress party that it is possible that India may become a nation in the true sense of the word in the near future, remarks that in view of the great differences in the temperaments, beliefs and habits of the various nationalities inhabiting the country, it is impossible that this long-cherished desire can be attained in a short time. The editor then points out that during the *Muharram*, while the Musalmans are lamenting the tragic death of Husain, their Prophet's beloved grandson, the Hindus give themselves up to mirth and rejoicing. This would lead to serious trouble if the country were self-governed. The granting of constitutions to the people of Turkey and Persia has given an impetus to the movement for reform in India, but Indian political reformers should take note of the manly way in which the patriots of those countries have borne with tyranny and oppression of the most revolting type. The same was the case with England and America. They secured popular government after a long struggle in which they had to strain every nerve. It is necessary at this juncture to work patiently and to wait hopefully for the desired result.

SWARAJYA, 17th October 1908.

England and India.

8. The *Swarajya* (Allahabad), of the 17th October, contains the following article.

"We could set our cage on fire by our hot sighs (*lit.* burning lamentations), but we desist from doing so to please the hunter.

"Possession is nine-tenths of the law ("*jis ki lathi is ki bhains*") is a well-known proverb and is put into practice all over the world. The ignorant

and the wise, the rich and the poor, the oppressors and the oppressed, and men and beasts are all subject to this divine law. This is the law by which barbarians of a conquering race are called civilized, and the fools (among them) are called wise, but the refined and cultured of the conquered race are branded as barbarous, uncivilized and ignorant and the wise (among them) are called fools. Whatever the tyrannous officials of the conquering race do is thought insufficient (not sufficiently rigorous). All their actions are accepted as legitimate. Their misdeeds are turned into beneficent acts. But the legitimate actions of the children of the oppressed race are termed illegal and their demand for their natural rights is interpreted as rebellion. If the proud (Pharoah-minded) public of a powerful country, in the pride of their apish sovereignty, deprive crores of people of their daily bread it is deemed legitimate. If they make thousands of children orphans it is allowable. If they sacrifice the lives of hundreds of human beings for a small gain it is not reprehensible. No objection is made if they hang their Emperor on the gallows and it is not deemed disloyal to incarcerate their Queen in a jail. Generals were slaughtered, officers killed, kings hanged and the members of the royal family were found out one by one and shot, but all these acts were deemed legitimate, for the people had recourse to bloodshed (in defence of) their rights. The ancestors of the same English who claim to be civilized and to be the champions of liberty and who are the loyal subjects of the King-Emperor rose against the life (of the then King?.) During the reign of Charles I they not only rose against the King but captured him, sentenced him to death and executed him, and now their descendants are proud of them, for at that time they defended their rights. The King wanted to deprive them of their rights but they baffled him and punished him for his misdeeds, so that it might be a lesson to the future kings. In contrast to them we find the people of India who by the sweat of their brow have not only transformed these barbarians into Crœsuses, but always look upon their foolish and undeserving children with respect. But the result is always the same ; a well-born man is never unfaithful and faithfulness cannot be expected from one who is base born. Innocent Indians never had recourse to bloodshed and never hanged their King, nor imprisoned their Queen, nor did they ever slaughter their officials, but demand their natural rights with supplications and entreaties. And what are these rights? Natural rights—food to eat, clothes to cover their bodies with, and a hut to live in. But alas! even these are not granted. Those who demand these rights are called disloyal and those who raise their voices (in protest) are called rebels ; those who ask for bread are given a stone, those who want clothes get coarse jail blankets, and those who want huts are deported from the country. Is this justice? (Where can this be called justice. *lit.*)

To-day the supporters of *swadeshi* and boycott are held to be ill-wishers of the country. To-day impoverished and impecunious Indians are forced to surrender to them (the English) whatever wealth they still retain. (The English say) "You are to remain our bearers and *khansamas*, otherwise you will be held to be disloyal and rebellious and will be punished as traitors." Ah! Alas! Have these deceitful and proud Englishmen forgotten the time when in 1765 they ruined the trade of India by ensnaring innocent and simple-minded Indians with their smooth and flattering speeches? It was in the same inauspicious year that the tyrannous Directors of the East India Company ordered the poor weavers of Bengal to be prevented from manufacturing silks. They directed that the Bengalis should simply produce raw silk (cocoons) ; that silks should be manufactured only in English factories ; that silk weavers should work only in the factories of the Company and that they were to be punished severely if they worked elsewhere. But notwithstanding this barbaric order, such was the value placed on the work of these unhappy Indians, that their cloth used to sell in England at 60 per cent beyond the cost price. At last when they could not destroy our trade and when they could not turn out work better than ours, these condemners of boycott as an act of disloyalty, boycotted our manufactures in 1813. But alas! they boycotted our cloth manufactures only. It would have been well if they had boycotted everything ; our country, our silver and copper coins, our wheat, bread, and everything else also, so that they could have realized their true position and we would then have seen who could have supported these hungry and naked (wretches). We

would ask them why the use of boycott is right on their part and disloyal on ours. In your country one who supports *swadeshi* is called a patriot and the pride of his nation and here anyone who utters the word boycott is called disloyal and one who buys *swadeshi* articles is a rebel. Can this be called liberty, can this be called justice, ... and you are so proud of your impartial rule!!

"What do you say is justifiable, what do you say is right. Just repeat it please.

How can one be kind to anyone when tyranny is ingrained in his nature."

But we shall only say this "If you retain the least bit of humane feeling and if you are endowed with the least sense of shame and honour, then drown yourself, leave for the place from which you come."

According to Srijut Tilak Mahraj, the prince of patriots, the true prophet of liberty and a worthy son of India, the English Parliament framed the following laws to destroy the trade of India for the benefit of England:—

(1) Any one selling cloth made in India to be fined Rs. 200.

(2) Any one dressed in Indian cloth to be fined Rs. 50.

(3) A duty of 68½ per cent. to be levied on Indian manufactures, i.e. a duty of Rs. 68½ to be levied on goods worth Rs. 100. This law was passed in the year (illegible).

But when all this proved ineffective, the duty was raised 20 per cent., i.e. Rs. 88½ were charged as duty for cloths worth Rs. 100. Were not all these tactics adopted to ruin India and to enrich (fill the stomach of) England and was not this the work of those who were disloyal to the interests of England. In answer to this all Englishmen will unanimously declare that it was the work of those who were truly loyal to England.

To-day if we proposed a law to the effect that any one selling English goods would be fined Rs. 200 and any one buying them would be fined Rs, 50 all Englishmen in the country would receive a rude shock (*lit.* would be burnt to death). For such a law would spell ruin for their commercial interests (*lit.* their house would be set on fire). But we fear that if we advised people not to buy Englishmade articles we would be at once prosecuted under section 124 and sentenced to transportation, and even if this section did not apply, section 153A is always available (*lit.* is not lost).

A man is eating sweetmeats, and fearing that you may want to share them he tells you that they are poison. You should not believe him, for, if they were, he would not eat them himself. So you must understand that you can be called the pride of the nation by doing for the good of your country what constitutes an Englishman a patriot if he does it for his.

If they can be called faithful to their country by doing one thing, then you cannot be called rebellious or disloyal for doing the same thing for yours. If the English, in order to give an impetus to their trade, boycott your goods, then you too can boycott their goods for your country's benefit. If they hang their King for the rights of the people, then there is no reason why you should not, under the same conditions, hang your King. If they capture their Queen and throw her into prison, then you too are authorized to follow in their footsteps at the proper time and occasion—think over the matter in your hearts. When the English keep arms for their (personal) safety, then why should you not do the same? Suppose that Japan ruled over England and the English had the collar of slavery round their throats. Try to think what the English would do if they were unarmed, as you are at present, under such circumstances as that. Whatever they would do under such circumstances is allowable for you too. It is your right, your duty to do the same, although they may call you disloyal or hold you rebellious, or condemn you to death, yet you should not care for this, for they will not allow such a golden bird (India) to fly away, but will disfigure her as much as they can by plucking her hair and feathers, and by injuring her wings, &c.

INDIAN PEOPLE, 18th October 1908.

The Retirement of Lord Ripon.

9. The *Indian People* (Allahabad), of the 18th October, has the following remarks on the retirement of Lord Ripon:—

"The retirement of Lord Ripon from the Ministry and public life recalls the days when his Viceroyalty in India was drawing to a close and the whole country was resounding with the echoes of a demonstration unprecedented in

the annals of the present rule. How our friends the Anglo-Indians hated the sight of the Viceroy being acclaimed by the plaudits of the people! If the reader will take the trouble of turning over the files of the *Pioneer* and other newspapers he will find that according to those papers admiration for Lord Ripon was tantamount to disloyalty to British rule. They never forgave Lord Ripon for the Ilbert Bill though that measure, thanks to the late Sir Auckland Colvin, resulted in the *concordat*, which gave British born subjects superior rights of trial and introduced an inequality which is a standing blot on the statute book. But the people of India forgot the law and remembered only the goodwill of Lord Ripon, his sympathy and his genuine friendliness. And the Anglo-Indian community resented it: it wants the Viceroy to be an Anglo-Indian first and a ruler afterwards. Therefore when Lord Ripon was coming down from Simla for the last time and Sir Syed Ahmad carried him on a *tamjan* like an Emperor to the Aligarh College the *Pioneer* wrote that he was coming down from Simla on a wave of adulation. That was the India of 1885, overflowing with loyalty to the Sovereign and affection for her representative in India. And the India of 1885 and the Viceroy of 1885 were openly hated by the Anglo-Indians. From 1885 to 1908 there has been a slight change, we fancy: the India of Lord Ripon was somewhat different from the India of Lord Curzon and Lord Minto. Is it a change for the better? Let our friends the Anglo-Indians answer. Instead of the Ilbert Bill and the Local Self-Government Bill we have the Explosives Act, the Newspapers Act and the Seditious Meetings Act, and have not the contentment and prosperity of India thereby increased? Who was the Registrar of loyalty meetings and manifestoes under Lord Ripon? We hope our Anglo-Indian friends are now happy since the evil days of Lord Ripon are past and the golden age of the bomb-thrower and the loyalty-conjuror has come."

The Congress.

10. The *Mashriq* (Gorakhpur), of the 20th October, referring to the split in the Congress camp, remarks that the Congress cause cannot suffer simply because a particular party has seceded from it. Its extinction is impossible and those who oppose it will be won over with the lapse of time.

MASHRIQ, 20th October 1908.

The editor, in conclusion, remarks that in view of the fact that the leaders of the Extremist party are absent from India it is to be hoped that the forthcoming Madras Congress will pass off smoothly.

Loyalty in England and in India.

11. The *Rahbar* (Moradabad), of the 21st October, in a leading article compares the standard of loyalty in England and in India, and remarks that in England loyalty consists in being faithful to the Central Government, while in India it means courting the favour of the Government officials and remaining in their good books. The editor says that no one in India wants to subvert the British rule, they are simply dissatisfied with some of its officials, and he thinks that it is high time that the relations between the people and the Government officials were be improved.

RAHBAR, 21st October 1908.

Loyalty of the educated Hindus.

12. The *Rahbar* (Moradabad), of the 21st October, referring to the aspersions cast on the loyalty of educated Hindus by the English, remarks that they are entirely undeserved as the Hindus have no other allies on whom they can count in the hour of need when the British Army is withdrawn from India. So, says the editor, they have to be loyal to the British Government.

RAHBAR, 21st October 1908.

Indians in the Colonies.

13. The *Indian People* (Allahabad), of the 22nd October, has the following:—

INDIAN PEOPLE, 22nd October 1908.

"It is quite useless, therefore, for the Indians to appeal to the British Ministry or the Crown and it is useless for us to cry for help. The Colonies are determined to make radical distinctions between coloured and white men and they are in one sense right. Catholicism is not yet the faith of the white races; the bread question is now of greater importance. The products, agricultural or commercial, of the white colonized lands must be reserved for whites, the coloured races should have no share in them. The lands peopled by the coloured races must, however, be shared by the white races, if not altogether monopolized by them. This, according to the white races, is the law of nature,

jus naturæ, to which may be added the doctrine of the survival of the fittest. As yet there is space in the world for the coloured as well as the white races, but Malthus's theory, notwithstanding aberrations, may in the long run be found to be correct, and the struggle may then destroy either the Kurus or the Pandavas. The burden of the earth may then be lightened for a few centuries. According to Hindu notions truth and justice will succeed. Might is not right."

ABHYUDAYA, 23rd October 1908.

Indians in the Transvaal.

14. The *Abhyudaya* (Allahabad), of the 23rd October, says that Indians should resent and never forget the ill-treatment to which their countrymen are subjected in the Transvaal. They should endeavour to secure that treatment at the hands of foreigners which is accorded to the citizens of any civilized state. They can expect to secure the respect of foreigners only when they make themselves strong by education, unity, self-respect and patriotism and by the industrial development of their country.

ABHYUDAYA, 23rd October 1908.

Ode to Liberty.

15. The *Abhyudaya* (Allahabad), of the 23rd October, contains an ode to Liberty in which the writer laments the absence of liberty in India and expresses an intense desire for its restoration.

The writer says:—"Had we been so powerful and wise as in days of yore, we would have fought with our enemies and removed the miseries of our countrymen. We would have crushed the pride of the Boers and never allowed them to enter our country. O powerful Mother (Liberty), you are our learning and our devotion and the new spirit that is within us. You are the destroyer of enemies. Three hundred millions of Indians are waiting for you. O Mother do not delay. Your children are in extreme distress. Without you we are not allowed to live in any country and being a subject race we have to put up with kicks in every quarter. When, O Mother, will you remove our misery and embrace us? How long will you keep us enduring misery? O Mother if you once again come to us, we shall never forget you, we shall never again be a subject race and never again be called slaves."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

ADVOCATE, 22nd October 1908.

The Mysore Press Act.

16. The *Advocate* (Lucknow), of the 22nd October, has the following comments on the speech of Mr. Madhava Row at the Mysore Legislative Assembly :—

"The pity is that even such a good reader of the signs of the times should be led into passing a Newspaper Regulation of the most obnoxious type that aims to strike at the root of the very aspirations which he so well lauds up in noticing the so-called unrest. His explanation of this repressive measure is simply *jejune*. His arbitrary temperament does not end here. The acme of his foolish policy was reached when he advised the Government of the Maharaja to set aside the election of the members to sit for the representative assembly on the Legislative Council of the State. For the first time in Mysore history this year the privilege was accorded and the body made the selection of genuine Mysoreans of high repute and extensive influence. And the Dewan has simply marred the festivities of the week by doing the unheard of thing, the vetoing of the first election of the best of representatives of the people. And his explanation is not worthy of the paper written upon. Is Mysore under the guidance of the new Dewan about to set up different models so as to lose the endearing appellation of the model state in the south?"

IV.—Administration.

(a)—Judicial and Revenue.

INDIAN PEOPLE, 8th October 1908.

The *Mahratta* contempt case.

17. The *Indian People* (Allahabad), of the 8th October, referring to the order of the Bombay High Court that Mr. Kelkar, the editor of the *Mahratta*, should be kept in prison till he made an apology, remarks :—

"The court undoubtedly stretches its authority too far when it makes a continuous offence of a single act. The defendant committed contempt of court;

a rule was issued upon him to show cause why he should not be committed; if he had tendered an unqualified apology he would have been discharged; not having done so he has been convicted. But is not the punishment an expiation of the offence? A fine can be realized, a man can be sent to jail, but no man can be compelled to apologize if he holds out and is not afraid of prison life. Contempt of court is the same offence whether of the High Court or any other court. A fine of Rs. 1,000 is quite ample for the ends of justice. The order about costs was quite unnecessary. The sentence of imprisonment is almost vindictive, specially because it is on the criminal side of the jail."

Civil Administration in Kumaun.

18. The *Indian People* (Allahabad), of the 18th October, referring to the probable appointment of a District Judge in Kumaun Garhwal, remarks :— **INDIAN PEOPLE 18th October 1908.**

"It is to be hoped, however, that a District Judge in Kumaun Garhwal would not be deemed to be more of a Sir Oracle than the incumbents of similar offices down below, and that the High Court will be allowed a free hand in the matter of correcting the errors of subordinate courts, without reference to the pecuniary value of any particular dispute. The civil Judge of Kumaun Garhwal again may with great advantage to the administration, we believe, act as the Sessions Judge of Pilibhit. For it is imperative that the present arrangement under which the criminal work of Pilibhit has become a great burden to the Bareilly Judgeship, be altered, and the posting of an Assistant Sessions Judge with a Subordinate Judge's power at Bareilly will not be a cheap alternative although more popular and acceptable to the members of the Bareilly bar."

The case of Corporal Cullen.

19. The *Indian People* (Allahabad), of the 18th October, has the following notes on the release of Corporal Cullen :— **INDIAN PEOPLE, 18th October 1908.**

"Corporal Cullen of Jutogh, who was accused of murdering an Indian, has been convicted of murder but acquitted under section 84 of the Indian Penal Code on the ground that he is insane. It may be remembered that the night before Cullen committed the murder a European nurse had been murdered by a *khansama*; this incident is supposed to have preyed so much upon the mind of Cullen that it was unhinged and the next morning he picked up a rifle and shot an Indian driver. At the time the *khansama* and the corporal were arrested on charges of murder we said the public would watch the result of the two cases carefully; they have done so and the expected has happened. Let the Government ponder carefully over these results of the two cases: the *khansama*, who could not claim any special privilege or the right of trial by jury, was sentenced to death after a few days and probably the sentence has already been carried out. The corporal was a British born subject and he was sent to Lahore to be tried by the Chief Court. The result of the trial is mentioned above. It seems a medical expert was called by the defence to prove that the accused was suffering from melancholia on the 21st August. It is not stated however whether the medical expert is the medical officer of the jail where Cullen was detained pending trial, or another medical officer of Jutogh who examined the accused immediately after he had committed the murder. Was the *khansama* kept under medical observation to find out whether he was insane or not? Cullen bore an excellent, steady character in the battery and it was not alleged that he had ever had sunstroke or otherwise suffered from any disorder of the brain. His counsel said 'the man was now as mad as they made them,' but the jury after hearing arguments and expert evidence decided that the man was capable of undertaking his defence. If so, was he not capable of understanding what he was doing when he shot the Indian driver? It is absolutely impossible to expect that the Indian public will accept the result of the trial as satisfactory. There is a confirmed belief that even-handed justice between a European and Indian is seldom done in this country, and cases of this kind help to confirm this belief. Compare the result of this case with that of poor Durga Charan Sanyal and then imagine the feelings of the Indian community. Sedition and exciting race hatred are easily punished by the law, but who can say what incalculable mischief is done by the failure of justice? The Government is perfectly aware that antagonistic forces are at work against the British rule and it is a pity that those should be given a handle in any way."

THE THEORY OF INSANITY.

Section 84 of the Indian Penal Code is as follows:—"Nothing is an offence which is done by a person who, at the time of doing it, by reason of unsoundness of mind, is incapable of knowing the nature of the act, or that it is either wrong or contrary to law." Under this section the jury acquitted Corporal Cullen, while finding him guilty of murder. Mr. Justice Rattigan, the presiding Judge, accepted this verdict and remanded the accused in custody. The theory that was set up by the defence was that the accused was suffering from melancholia, that he had no grudge against the murdered man and could not therefore be held reponsible for his act. Now Corporal Cullen was perfectly sane and rational before the day of the murder. He was not examined or treated for melancholia or any other form of mania before he committed the murder, nor was any evidence produced to prove that he was insane at the time he shot the driver. The section under which he was acquitted presumes that a man is insane at the time he commits an offence. A man who commits a murder may become naturally melancholy afterwards and repentant, but that does not make him the less guilty. Besides, melancholia is a form of insanity of slow growth. We do not believe that there is any instance on record in medical science in which a man suffering from a first attack of melancholia ceases to be responsible for his actions within twenty-four hours of the attack. Next as regards killing a man without any provocation, the best analogy is that of a man running amuck. Mayne, in his commentary on the Indian Penal Code, speaks of this class of murder and quotes the opinion of Dr. Norman Chivers. A man who runs amuck is undoubtedly insane during the time he rushes about killing or attempting to kill every one whom he meets, without any provocation or cause. But the plea of insanity does not avail him at all. Mayne says:—'In most of these cases the Judges appear to have, in my opinion wisely, exacted the extreme penalty of death.' Cullen was disarmed as soon as he had shot one man. He might or might not have run amuck. If the theory of the defence and expert evidence were right the Judge should have stopped the trial as the accused was not in a fit condition of mind to stand it. The jury did not accept the evidence for the purpose of the trial itself but accepted it to acquit the accused after holding him guilty of murder. In one opinion the procedure and verdict are both wrong and there has been a distinct failure of justice."

ADVOCATE, 18th October 1908.

Corporal Cullen.

20. The *Advocate* (Lucknow), of the 18th October, referring to the acquittal of Corporal Cullen, remarks:—

"So the Simla tragedy has ended in another tragedy in the Chief Court and this time the tragedy is of the murder of British justice at the hands of 9 English jurors. It is superfluous to say with what feeling of indignation the verdict of the jury and its acceptance by the Judge will be received throughout the country and what conclusions will be drawn by the people."

ABHYUDAYA, 23rd October 1908.

Corporal Cullen.

21. The *Abhyudaya* (Allahabad), of the 23rd October, says that the grounds on which Corporal Cullen has been acquitted will not satisfy the public, for as is usual in such cases various reasons were put forward to save the criminal from the punishment which he deserves. The public would not have cared so much had such a case been the first of its kind. It is no wonder that the people are dissatisfied with the decision in this case, knowing as they do that in all such cases the accused are invariably let off without adequate punishment.

The editor in conclusion remarks that it is such judicial findings that create real race hatred and disloyalty towards the Government.

MASHRIQ, 20th Ootcber 1908.

Shanti Narain and Fazl-ul-Hasan.

22. The *Mashriq* (Gorakhpur), of the 20th October, referring to the appeals of Shanti Narain and Fazl-ul-Hasan that have recently been dismissed by the Allahabad High Court, remarks that the Government of the United Provinces should now exercise its prerogative and pardon these editors as they have already suffered much for their follies and misdeeds.

The Delhi punkha coolie case.

23. The *Indian People* (Allahabad), of the 22nd October, referring to Mr. Justice Rattigan's decision in the Delhi punkha coolie case, remarks :— INDIAN PEOPLE, 22nd October 1908.

"In the present time of storm and stress these cases will have an excellent effect—in adding fury to the storm. To talk of even-handed justice after these accumulating instances of failure of justice is a mockery; it is an insult to the intelligence of the average individual and the people as a whole."

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Octroi taxation in the United Provinces.

24. The *Advocate* (Lucknow), of the 18th October, has the following :— ADVOCATE, 18th October 1908.

"Sir John Hewett has given another proof of the grasp he has of the real needs of the people by issuing an important resolution on the octroi taxation of these provinces which we reproduce elsewhere. The causes of discontent of the people are many and deep-seated, but there are few which affect the mind of an ordinary trader, particularly so the mind of one who is enjoying the fruits of peace and of his own industry and labour, as the levy of octroi. This tax is the one serious cause of irritation and vexation to the trading classes and one great source of discontent in business men who have little reason otherwise to feel personally discontented. This feeling is shared by rich and poor alike. The poor feel that octroi not a little contributes to dearness of food stuffs. Large towns, once centres of trade, have been ruined owing to this duty, which has killed all import trade and transferred business from important places to out-of-the-way marts. No action on the part of Government will be hailed with greater delight than the one which will do away with this form of taxation. But the question is, what steps should be taken to substitute this tax? This is a very difficult question to answer. Our own view is that in larger towns a terminal tax should be levied on all goods and stores irrespective of the fact whether they come for consumption by the Government or the people and the deficit should be met by contributions from the provincial treasury till such time that the terminal tax does not show improvement. Our belief is that as soon as octroi is removed larger towns will have bigger imports and the deficit will in no time be made up. If within the last twelve years it was possible to raise the income from direct taxation from three to thirteen lakhs of rupees, we are sure that this improvement will be kept up and the loss of a few lakhs of rupees, which the Government will have to meet in the first few years from its treasury, will be made up by greater prosperity of the town population. And, what is more, by the removal of one great source of irritation from the middle classes steady prosperity of large towns will be fully assured. The Committee appointed by the Government has our hearty good wishes. Its proceeding will be watched with keen interest by all municipalities in these provinces."

Octroi taxation in the United Provinces.

25. The *Hindustani* (Lucknow), of the 21st October, reproduces the comments of the *Advocate* (Lucknow) of the 18th October, on the proposed abolition of octroi taxation in the United Provinces. HINDUSTANI, 21st October 1908.

The Octroi Commission.

26. The *Mashriq* (Gorakhpur), of the 20th October, referring to the Commission appointed to consider the question of the octroi tax, remarks that its constitution is open to objection inasmuch as Indians who on account of their local knowledge are peculiarly fitted to form a correct opinion on the question are not sufficiently represented. The editor, however, thanks the Government for taking into consideration this question of vital importance and hopes that expert Indians will come forward to help the Commission with their valuable opinion. MASHRIQ, 20th October 1908.

HINDUSTANI, 21st October 1908.

House-tax.

27. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 21st October, complains that the assessment of house tax in the Act XX towns of Kakori and Malihabad is very unjust and that appeals against the decision of the local officials are not entertained by the higher authorities. This he thinks is a flagrant miscarriage of justice, which should be looked to.

(e)—Education.

CENTRAL HINDU COLLEGE MAGAZINE, October 1908.

Educational system in India.

28. Mrs. Annie Besant, writing in the *Central Hindu College Magazine* (Benares), for the month of October, on her return to India, refers to the anarchism and unrest in the country and observes that even Russian anarchists, maddened by the knout and by outrage, slay only those who have committed brutal wrongs; even they do not stoop to the murder of women who have wrought no crime. She says that if Mr. Tilak's amiable forecast that these methods would spread to other parts of India should be fulfilled, India would sign her own death warrant and shame the glorious name which no conquest and no oppression has hitherto been able to degrade.

It is interesting, she says, to notice that the view that has been put forward by the Central Hindu College is now winning acceptance on all sides. She then refers to a recent article in the *Manchester Guardian*, commenting upon a paper by Mr. A. G. Fraser, republished from the *East and West* on the system of education in India and contrasting it with the Japanese system. In her opinion all that has been said is true, though, with the usual running to extremes of the newspaper writers, the very real value of much of the education given is ignored.

Hitherto England has come first and India second; now India must come first and England second. The education given must aim at making good Indian citizens, instead of denationalized copies of Englishmen. Even much of the patriotism bears the English trade mark, and is not *swadeshi* in any way; it is as foreign made as many of the clothes that are sold as of home manufacture and both show too much of the shoddy element.

Mrs. Besant quotes a paragraph that appears in the October number of the *Theosophist* as another comment on the effect of English education from a different standpoint in which it is noticed how the action of the Theosophical Society in aiding the ancient religions of the East to protect their children against the disintegrating influences of missionary education is gradually being recognized as a policy beneficent to morality and therefore to the State as a whole.

She concludes with the remark "where missionary effort is undermining the foundations of the State and of Society, Theosophy is strengthening them, by pouring new life into the ancient religions and by training the young along the lines laid down by these ancestral religions and morality."

INDIAN PEOPLE, 8th October 1908.

Education in Kumaun.

29. The *Indian People* (Allahabad), of the 8th October, commenting on the agitation among the educated classes in Kumaun, for the improvement of educational facilities, remarks that all that the people of the division need is the establishment of well-equipped Government schools in all the districts and the strengthening of the Ramsay College at Almora. For higher education, the editor thinks it advisable to start a fund to enable deserving Kumauni students to attend colleges in the plains.

SWARAJYA, 17th October 1908.

Sir G. Clarke's circular.

30. The *Swarajya* (Allahabad), of the 17th October, commenting on Sir G. Clarke's educational circular, remarks that as long as Indian students held themselves aloof from the progressive movements in the country, neglected their physical development and wasted their time in imitating the frivolous manners and customs of Europe, the Government did not worry itself about them, but as soon as they realized their real condition and threw themselves eagerly into the domain of politics, the Government all of a sudden developed a paternal interest in them and began to frame laws to regulate their lives. But, says the editor, these sly tactics of the Government will not have the desired effect, as

students will not submit to them and will prefer to go without the education imparted in Government institutions.

The system of education in India.

31. The *Indian People* (Allahabad), of the 22nd October, has the following under the heading "The Young Idea":— INDIAN PEOPLE, 22nd October 1908.

"Putting together the recent resolution of the Bombay Government, the instructions issued by the Education department of various provinces, the Risley circular and several other orders and regulations we are driven to the conclusion that there must be something seriously wrong with the system of education prevailing in India. Now this system of education is not an indigenous institution. The wisdom of the British Government in India is unfettered in this as in everything else. If therefore the system of education in this country has been found to be seriously defective, it is the fault of those who introduced it. There will be no objection on the part of wise Anglo-Indians of to-day to fall foul of Macaulay any more than the Anglo-Indians of another day refrained from abusing Lord Canning or denouncing Lord Ripon. The education given in Indian universities has been severely criticized from another point of view by Indians themselves, but the present official attitude is very different. So long as the universities produced men who aspired to nothing more than making a living, whether it was a judgeship of the High Court, a place in the legal profession, or a stool in a Government office the system of education was perfect. It is the appearance of disaffection among students and young men that has revealed the defects of the educational system. Is it in the study of history, or wicked newspapers, or the classical languages that the blemish is to be found? It must be somewhere and hence the statesmanlike measures that are being taken to improve students and teachers and the course of studies. The young idea must be taught to shoot properly so that it may not shoot in the direction of revolution and anarchism. History is a very bad subject for study: it stimulates the imagination, recalls inconvenient memories of the past, exposes the former weakness of great nations and inspires an ambitious conception of the future. Exclude history from the curriculum of studies. But that is not enough. Why do teachers talk to their pupils anything about politics? They must be forbidden to do so. Why are bad newspapers read by boys? That must be discontinued. The threatened loyalty of the future generations of India will be thus saved by wise precautions and regulations. May we respectfully ask if it is known what are the sentiments of those who do not read English or English history at all? The steps that are being now taken are childlike in their simplicity and extreme credulity. Is it really seriously believed that there will be no revolutionists or anarchists if the system of education is modified or changed, or students and teachers are carefully watched and guarded? What about the Indian revolutionists in England and America and the young Indians at school and college in England? What the authorities are trying to do here is to set back the hands on the dial of Time, and they know perfectly well that they cannot do it. Instead of meeting the situation and the future in a statesmanlike and open manner they are trying to burke the whole thing as if ideas in their birth can be strangled. Education or no education, the generations that are coming will not be won over by methods that sufficed for their ancestors and we believe we are but on the threshold of the stormy days that are still in store for India."

(f)—Agriculture and questions affecting the land.

Agricultural Exhibition at Bareilly.

32. The *Rahbar* (Moradabad), of the 21st October, notes with satisfaction the holding of an Agricultural Exhibition at Bareilly, but is of opinion that with a view to enlisting the sympathy of the educated classes with the agricultural development of the country, it would have been well if industrial exhibits too had been included. RAHBAR, 21st October 1908.

(g)—General.

The Hindu-Muhammadan problem.

33. The *Shahna-i-Hind* (Meerut), of the 8th October, referring to the selfishness which is at the bottom of the dissensions between Hindus and Muhammadans, appeals to the SHAHNA-I-HIND, 8th October 1908.

leaders of both communities to unite in demanding political privileges; for, unless this is done, they cannot hope to be successful in their attempts.

AL BASHIR, 13th October 1908.

Musalmans and High Court Judgeships.

34. The editor of *Al Bashir* (Etawah), in the issue of the 13th October, thanks the Government for the appointment of a Muhammadan Judge to the Punjab Chief Court and says:—

"We hope that the cherished desires of the Muhammadans of Bombay and Burma will be fulfilled by the appointment of Muhammadan Judges to their High Courts also. We trust the Government will not listen to the opinion of the Governor of Bombay who has evinced much weakness by replying to the address presented by the Muhammadans in the way he did. The Government should now satisfy the dejected Muhammadans of that province by appointing one of them as a Judge of the High Court. This weak policy of the Governor of Bombay is encouraging a class of men who openly preach sedition and provoke riots. To disappoint the Muhammadans and to congratulate Dadabhai Naoroji on the occasion of his birthday are highly imprudent acts especially when they emanate from the highest official of a province. The commutation of the sentence of a rebel like Mr. Tilak is one more instance of the lack of common sense and prudence in a Governor. Surely no one can be worthy of such a high post as that of a Governor who fails to appreciate loyalty and punish disloyalty."

INDIAN PEOPLE, 18th October 1808.

The Unemployed.

35. The *Indian People* (Allahabad), of the 18th October, commenting on the question of the unemployed in England, remarks:—

"It is interesting to note the relation of the situation created here by a famine and the situation created in England now by the cotton look-out. The causes of the famine, at least the causes that are officially recognized, are superhuman. The lands are there, the cultivators are ready and willing, but it pleases some one else to withhold the rains which no amount of human efforts and foresight can create. Thousands go about famishing and then the Government steps in with the relief works. And persons without any social distinction and without any efforts at displacing those already in employment, receive either work or charitable doles and tide over the difficult days. The parallel lies not in the causes which bring about the misery. It lies somewhat in the effects, in the want of food for the people. But how dissimilar are their respective conducts in the circumstances? The Indian people would go about begging and if nothing is available would meekly lie down and die on the roadside. Others there are of a superior social grade who would look blue about the lips, bless or curse their *kismat* according to temperament, but would lie down and die all the same.

This is simply because the Indian peoples are not conscious of any political existence. But in England every individual knows and feels, be his social grade superior or inferior, and be he rich or poor, a capitalist or a day labourer, that he possesses a *vote* and that he and those like him can combine and *make* the Government do what they desire. The Government does not exist there to rule over them. *They* exist and create the Government for the protection of society. Without any violation of any rule or law of Religion, Society or Politics they can come together and exclaim, "Do all you know comrades, to raise such an agitation as shall fight this Whig Government clean out of its boots, and cause it to have regard for this vital question of unemployment." Here the people accept Government help as *alms*. There the people demand Government help as of right and the consciousness of political power makes them noisy, ready and unreasonable. They intrude upon church assemblies, break down public offices and thrash officers and ministers and the ministers go about touting for votes and making speeches for conciliating the people. Here you organize a meeting of sober, famishing and law-abiding people, suggest that the Government should do this or that, tell the people that the Government has failed in doing its duty in a particular direction, you are thereby creating "disaffection" in the people, and straightway you are marched to the jail through which the road lies to Mandalay or the Andamans—the final goal of all your ambition or enlightened ideas."

36. The *Indian People* (Allahabad), of the 18th October, referring to the future of the famine orphans in orphanages, remarks :— **INDIAN PEOPLE, 18th October 1908.**

Famine orphans.

"The lads in the *Arya Samaj* and the Muhammadan orphanages grow up as domestic and "menial" servants and those from the missionary institutions go to swell the ranks of clerks in Government offices. We believe a slight effort is made to give the boys some sort of technical education, but so far as is known to us such effort is not crowned with any success. It seems to us that this material in our hands is being wasted. If instead of opening these orphanages in out of the way places they are opened in industrial centres like Ahmedabad, Bombay, Calcutta, Cawnpore and other places where there are mills and the lads be given such training as will make them efficient and skilled mill hands a distinct want of the country will be removed. On the face of it labour is very cheap in India. But if we compare the amount of work done in the course of a day of 6 or 8 hours by an Indian workman with that done by an English workman in the same time it will be apparent to every one how very dear labour really is in India. We have the raw material but we do not care, we make no effort, to turn the same into skilled labour. And then the sense of discipline and the sense of responsibility are so wanting in our workmen. Now if orphanages are opened in the vicinity of mills and if their moral, intellectual and manual training go hand in hand some of the grave defects in the character of our working classes, if not removed altogether, will at least be minimized. Then again it is well known that there is dearth of labourers in the tea districts of Assam, and the employers of labour there have to spend money for the purposes of procuring labourers for their plantations. And it is also well known that the men who recruit for labourers occasionally take to methods which are neither sanctioned by law nor approved by public opinion. Now if the famine orphans are drafted to those districts, and a settlement of such orphans is made there not only the lads themselves but the planters too will be benefited."

37. The *Advocate* (Lucknow), of the 18th October, referring to the circular issued by the Commissioner of Excise ordering all Excise Inspectors to sign a declaration to the effect that they will not go up for any law examination or if they cannot comply with it to resign their appointments, remarks that this is extremely unjust as the men were not informed of this when they joined the department. Many of them resigned good posts in order to be appointed as Excise Inspectors. Besides this a knowledge of law will be helpful to them in the prosecution of offenders against the excise law, which they are required to undertake. **ADVOCATE, 18th October 1908.**

Excise Inspectors.

38. The *Hindustani* (Lucknow), of the 21st October, reproduces the comments of the *Advocate* (Lucknow), of the 18th October, on the recent circular of the Commissioner of Excise about Excise Inspectors. **HINDUSTANI. 21st October 1908.**

Excise Inspectors.

39. The *Nasim-i-Agra*, of the 19th October, referring to the coining implements and counterfeit coins found in the premises of the Agra district jail, remarks that in spite of the earnest endeavours of the Joint Magistrate nothing of importance has transpired yet. The editor believes that the jail authorities were concerned in the affair, for otherwise how could it go on so long undetected. In conclusion he remarks by the way that a few years ago it was discovered that currency notes were being forged in the Agra jail. **NASIM-I-AGRA, 19th October 1908.**

Coining implements in Agra jail.

40. The *Mashriq* (Gorakhpur), of the 20th October, referring to the proposal for abolishing the system of granting commission to sub-registrars, remarks that this proposal would be hailed with delight if their pay were increased in proportion to the amount they used to receive as commission. As regards the admission of graduates into the department, the editor is of opinion that they should wait till the candidates already on the list are provided for. **MASHRIQ, 20th October 1908.**

Sub-Registrars.

MASHRIQ, 20th October 1908.

41. The *Mashriq* (Gorakhpur), of the 20th October, referring to the rumour regarding the redistribution of certain districts in the United Provinces, makes the following suggestions for the consideration of Government :—

Redistribution of districts in the United Provinces.

(1) That the Jaunpur district should be included in the Gorakhpur division.
(2) That some of the districts should be taken away from the Allahabad division and formed into a new division.
(3) That as the peculiar local conditions of Bundelkhand sometimes necessitate fresh legislation, it is desirable to separate it completely from the United Provinces and place it under a Commissioner with an Assistant.
(4) That some of the tahsils of Fatehpur, Etawah, Cawnpore and Farrukhabad should be grouped together and formed into a new district.
(5) That Aligarh should be separated from the Meerut division.
(6) That Gorakhpur should on no account be made over to Behar as it has progressed by leaps and bounds since it was included in the United Provinces.

HINDUSTANI, 21st October 1908.

42. A correspondent writing to the *Hindustani* (Lucknow), of the 21st October, referring to the prevalence of malaria in rural areas, advises the Government to adopt measures to lessen its ravages, otherwise a considerable section of the agricultural population will be unable to work during the most busy part of the year and the result will be the continuance of the famine.

Malaria.

HINDOSTHAN, 20th October 1908.

43. The *Hindosthan* (Kalakankar), of the 20th October has the following remarks on the Court of wards :—

Court of Wards.

"They of course manage the state under the Court of Wards better than the incapacitated landowners, but we want now some better arrangements introduced in that department. Perhaps it would be much better to make such States over to the Registrar with an increased establishment ; because the Court of Wards very seldom offers any loan to the state under its charge and neglects the owners of the states shamefully. We don't want to enter into the circumstances of the landed proprietors and the tenants who earn their livelihood by labour ; but we think it absolutely necessary that the present state of the Court of Wards should be improved."

ADVOCATE, 22nd October 1908.

44. The *Advocate* (Lucknow), of the 22nd October, has the following remarks on the report of the Sanitary Conference :—

The Sanitary Conference.

"The net result of the Conference is in the possession of the public in the shape of resolutions published by us *in extenso* in our issue of the 4th instant. These cover an extensive ground and refer to all causes that lead to insanitation in our towns. There is not one resolution which places before the Government and the municipalities any utopian scheme which cannot be carried out. The resolutions of the Conference are of two kinds: one in which Government or legislative action is necessary, and the other which can be carried into effect by local bodies and the public at large. The resolutions of the first category are of greater importance and unless the Government comes forward to spend larger sums of money on both rural and urban sanitation, these resolutions will remain a veritable dead letter. We know that the Local Government is ready to do its best for sanitary improvement in these provinces. Lord Minto has also given proof of his earnest desire to save people from premature death by disease and pestilence. But His Excellency's Government has to give more practical proof of this sympathy by according a better financial treatment to the United Provinces than what it has hitherto done. Every suggestion of the Conference means expenditure both by the State and the people. Municipal taxation has reached its highest limit; every conceivable tax has been levied on the people. There is little room for addition in taxation, though improvement will be maintained. But the Government spends very little of its revenues on the sanitation of the province. If after the Conference the State will not come forward to

spend money with liberality, all the energy spent over the Conference will amount to nothing. The deliberations of the members of the Conference, who while sitting in the Conference keenly felt that hundreds of thousands of people were dying prematurely throughout the United Provinces of preventible diseases will remain pious wishes only. The resolutions make out a strong case for a better financial settlement of these provinces and we hope Lord Minto during his fortnight's stay in these provinces will be struck with the real condition of the people, that he will go back to Calcutta fully convinced that the United Provinces have long been treated slightly in the matter of financial allotment, and that the first thing which his financial advisers should do is to right a wrong from which the people of the United Provinces who loyally pay more revenue than any other part of India, but on whose educational and sanitary needs the least percentage of revenue received is spent, have been silently suffering. The United Provinces do not want any special treatment. What they want is their fair share of revenue contributed by them at the ratio at which allotments are made to Bombay, Burma and Bengal. This claim for financial justice has been strengthened by the deliberations of the two Conferences held at Naini Tal in 1907 and 1908."

Sanitation.

45. The *Indian People* (Allahabad), of the 22nd October, referring to the Government resolution on sanitation, remarks :— **INDIAN PEOPLE, 22nd October 1908.**

"The general causes being theoretically well known and firmly established, at least satisfactorily to scientific men, the only matter for discovery must be the tracing of local areas where fever has raged and is still raging. The present is the best season for investigation, which is really very easy. The investigating officer must visit each infected locality and find out the removable local insanitary conditions. Malaria is a preventible cause of fever; the difficulty of removal, however, is great. The people are poverty-stricken and they have no idea of sanitation. They have neither faith in the utility of systematic drainage nor the means of removing cesspools and other anophele dépôts. They must be taught and helped with money to carry out works of sanitation. The sale of cheap pice packets of quinine through post offices will not do. People would not be easily induced to use it in prophylactic doses and thus prevent attacks of fever. Very few have means to use mosquito curtains, and our Government might well follow the example of the Italian Government and furnish curtains to some villages in order to encourage others. The system of drainage should be extended and completed and funds for this purpose should be found either from local or Imperial sources."

The Civil Courts' ministerial establishment.

46. A correspondent who signs himself "Good Wisher" writing to the *Advocate* (Lucknow), of the 22nd October, refers to the general discontent prevailing among the employés of the civil courts with regard to their pay and prospects. He compares the salaries and positions of the civil courts' clerks to those of revenue courts and requests the editor to bring the matter to the notice of Government, the High Court and the Judicial Commissioner and ask them to appoint a committee to look into the grievances of the subordinate staff that call for the careful attention of the Government. **ADVOCATE, 22nd October 1908.**

V.—Legislation.

Nil.

VI.—Railway.

Safety in railway travelling.

47. The *Indian People* (Allahabad), of the 8th October, has the following :— **INDIAN PEOPLE, 8th October 1908.**

"Inscrutable are the ways of Providence. We might have cried ourselves hoarse, and nobody would have thought it worth while to notice us, if we had tried to point out how railway travelling is fraught with peculiar danger especially to lady passengers. But after recent events all Anglo-India seems to have arisen as if from a deep sleep and is looking every way with bewildered eyes. One innocent life has paid the penalty of the indifference of which the class to which she belonged has been guilty. Those who have a weakness for expressing their own views in the public press have not been idle and all our leading

Anglo-Indian contemporaries have thrown their columns open to correspondence criticizing railway administration in the country and especially suggesting means whereby travelling may be rendered more secure in so far as the danger from train-lifters and travelling marauders is concerned. But has this danger newly appeared or has it existed since the creation of railways? Can we not cite numerous instances where innocent Indian girls have been cruelly done to death or more cruelly outraged while travelling on Indian Railways? What has been done up to this time to minimize this danger? What we have noticed in all these cases is that a particular class of people, a class for which the railway administration all over the country has a peculiar fondness, has been found guilty of all manner of outrages on female passengers. Indians may have been convicted for petty thefts in running trains, but for systematic train robberies and outrages on defenceless females we cannot hold them guilty. And this will perhaps be the outcome of the inquiries into the Multan murder case. We also draw attention to the case recently reported by the *Punjabee*. In this case the offender was a "soldier guard" and perhaps a British soldier and not the usual Eurasian employé. Although this guard "sneaked away" and afterwards "apologized" we believe better sense will prevail and this attempt will meet with a deterrent punishment. The authorities are themselves to blame if such cases multiply. Neither the public administration nor the North-Western Railway authorities have in the past been very fond of severely punishing this class of offenders. We hope, however, the authorities concerned will now make some examples to act as a deterrent to future attempts."

In a subsequent article, while commenting on the various proposals made by the Railway Conference at Simla for the safety of railway passengers, the editor remarks:—

"All these measures concern more or less first and second class passengers only. The only recommendation which will affect lower class passengers is that of removing continuous footboards and horizontal handrails. These are of course a great convenience to train-walkers at night and criminals, but their removal means a serious danger to the travelling public, specially third class passengers. They crowd the carriages, they are awkward and they always make a rush. The danger is mentioned in the note in paragraph (2), but it should be fully recognized. If there were no handrails and no footboards the danger of serious and even fatal accidents on such occasions as the Magh Mela or the Kumbh would be fearful. If provision for the security of passengers is to be made care must be taken that they do not meet with accidents in the act of getting into or out of railway carriages."

VYAPARI AND KARIGAR. 15th October 1908.

The Railway Act.

48. A correspondent in the *Vyápári and Kárigar* (Benares), of the 15th October, complains of the ambiguous wording of section 77 of the Railway Act, which is often a fruitful source of loss to consigners of goods. He suggests that the term "Managers of railways" should be more explicitly explained. It should be made clear whether this term includes managers or agents only or district traffic superintendents as well.

ADVOCATE, 22nd October 1908.

Railway construction.

49. A resident of Chandpur, writing in the *Advocate* (Lucknow), of the 22nd October, draws the attention of the Government to the claims of Chandpur town in the Bijnor district with regard to the railway construction programme for the coming year. He points out that:—

(1) The railway line in question which has already been surveyed besides affording convenience for a trading centre like Chandpur will connect the head quarters of the district Bijnor with other places of importance.

(2) There is no river or stream between Gujraula and Chandpur or even between Chandpur and Bijnor to be bridged and thus there will be no expenditure on this account.

(3) About six or seven miles from Chandpur there is a place reserved for the Tent Club, Meerut, who resort thereto a few times every year.

The head quarters of the tahsil is more than 20 miles from Chandpur, which puts landlords, tenants and travellers to great inconvenience.

The editor says that the inhabitants of Chandpur have submitted several memorials to Government in this connection representing the losses and inconveniences they are suffering for want of a railway line and hopes that the Government of Sir John Hewett will not leave their grievances unredressed.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

50. The *Musáfir* (Agra), of the 17th October, referring to the statement of Kali Charan Mukerjee of Aligarh regarding the cancellation of his license on the ground of his having on one occasion attended a meeting of the *Arya Samaj*, remarks:— **MUSAFIR, 17th October 1908.**

The *Arya Samaj*.

"Is it really a crime to attend the meetings of the *Arya Samaj?* Is the *Arya Samaj* in any way connected with the anarchist societies? If the statement of Kali Charan is true surely we cannot imagine any more serious accusation directed against a religious body. We believe that Sir John Hewett, who has promised to listen to reasonable representations, will look to it that the misapprehension caused by such a damaging statement is removed. We have every confidence in the good sense of our Lieutenant Governor and we trust he will not allow the matter to pass by unnoticed."

51. The *Hindustani* (Lucknow), of the 21st October, complains that gambling is very common in Cawnpore from the *Dasehra* to the *Dewali* and leads to the ruin of thousands of people as sharpers resort to the place from many large towns. The editor suggests that the procedure adopted to put a stop to gambling in Lucknow should be adopted in Cawnpore also. **HINDUSTANI, 21st October 1908.**

Gambling.

52. The *Abhyudaya* (Allahabad), of the 23rd October, says that in spite of their intrinsic qualities the missionaries are weakening the hold of Hinduism upon the people in a thousand ways. The editor urges that Hindu parents should never allow their children to attend mission schools and colleges and that they should build their own educational institutions where adequate arrangements could be made for religious instruction. **ABHYUDAYA, 23rd October 1908.**

Missionaries.

IX.—Miscellaneous.

Nil.

Allahabad:
The 24th October 1908.

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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

OUDH AKHBAR, 24th October 1908.

Morocco and France.

1. The *Oudh Akhbár* (Lucknow), of the 24th October, referring to an article published in an English paper on the victory gained by Mulai Hafid over his brother in Morocco, remarks that after an amicable settlement of affairs in Morocco, Mulai Hafid, as he has himself stated, intends turning his attention to Europe and more particularly to France. If this conveys anything to the initiated, it plainly refers to some impending trouble with France. And this view is rendered very plausible when we take into consideration the fact that Germany would prefer to side with Hafid against France than espouse the cause of Abdul Aziz. Be this as it may, one thing is certain that the man who has survived the political tactics of mischievous powers so long will not fall an easy prey to his enemies, now that he has once emerged successful from the troubles that threatened to bring about his downfall before.

As regards Turkey, we are sure that in spite of her many difficulties she is now able to hold her own against any such petty dependencies as Bulgaria. Let us only hope that she will not suffer from the interference of "Arbitrators."

(b)—Home.

SWARAJYA, 10th October 1908.

The moral of the Dasehra festival.

2. While recapitulating the manifold virtues of Shri Ram Chandra, the editor of the *Swarájya* (Allahabad), writing in the issue of the 10th October (received on the 29th October), makes the following observations:—

"Would that our rulers, too, leaving aside their habits of luxury, cared for the welfare of their subjects in the same way (as was done by Raja Ram Chandra)! But who is to do this? They simply require their bread, and then let what will befall their subjects (*lit.* the subjects may die of starvation). Poor fellows! they may not get even dilapidated cottages to live in, but what does that matter? They must have bungalows for their comfort. Our rulers do not seem to realize that

'A king is like a tree and his subjects its roots.'

These gentlemen are not content with this much only. They also consign to prison those who raise a voice for liberty and demand their rights. They have quite forgotten the royal Proclamation of the Queen and are acting quite in contravention to it and are thus tormenting her soul."

SWARAJYA, 10th October 1908.

Odes.

3. The *Swarajya* (Allahabad), of the 10th October, contains the following political odes:—

"(1) By *Seth* of Bareilly:

Will you awaken sleeping India or not?
Tell me are you willing to take up the national cause?
Will you efface the reign of tyrants or not?
And will you establish *swaraj* in the country or not?
O! India, will you call back Tilak to the country or not?
And will you restore Narayan to the *Swarajya?*
Will you inculcate patriotism in every one or not?
And will you preach the use of boycott?"

(2) By Pandit Ram Sarup, *Sharma*, of Jalesar:

"How long will you continue to enjoy this sound sleep (*lit.* sleep of neglect)?
Will you not save your wealth and property from the plunderers?
You have been kicked as dead bodies by strangers,
Will you not strike a blow in return?
The winter season has set in, O! Indian craftsman,
Will you not prepare *swadeshi* chintz too?
How long will you continue to be called ignorant slaves and barbarians?
Will you not remove this stain (from your character)?
Foreign countries laugh at your ignorance,
Will you not cause those to weep who laugh at you?
Sacrifice your lives, but do not give up your ideals (*lit.* hopes).
Tell me, *Sharma*, would you like to be called a conqueror or not?"

Odes.

4. The following political odes appear in the *Swarajya* (Allahabad), of the 24th October :— SWARAJYA, 24th October 1908.

(1) By *Bebák* of Alipur :

" All this wrangling is about to cease now,
For we are shortly to get *swaraj* (once again).
Thunderbolts will assuredly fall down from the Heavens.
Thy oppression, O Tyrant, will soon be put down.
The place that was a wilderness before (*lit.* where the whole space was empty)
Is going to be transformed into a garden.
Brethren, you will see some day or other
Swadeshi in all its glory (*lit.* the drum of *swadeshi* is about to be beaten now).
I will call *him* loyal only
Who is a well-wisher of his nation.
What a storm the mischief-makers have created.
The quarrel (however) is going to cease very soon.
After slaughtering me, the *Qátil* (slayer—*nom de plume* of the poet) says :
' Why dost thou roll about, what else dost thou want ?' "

(2) By Karam Chand, *Banbási :*

" Why dost thou weep
O Hind ! What dost thou want ?
Why dost thou roll about and what dost thou desire ?
How long shall we bear this tyranny and oppression ?
The enemy wants to hear something from me now.
These currents cannot be stemmed (*lit* crushed),
For India is on the verge of progress now.
O ! Indians, open wide your eyes
The enemy wants to gag your mouths.
O ! my Indian brethren, take care even now,
They are about to disgrace and defame you.
Indians, if you will shake off your profound sleep
India will become ours once again.
O ! *Banbsái* (inhabitant of forest—*nom de plume* of the poet) see that you do not get ensnared,
For the tyrant is trying to deceive you."

(3) By *Nasim Mahangwi*, Allahabad :

" Why dost thou roll about and what dost thou want ?
Swaraj is about to be established (in the land).
O ! nation worshippers, do not be anxious
(For) you are about to get the fruit of your labours.
Friends ! proceed. Do not lose heart,
India is shortly to assume her former prestige.
You work oppression day and night upon Indians,
Do you expect loyalty in return ?
Swadeshi has become a power in the land,
For England is doomed to die of starvation.
Though they concealed this for years
Yet, *Nasim*, the hidden secret is being (*lit.* about to be) revealed."

(4) By Sajjad Hassan, *Sajjad*, of Allahabad :

" God only knows what my heart desires,
Why it flutters and what it wants.
Wake up from your deep slumber, O Indians,
For your Bharat is about to be robbed.
If you boycott their *bideshi* goods,
India will become ours once again.
Though I am writing about the condition of India
The heart of my pen is breaking (because of too much grief).
Strangers are passing their days in ease,
(While) the morsel (of food) that we have is being snatched away from us.

Friends are turning into strangers.
And all this is due to disunion.
India has begun to be free from slavery,
And is about to become a paradise once again.
Would that some one said to the strangers:
'Go out'. If thou wishest thy good.
Do not lose courage, proceed onward
And see how Providence helps you (*lit.* what God wishes).
How long shall we exercise our patience? There must be a limit to it.
Our hearths and homes, everything is being plundered.
If strangers are jealous of *Sajjad* let them be so,
For only that will happen which God wills."

(5) By *Gobind* of Meerut:

"It is a wonder that they expect good for themselves
Who wish evil for India.
Ill-wishers alone are bad.
And only well-wishers are good;
Dost thou expect loyalty for oppression?
(If not) why dost thou, O faithless one! expect loyalty from us?
A sore heart wants to realize its aims.
O! solver of problems! (*lit.* one who shows a way out of difficulty) it craves help from thee.
This country is about to become a nation.
All this fuss is going to cease now.
Thy record is black with oppression.
The prestige of the enemy is about to be lowered.
How can'st thou extirpate us, humble beings,
When thy existence itself is shortly to be effaced.
Go on striving, O! ye sons of India,
Your arrow is about to take its aim.
The day is approaching when every ill-wisher
Will disappear from the face of the earth.
Money, strength or arms cannot accomplish anything:
Only the will of God will prevail (*lit.* only that will happen which God wills).
That my enemy should leave my home
Is the dearest desire of my heart.
This pride of yours will receive a fall.
The day of judgement is at hand.
Our condition which has hitherto been so pitiful
Will improve with the help of *swadeshi.*
That tyrant wants to prolong his stay
By shutting our mouths and removing our pens.
Grant to the subjects their lawful rights
India wants nothing else.
Pack up your bag and baggage and take to your way,
Otherwise you will hear of it.
Release us from the chains of slavery,
This is our prayer morning and night.
Although *swaraj* is acquired with difficulty
Still the reward of our labours is soon to be reaped.
Behold! *Gobind*! you are to get *swaraj* now,
Why do you roll about and what else do you want?"

(6) By *Babu Ram, Hari,* editor of the *Swarajya:*

"Now the country desires its good,
For those who were asleep are about to awake.
The garden that the autumnal winds have devastated
Is about to bear fruit and flowers.
Robbers are flying from this place.
The mischief that is going on is about to be suppressed.
Wells are being dug

For those that were digging ditches for us.
The flash of the Indian sword will soon be seen.
And our enemies will soon be blood and dust.
The desire that was hidden like a secret
Is openly expressed by every one now.
Send away the silent to the land of repose,
For India will soon resound on all sides (*lit.* noise is about to ensue in India).
And winds of independence will shortly blow
For both young and old aspire for *swaraj*.
Strangers will go away shoe-beaten
And will pack up bag and baggage one day.
The reign of tyrants is about to change.
The crow of inauspicious colour is shortly to fly away.
He that wants to sit at ease
Should get up and endure grief and trouble for a few brief days (*lit.* two days).
The lightning of the sword does not flash, O God!
I am dying of suffocation in the darkness.
Why should not *Hari* be free
As Bharat (India) is shortly to become independent."

Bombs in Agra.

5. Referring to the bombs that have been found in Agra, the *Musáfir* (Agra), of the 23rd October, remarks that the Agra public have much confidence in the detective ability of Mr. Bramley and hope that he will spare no pains in bringing the offenders to justice.

MUSAFIR, 23rd October 1908.

The new spirit.

6. Under the heading "The Spirit of Opposition", the editor of the *Indian People* (Allahabad), in the issue of the 25th October, says that "the fact is rather curious, and it is remarkable to note that the new spirit, of which we have so much evidence here, is not particularly the growth of this country. The so-called feeling of disloyalty which is being made such capital of against the Indians by our Anglo-Indian friends is not by any means confined within the boundaries of India."

INDIAN PEOPLE, 25th October 1908.

The editor refers to the article contributed by "A Dissatisfied Colonial" to the *Daily Mail* of September 30th in which he shows that India is not the only portion of the Empire in which the bureaucrat has been found out. The country, he says, is flooded everywhere with literature on the subject of the people's rights, liberties and privileges, and reading between the lines, one will everywhere detect a certain ill-feeling, not so much against the system of government as against the young English administrators personally. These young Englishmen as a class are hardworking, capable and honest. But they become unpopular owing to their lack of sympathy with the people. This cult of Imperialism is the root of all evils. It enshrouds the official body with an impervious wall of aloofness which, whatever useful official quality may be ascribed to it, can never be useful in creating any sympathy between the rulers and the ruled.

Lala Lajpat Rai in England.

7. "Hindus have to suffer constant disappointment although on the occasion of a frontier war it is upon them falls the maintenance of British rule in India." Such is the view, says *Al Bashir* (Etawah), of the 27th October, expressed in England by Lala Lajpat Rai, one of the foremost men of the Indian National Congress. We do not know if Lala Lajpat Rai, or his other numerous supporters for the matter of that, can quote facts and figures to prove the truth of this statement; but one thing is clear, the statement, if true, implies a serious accusation against the Muhammadan community as a whole. It shows that with the gradual development of a prospect of war with the frontier tribes, the loyalty of the Muhammadans fades away and their sympathies go over to the other side leaving the Hindus alone to support and uphold the cause of British government in India. This mendacious pervertion of facts demands special attention here and we are constrained therefore to challenge every recognized

AL BASHIR, 27th October 1908.

leader of the Congress party to come forward and show on what special occasions Muhammadans have received exclusive privileges from the British Government: we admit that the injustice and oppression to which they have been subjected in the past on account of the misrepresentations of the so-called nationalists have become rare now, because time has revealed our 'patriotic' brethren in their true colours. But it is one thing to cease to do an act of injustice and it is another to grant an exclusive privilege. Who has the audacity in the face of these facts to come forward and say 'Muhammadans have been the recipients of special attention at the hands of Government,' except these self-constituted leaders of public opinion? Fortunately, however, every one knows that they are capable of anything if they can successfully criticise the Government and work harm to the Muhammadan community. Lala Lajpat Rai's opinion, therefore, does not come as a surprise to us, especially when we remember that he has to preserve his reputation as an *Arya Samajist* also. We would have let the incident pass but alas! it is still fresh in our minds that through the misrepresentations of their enemies Muhammadans have been held responsible for everything; from participation in the Mutiny down to sympathy with the frontier tribesmen. Even Lord MacDonnell could not help falling a prey to our nationalist brethren, for how else can we account for his ill-treatment of the promoters of the Nadwat-ul-Ulma? Poor fellows! finding it hard to oppose him they had no recourse left but to leave the country.

However, we challenge once more every sympathiser of Lala Lajpat Rai to come forward and to prove by facts and figures the truth of his statement.

'HINDOSTHAN, 27th October 1908.

The Indian National Congress.

8. The following is from the *Hindosthan* (Kalakankar), of the 27th October :—

"We are glad to reproduce the following paragraph from the *Pioneer* :—'The President, the Hon'ble Dr. Rash Behari Ghose, and the Secretaries (Messrs. Dinshaw Eduljee Wacha and Daji Abajee Khare), of the Surat Convention, accepted the invitation of the Madras Provincial Congress Committee to hold the session of the Indian National Congress during the ensuing Christmas in Madras.'

Now the matter seems to have advanced a step further. It is not only that the point has not been settled and is in dispute, but it has been decided by the Surat Convention Committee and gladly adopted by the Madras Provincial Committee and since then it has been admitted by all the Congresswalas in India and out of India, and here we repeat a portion of a Sanskrit poem which runs thus :—"*Angikritam swikritinah paripalyanti*" (what great people admit and accept they adhere to till they breathe their last). Therefore, as we, the Congresswalas, have begotten the child named the Congress, nourished it in its infancy and pushed it forward to its puberty, we must not let it die an unnatural death in the prime of its youth, but heartily support it, tooth and nail, that it may grow strong and reign over India, as its countrymen created King Congress predestined one day to free the country of the proverbial *phoot*, disunion."

SADDHARMA PRACHARAK, 21st October 1908.

Swami Dayanand and *Swaraj*.

9. One Brahmanand, writing to the *Saddharma Prachárak* (Kangri, Bijnor), in the issue of the 21st October, tries to refute the views expressed by Shyamji Krishna Varma in the May number of the *Indian Sociologist* that Swami Dayanand's chief aim was to teach the establishment of *Swaraj*, but that for obvious reasons he did not publicly put forward his political ideas. The writer remarks that he was a social and religious reformer and a benefactor of the whole world, and that as such he looked upon foreigners with as much affection as upon Indians.

AL BASHIR, 27th October 1908.

Causes of the unrest in India during the year 1907-8.

10. In continuation of his article headed "Causes of the Unrest in India During the year 1907-8" (vide Selections no. 43, paragraph 6), the editor of *Al Bashir* (Etawah), writing in the issue of the 27th October, observes that the only persons who could be supposed to have caused the Mutiny of 1857 are Bahadur Shah, Wajid Ali Shah and Nana Rao.

As regards Bahadur Shah, the question of his complicity in the Mutiny has already been discussed at some length in previous notes.

His natural tendencies and habits of luxury place Wajid Ali Shah also beyond suspicion. But as to Nana Rao we admit he had sufficient motive to bring about a revolt. He fought bravely to the last and when defeat became inevitable he fled away and passed the remainder of his days no one knows where. The British Government, too, could not ascertain where he lived and where he died, but we are inclined to think that even after his defeat he was preparing that class of man in the Deccan that is at the bottom of the present day unrest.

Unrest in India.

11. Referring to the opinion current among a certain section of Anglo-Indians and Englishmen that the cause of the unrest in India is the system of Western education inaugurated in the country by Lord Macaulay, the editor of the *Abhyudaya* (Allahabad), in the issue of the 30th October, remarks that this diagnosis is quite incorrect and that the real cause of the unrest is the disregard of Indian public opinion and the non-fulfilment of those hopes and aspirations which were created in Indians by English education and by the late Queen Victoria's Proclamation.

ABHYUDAYA, 30th October 1908.

Indian reforms.

12. The following is from the *Indian People* (Allahabad), of the 29th October :—

INDIAN PEOPLE. 29th October 1908.

"Recently a rumour obtained currency in the Indian press that the anniversary of the Queen's Proclamation would be celebrated in India by the Government announcing the much-talked-of and much-expected 'reforms.' Whatever may be the character of these long-delayed 'reforms' it would have been peculiarly in the fitness of things if they could be announced on the 1st of November, a very sacred day in the annals of British Indian politics. Such an observance of the day would have enhanced its sanctity and confirmed its character in the mind of the Indian public. The Queen's Proclamation is the *Magna Charta* of Indians, and any announcement made by Government on the day of this Proclamation, consistent with the spirit and policy of this charter of the Indian people's rights, would have been a real parallel to the historical 'confirmation of the charters' of England; and the names of Lords Morley and Minto would have gone down to posterity with such a character as that of King Edward I in the history of the English Constitution. Hitherto, however, all efforts of the Indians to obtain a loyal recognition of the spirit of this Proclamation have been unavailing. In connection with his coronation, His Majesty King Edward VI was gracious enough to declare that 'The Empire of Rome was composed of slave states; the British Empire is a galaxy of free nations.' We also would like to cry *amen* to this, but is the nationality of India recognized? In what sense is India a part of the Empire and what is the character of its freedom are some of the questions which the future historians must discuss, for our mouths are shut. At that London Colonial Conference which was called together for consultation about the interests of the entire Empire how was India represented? British statesmen never tire of boasting of 'our Indian Empire,' and of speaking of India as 'the brightest jewel in the British crown.' But we are not perhaps to judge what amount of the light of political freedom is reflected from this so-called brightest jewel. Lord Curzon himself in his Durbar address at Delhi declared that the 'principal condition of the strength of the British throne is the possession of the Indian *Empire*, and the faithful attachment and service of the Indian people.' Yet the people of India have been long enough fed on hopes deferred, and if their hearts have grown sick in consequence it is no wonder that they have grown to be sullen and callous. Much therefore depends on Reuter's latest news. Lord Morley, it is announced, will make a statement on Indian reforms about the 17th November. Our expectations are big. Who knows what this statement will be? Will it again be reiterated that Indians are not yet capable to look after their own affairs to any extent? It is supposed, however, that both Lord Minto and Lord Morley are anxious to do some real and substantial good to the country and it is to be sincerely hoped that they will not throw away the splendid opportunity which they have still before them of gratifying Indian sentiment and rallying round the sober and reasonable element of Indian politicians. A scheme of reforms which is real and not sham, which has for its object the true progress of the country, and which does not honeycomb Indian society with differences, will evoke more genuine and

powerful feelings of attachment than any number of lectures or speeches delivered by governors inculcating loyalty. The only hopeful sign seems to us to be that certain Anglo-Indian papers have already begun to raise a cry against the reforms and are discrediting the Indian cause as best as they can."

INDIAN PEOPLE, 29th October 1908.

The Indian Moderates.

13. Under the heading "Rallying the Moderates," the *Indian People* (Allahabad), of the 29th October, has the following :—

"Educated and enlightened India—those who have political consciousness—may be divided into two classes, the Moderates and the Extremists, those who have faith in British 'justice, equity and good conscience' and those who have no such faith. Lord Morley, not very long ago, spoke of rallying the Moderates, but unfortunately we see no effort either on his part or on the part of his colleagues and subordinates to that effect. Not only is there no effort made in that direction but every opportunity seems to be taken advantage of to exasperate the Moderates. He must be a fool or a lunatic who can say that the suggested reforms which are in the air—reforms about the advisory council of notables and many other things—are not meant to be a distinct blow at these Moderates. Men who by sheer dint of industry, perseverance and ability have made their mark are not supposed to be fit to give advice in the advisory, legislative and executive councils, but men of little learning and less ability but whose progenitors were so kind as to leave for them some money are, by a queer irony of fate, supposed to be fit to advise the administration. How would the Britisher like to have the destinies of the vast British Empire to be guided by the House of Lords alone with the House of Commons abolished? And then in the maintenance of order—or rather to call a spade a spade—in the promulgation of the recent repressive measures no distinction seems to have been made between Moderates and Extremists. Houses of men who throughout their lives never dreamt of anarchism or terrorism have been searched. Meetings organized by men of light and leading of moderate views and brilliant records, meetings organized for the purpose of condemning terrorism and pushing on peaceful 'honest' *swadeshism* have been prohibited. Administrative blunders have been made, failures of justice have occurred without any responsible official moving his little finger without any effort to rectify them. And, to crown all, a certain section of the Anglo-Indian press, in season and out of season, condemns the Congress movement and ridicules the moderate leaders. The mischief this section of the Indian press does to the administration is not very small. The Extremists and terrorists in the country is in a microscopic minority; but the conditions of the surroundings necessary for their growth and development appear to be favourable. If the administration is not apathetic we are afraid they are being led astray by thoughtless people who keep no eye on the future."

ABHYUDAYA, 30th October 1908.

Loyalty meetings.

14. The *Abhyudaya* (Allahabad), of the 30th October, says that it would have been no wonder had people held meetings in Bengal to condemn the anarchists and their violent methods and to proclaim their loyalty in order to save themselves from suspicion, because it is in that province that political agitation is most vigorous and that conspiracies against the Government were unearthed, but it makes one laugh in one's sleeves when he hears of loyalty meetings being held in such peaceful places as Almora and Pilibhit. Such loyalty meetings, the editor adds, can have no effect upon the public, since their conveners are generally persons who have never taken part in works of public interest and have never made any sacrifices in the cause of the country. Neither can their professions of loyalty be of any help to the Government, for they have no influence on public opinion. The editor would not have directed his attention to the subject had not the repressive policy of the Government been supported in some of these loyalty meetings contrary to the general opinion that such a policy only makes the situation all the worse for it.

ABHYUDAYA, 30th October 1908.

The Proclamation Jubilee.

15. The *Abhyudaya* (Allahabad), of the 30th October, says that in view of the prevailing unrest in India, the message which His Majesty the King-Emperor intends to send to the princes and peoples of India on the fiftieth anniversary of the Proclamation Day will have a very beneficial effect. It may be prophesied that this message will

raise hopes in the hearts of Indians of endeavours being made to increase their happiness and respect in future. The people, adds the editor, have begun to entertain a hope that all political prisoners will be released in honour of the celebration of the Proclamation Day and there is no doubt that such an act of grace will cause much gratification to the people and tend to increase good feeling between the rulers and the ruled.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

An *Arya Samajist* preacher.

16. The *Maha Vidyalaya Samáchár* (Jwalapur, Hardwar), of the 20th October, reproduces an article from the *Panjabee* regarding the arrest and subsequent conviction at Jhansi of one Pandit Daulat Ram, an *Arya Samaj* preacher, under section 109, Criminal Procedure Code (bad livelihood section).

MAHA VIDYALAYA SAMACHAR, 20th October 1908.

The Etawah forgery case.

17. *Al Bashir* (Etawah), of the 20th October, publishes an account of the proceedings in the court of the District Magistrate, Etawah, on the 15th and 16th insts in connection with the Etawah forgery case.

AL BASHIR, 20th October 1908.

The Etawah forgery case.

18. The *Awáza-i-Khalq* (Benares), of the 24th October, reports the arrest of one Khalil-ullah who tried to implicate several leading Hindus of Etawah in a political conspiracy.

AWAZA-I-KHALQ, 24th October 1908.

Shanti Narain and his apology.

19. The editor of the *Swarajya* (Allahabad) makes the following observations in the issue of the 24th October :—

SWARAJYA, 24th October 1908.

"Shanti Narain, that man of stern moral principles, the upholder of the cause of truth and justice, the man who could spurn a conditional offer of pardon, the staunch supporter of the cause of independence. Alas! such a man is represented to have tendered an apology to secure such a petty thing as his release. But for the arrogance of his counsels we would have laughed at the incident. They do not seem to realize how deeply they have wounded our dear Shanti Narain's heart. In spite of his telegram sent through his father forbidding his pleader from tendering an apology, pardon was implored on the ground of repentance instead of justice. We are shocked to see how our dear Shanti Narain's instructions have been disregarded.

However, let us try and train up the plant (the *Swarajya*) which he has watered with the blood of his heart. It will be sufficient satisfaction to him to know that his organ has become politically a power in the land."

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

The Octroi Commission.

20. The *Awáza-i-Khalq* (Benares), of the 24th October, referring to the appointment of a Commission to consider the question of reducing octroi duties on articles of daily consumption, remarks that the present system is open to much objection inasmuch as refunds are sometimes demanded on articles of local product on the ground that they are to be sent outside a particular town, in spite of the fact that no import duty was paid for them. Municipalities have to grant refunds for such articles and thus suffer much loss. It would be better, suggests the editor, if the municipal authorities insist on railway receipts being shown both for imported and exported articles.

AWAZA-I-KHALQ, 24th October 1908.

ZUL QARNAIN, 28th October 1908.

21. The *Zul Qarnain* (Budaun), of the 28th October, while heartily thanking the Government for appointing a Commission to consider the question of octroi duties, remarks that the only objectionable feature about the scheme is that Indians are not represented on it in sufficient numbers. The editor, however, hopes that capable Indians will not be wanting to come forward with their suggestions before the Commission.

The Octroi Commission.

INDIAN PEOPLE, 25th October 1908.

22. Referring to the financial difficulties in which the municipality of Benares has found itself placed (vide paragraph 30, Selections no. 40), the *Indian People* (Allahabad), of the 25th October, has the following:—

Control of municipal finances.

"What is therefore the cause of the present state of things? As yet everything seems to be shrouded in mystery. The city fathers are not sufficiently informed and in most cases do not care to trouble themselves with such difficult problems. To most of them the obtaining of a municipal commissionership is simply the getting of an opportunity of acquiring an amount of local importance and of being able to keep in touch with the authorities and to do things pleasurable to them in season and out of it. Few there may be who understand the responsibility of the thing, but they often find themselves in the minority and are disregarded and humiliated for their pains. In Benares the popular notion is that the engineering department has been the ruin of the municipality. There is no expert on the board to understand anything of this department. This has been for several years the most important department, and as the commissioners know they have had no control over it, it is said that the present Chairman of the board has put every blame upon his predecessor in office and has blamed the commissioners for not looking after things properly and especially for sanctioning schemes about which they understood very little, and expenditure which they had no means to satisfy. Mr. Radice was very popular and very strong. Things were not properly put before him. He kept himself busy with so many minor things. The commissioners, as a matter of course, had to sanction anything which had received the Chairman's *imprimatur*. Where is the commissioner bold enough in these days to oppose the official Chairman in anything, even if he is asked to build a ladder to the heavens? It is not his money which he is asked to spend. Poor commissioners! they are now blamed for that very thing which was perhaps their supreme virtue under the last *régime*."

MASHRIQ, 27th October 1908.

23. A correspondent, writing to the *Mashriq* (Gorakhpur), of the 27th October, complains that for want of urinals by the side of public roads people are put to much trouble and inconvenience. They very often use ditches and demolished houses as public latrines and urinals, thus endangering the health of the town. This state of affairs calls for the special attention of the municipal authorities.

Urinals in Gorakhpur.

(e)—Education.

INDIAN PEOPLE, 25th October 1908.

24. The *Indian People* (Allahabad), of the 25th October, referring to the press note issued by the Government of Bombay with regard to the pay and prospects of teachers, makes the following observations:—

The lot of the teacher.

"We have always asserted that it would be useless to try to improve the *morale* of our young men unless we made an effort to improve the teacher. That policy is a shortsighted one which prescribes rules and regulations for the conduct of the boys in our public schools, but does not trouble itself to know what sort of teachers there are either to exact a strict observance and an absolute obedience to those rules or to understand the principles upon which they are based. Mere providing the country with an institution for training the teachers in the art of teaching and governing the boys will scarcely suffice. The teacher's work is the most ill-paid of all works; and the present generation of teachers who judge their profession simply at the money-making facilities it affords, does not command that confidence and respect which are said to be the social compensation of the poverty of pay. The most successful of our graduates are those who have taken up other professions than that of a teacher. It is absurd to think that our graduates will like to permanently enter this department when

there is the ghost of a chance of their being able to enter any of the other lucrative professions. The mere clerk in any of the several public offices has a better prospect than the subordinate establishment in the educational service, and yet the lot of the clerk is bad enough in all conscience, and the teacher's work is the most onerous, the most responsible and withal the most burdened with severe rules and irksome restrictions. Times have also changed. With regard to the existing circumstances the teacher's pay and prospects ought to be made more hopeful. We therefore sincerely congratulate the Government of Bombay in their efforts to ameliorate the lot of the teachers."

The Sanskrit College, Benares.

25. Referring to the new rule enforced in the Sanskrit College, Benares, whereby fees for appearing at the various Sanskrit examinations have been raised and which requires the payment of these fees by the scholars of the Benares Sanskrit College also, who were so far exempt from the same, the *Bhárat Jiwan* (Benares), of the 26th October, remarks that as the payment of these fees will press heavily upon the students of the college who are generally very poor and will thus indirectly discourage the study of Sanskrit, it is desirable that the rule referred to should be cancelled.

BHARAT JIWAN, 26th October 1908.

Muhammadans in vernacular schools.

26. The *Naiyar-i-Azam* (Moradabad), of the 26th October, regrets to notice that the last Friday in Ramzan is not observed as a public holiday in village schools and complains that Hindu teachers, on account of their religious prejudice, put every obstacle in the way of admitting Muhammadan boys into their schools.

To remedy this evil the editor suggests the introduction of the Muhammadan element on a larger scale in the Education department.

NAIYAR-I-AZAM, 26th October 1908.

Education in Kakori.

27. A correspondent writing to the *Hindustani* (Lucknow), of the 28th October, requests the Government to establish the proposed vernacular middle school in Kakori in spite of the protests of the leading men of that town whose opinion, the writer remarks, is not worth notice, inasmuch as they are well-to-do and can afford to send their children to be educated elsewhere. The Government would be conferring a real boon upon the public if it agreed to grant aid to the English middle school also.

HINDUSTANI, 28th October 1903.

(f)—Agriculture and questions affecting the land.

Agriculture.

28. The editor of the *Educational Magazine* (Ghazipur), writing in the August number, makes the following suggestions for the teaching of scientific methods of agriculture to Indian peasants :—

"(1) That agricultural colleges and schools should be established in the big towns of every province.

(2) That there should be at least two colleges in every province and one school in every big city.

(3) That Government should set apart lands for experimental farms in every district.

(4) That newspapers and periodicals should be issued in different vernacular languages all over India to make scientific methods of agriculture popular among the masses."

The editor, in conclusion, remarks that Indian peasants are steeped in gross ignorance; it is the duty of the Government therefore, to come to their help and enable them to adopt improved methods of cultivation.

EDUCATIONAL MAGAZINE, August 1908.

(g)—General.

Plague.

29. Lala Hardayal, writing in the *Swarajya* (Allahabad), of the 10th October, makes the following observations on plague and its causes :—

"There is no doubt that if mortality goes on increasing at such an alarming rate as at present we will witness a terrible result so far as India is concerned. The more we consider this question of the decrease in the population the more irresistible becomes the conviction that poverty is one of its chief causes. For we know only too well that poverty engenders plague, one of the chief causes of the

SWARAJYA, 10th October 1908.

deterioration of the Indian population. There are two current theories regarding the origin of plague. One attributes it to Government and the other to the will of God. The Government is held responsible because it is believed that it pollutes wells by throwing poisonous medicines into them. Be this as it may, we too hold the Government responsible but in another sense. Government levies heavy taxes which causes poverty and poverty in its turn engenders plague. This view is corroborated by the remarks of Mr. Hyndman (vide his book re the exploitation of India under British rule, page 13) and of Mr. Gokhale who has said:

'Those that take a superficial view of the case consider plague to be a heavenly visitation. But thousands die of it because through lack of sufficient food they have no strength left to survive its attacks.' "

JADD-O-JEHAD, 19th October 1908.

Malaria.

30. The *Jadd-o-Jehad* (Shahabad), of the 19th October, referring to the misery and hardship caused by the outbreak of malaria in the United Provinces, appeals both to the Government and to the people to come to the help of the impoverished masses who on account of the recent famine have lost all power of resistance and are succumbing to the disease which they could well have withstood under normal conditions. The editor suggests that qualified medical men should go about in villages and distribute medicine free of cost.

TAFRIH, 28th October 1908.

Quinine.

31. The *Tafrih* (Lucknow), of the 28th October, makes the following suggestions for the consideration of Government regarding packets of quinine that are sold for the convenience of the public in post offices :—

" (1) That the packets should contain directions for use both in Hindi and Urdu instead of in Hindi alone.

(2) That it should be explicity stated on the packet that quinine should not be used when fever is very high."

INDIAN PEOPLE, 29th October 1908.

Malaria in Upper India.

32. In a note in the issue of the 29th October, the editor of the *Indian People* (Allahabad), says 'the whole of Northern India is in the grip of malaria, and the prevalence of fever all over the country is a far more serious matter at the present time than even the mortality from plague. Whatever be the causes to which this abnormal condition of things may be ascribed, the fact that something must be done immediately to remedy this terrible scourge is of vital importance.' He suggests that 'hospital assistants and compounders should be available at every tahsil to go out to all the surrounding villages with free packets of quinine and malaria pills; that large municipalities should make an allowance to *Vaidyas, Hakims* and homœopathic practitioners who in most cases have to serve out medicines gratis and that their agency may also be employed for the free distribution of quinine packets or malaria pills. If money help is impossible they may be made to accept it in kind in this way.'

AWAZA-I-KHALQ, 24th October 1908.

Law and Excise Inspectors.

33. Referring to the circular issued by the Commissioner of Excise prohibiting Excise Inspectors from appearing in any law examination, the *Awaza-i-Khalq* (Benares), of the 24th October, remarks that in these days when concessions and reforms are being demanded everywhere, it is really surprising to find an official who thinks it wise to take a retrogade step without pausing to consider even for a moment that by this single act of his he is really destroying all the hopes and prospects of many an Indian youth.

INDIAN PEOPLE, 25th October 1908.

Clerks in Government offices.

34. The editor of the *Indian People* (Allahabad), in the issue of the 25th October, says 'that as a very high percentage of the middle class people earns its livelihood by Government service, and this service in the majority of cases only means an engagement as a clerk, it is high time now that something were done for the amelioration of the condition of the clerks in public offices. Whatever therefore affects the pay and prospects of this class of people is of no small moment either to the country or to its Government. Considering the circumstances that now prevail, the cost of living not now being the same as it was when these scales were fixed and the purchasing power of the almighty rupee having fallen as much for these persons

as for those for whom a benign Government arranged for an exchange compensation allowance, it ought to be conceded now that the scales of pay fixed for the subordinate establishment in all the departments and public offices require a readjustment.' He says that 'it is absurd to think that any grain allowance or some such make-shift arrangement for an infinitesimal number of any class of persons can really suffice to stay or retard the rigors of a condition of things which is neither temporary nor accidental, but has come to stay in our midst and has affected a really larger class. The Government after all must do something in this respect. And it is an unsound principle to wait until circumstances force its hands.'

He then refers to the ways and means adopted by men in the Telegraph department to better their prospects and remarks that neither we nor the Government would wish a repetition of the same procedure in any other department. He asks 'is not the condition of things in one department or office the same as in every other, and has not work increased in every department? Where again is that grace in the gift which you are forced to bestow either by animal force or by the force of logic? We believe this is a matter, the importance of which did not escape the notice of the officers who recently met in the Conference at Naini Tal.'

Sir Ernest Cable and Indian wealth.

35. Adverting to the suggestion regarding the nationalization of Indian Railways made by Sir Ernest Cable in the pages of the London *Times* in which it is said that the economic salvation of India would be assured if only India had more railways and rolling stock, and Indians are therefore asked to invest in railways in India in preference to all other stocks. The *Indian People* (Allahabad), of the 25th October, observes :— INDIAN PEOPLE, 25th October 1908.

"But it would be insulting Indian intelligence to ask us to find the funds for what would be exploiting our own country for the benefit of others. Are there not diverse other ways, industrial and commercial, wherein Indian money, if money there is, may be employed far more usefully to the individual, the community and the country?"

Coining implements in the Agra jail.

36. Referring to the discovery of coining implements in the Agra jail, the *Zul Qarnain* (Budaun), of the 28th October, remarks that such offences as counterfeiting coin are impossible within a jail compound without the connivance of the jail authorities. ZUL QARNAIN, 28th October 1908.

Defence counsel in the Etawah case.

37. The editor of the *Naiyar-i-Azam* (Moradabad), writing in the issue of the 26th October, condemns the action of a young Muhammadan vakil who accepted remuneration for pleading the cause of the accused in the Etawah forgery case, as unpatriotic, and remarks that such conduct is not in conformity with what is to be expected from a Muhammadan graduate of light and leading. NAIYAR-I-AZAM, 26th October 1908.

Sub-Registrars.

38. A correspondent, writing to the *Hindustani* (Lucknow), of the 28th October, makes the following suggestions for the consideration of Government in connection with the reorganization scheme of the Registration department :— HINDUSTANI, 28th October 1908.

"(1) That in view of the fact that the social status of Sub-Registrars is not inferior to that of a Tahsildar, their consolidated pay should be raised to Rs. 100 or at least to Rs. 75.

(2) That sub-registrars should have their own peons instead of tahsil *chaprasis*.

(3) That quarters should be provided for sub-registrars as is sometimes done in tahsils.

(4) That the pay of Sub-Registrars already in service should be fixed with reference to the services they have rendered to the department.

(5) That District Registrars should be authorized to transfer Sub-Registrars from one tahsil to another within their jurisdiction."

The Panjab Chief Court.

39. Referring to the retirement of the Hon'ble Mr. Justice P. C. Chatterji from the Panjab Chief Court, the editor of the *Indian People* (Allahabad), in the issue of the 29th October, observes that Mr. Chatterji's retirement however has led to a bitter disappointment, in so far as the question of his successor has been solved by the Panjab INDIAN PEOPLE, 29th October 1908.

Government. 'In the first place no Indian lawyer has been given the permanent vacancy and in the next the temporary appointment, too, has not been filled by a man who was, in the estimation of the Panjab lawyers, the best available candidate, viz. Rai Bahadur Lala Lalchand. Mr. Lalchand's supersession coming as it does after he has already officiated for ten years as Judge with great ability, has come as a surprise upon the Panjabis, but in these days of surprises of all sorts the Panjabis might well have been prepared for such a surprise. Judicial appointments in India have recently been made in a manner which is sure to cost our High Courts their prestige and it is time that the Government took note of the strong feeling of resentment provoked by such appointments. Some third rate lawyers, European and Indian, have been pitchforked into our High Courts and this cannot do good either to the people or the Government.'

INDIAN PEOPLE, 29th October 1908.

Witnesses.

40. The editor of the *Indian People* (Allahabad), in the issue of the 29th October, draws the attention of the authorities to the numerous difficulties, inconveniences and discomforts to which witnesses, assessors and jurymen are put for want of accommodation in the civil courts at Allahabad. He says that there is not even water connection in the local civil court buildings and there is no room where jurors and assessors can retire and wait till they are required by the Judge.

Under-trial prisoners in the Court of Sessions have similarly to stay outside underneath the trees or in the portico of the court exposed to all the rigours of the weather. He suggests that the old police office should be utilized as a room for jurors, assessors and counsels coming from the High Court, and for respectable witnesses and that water-taps and water stands should, as in the case of the Magistrates' court building, be provided in the civil court compound.

ABHYUDAYA, 30th October 1908.

The *Swadeshi* movement.

41. The *Abhyudaya* (Allahabad), of the 30th October, says that heretofore Indians have been in a stupor and have sunk to the lowest level of degradation, but that they are now awakening to a sense of their condition and will arouse themselves once more. They will develop the *swadeshi* movement in spite of the various misfortunes and troubles that they may put up with and no earthly power can deter them in this. They cannot but have recourse to the *swadeshi* movement to preserve themselves in the great struggle for existence among the different nations of the world, and it is certain that this movement will prove to be a panacea for all the evils under which India is labouring.

The editor, in conclusion, remarks that the *swadeshi* movement is a lawful one which has the fullest sympathy of the Government and no one should therefore be afraid of the authorities in encouraging it, and that the opposition to it of any subordinate officials should be brought to the notice of higher authorities.

V.—Legislation.

Nil.

VI.—Railway.

HINDUSTANI, 28th October 1908.

District authorities and railway accidents.

42. A correspondent in the *Hindustani* (Lucknow), of the 28th October, makes the following suggestion for the consideration of His Honour the Lieutenant Governor of the United Provinces:—

"In view of the fact that the railway authorities often suppress the facts of a case in order to save their subordinates from blame, it is desirable to authorize District Magistrates to take cognizance of cases occurring on or near the stations within their respective jurisdictions."

VII.—Post Office.

ADVOCATE, 29th October 1908.

Telegraph signallers' grievances.

43. Commenting on the resolution of the Government of India on the grievances of telegraph signallers, the editor of the *Advocate* (Lucknow), in the issue of the 29th October, makes the following observations:—

"The promised steps to remove the grievances of telegraph signallers have been revealed in a resolution of the Government of India, in the department

of Commerce and Industry. But it has been received with disappointment by the men in Calcutta, and the feeling of dissatisfaction is said to be shared by the signalling staff in all other large offices.

The resolution has caused disappointment. And this feeling is not to be expressed in simple breath; the signallers are not going to take it lying down. 'There is trouble ahead', said a taciturn man to a representative of the *Statesman* of Calcutta, 'its going to be war without a doubt.' This is rather unpleasant and suggestive of no agreeable future for the departmental head as much as for the public if one were to draw his lessons from the experience of the strike that followed the introduction of the Newlands scheme of work. That the juniors would receive immediate benefit is admitted on all hands. The case is the reverse with the seniors who would not only gain nothing but the prospects had been, it was said, rendered much more gloomy than they were before. The whole scheme is characterized as mere jugglery, suggestive of the mountain in labour with its inevitable consequence, and an attempt at giving with one hand and taking away with the other. This is ominous indeed if the protest were to be translated into action as it is very likely to be done."

VIII.—Native Societies and Religious and Social matters.

44. A correspondent in the *Jain Gazette* (Deoband), of the 24th October, suggests that the following measures should be adopted for the protection of the Paras Nath Hill:— JAIN GAZETTE, 24th October 1908.

The Parasnath Hill.

"(1) That the Jains should have recourse to the civil courts for the establishment of their rights over the hill.

(2) That a deputation should proceed to England to wait upon the King-Emperor and lay the grievances of the Jain community before His Majesty. It should further take steps to secure the sympathy of the British public with its cause.

(3) That the Jains should encourage the *swadeshi* movement so that the British public feeling the loss of their trade with India may turn their attention to the grievances of the Jains and take steps for their redress."

IX.—Miscellaneous.

Nil.

Allahabad:
The 31*st October* 1908.

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Criminal Investigation Department,
United Provinces.

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SELECTIONS

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I.—Politics.

(a)—Foreign.

1. The *Oudh Akhbar* (Lucknow), of the 31st October, referring to the contemplated infringement of the Treaty of Berlin by Austria and Bulgaria, remarks that the infringement is unavoidable and the other Powers in Europe will be unable to prevent it. The whole of Europe will, the editor thinks, be plunged into an international war by the selfishness of these two states.

OUDH AKHBAR, 31st October 1908.

The Treaty of Berlin.

(b)—Home.

2. The *Indian People* (Allahabad), of the 1st November, has the following comments on the recent political activities of the Maharaja of Benares :—

INDIAN PEOPLE, 1st November 1908.

The Maharaja of Benares.

"Who knew that the Maharaja of Benares, hitherto unknown to fame, was to become one of the pillars of the Empire? And yet the feat is very simple. A speech in a public meeting, a letter to the *Times* or a magazine article and the thing is done. We have in this case a renewal of a fashion that was quite common some years ago. Does the Maharaja of Benares write English? No one can say that the speech he delivered at Benares, or the letter he wrote to the *Times*, was actually written by him. But if the sentiments are his it is immaterial who wrote them. Experience, however, tells us that there is nothing behind these vicarious lucubrations, and if there is, it is some selfish motive. People are already asking what the Maharaja expects to gain by his contributions to loyal literature. The real unrest is not among wealthy noblemen or elderly sober people, but the hundreds of thousands of young men and boys whose minds are in a state of distraction. Over them territorial magnates in the position of the Maharaja of Benares have no influence and their speeches or writings will pass by them as the idle wind."

3. The following is from the *Advocate* (Lucknow), of the 5th November :—

ADVOCATE, 5th November 1908

The Maharaja of Benares on the political situation.

"Long before the Maharaja of Benares has been made an Indian chief in the proper sense of the word, His Highness has run all the way to London to seek the protection of the *Times* on behalf of the native chiefs. He is averse to the agitation for self-government, but the principle has been admitted by the British people and the Sovereign. The people have been associated with the Government and can be further associated without imperilling the integrity of Indian Chiefs. His Highness's solicitude on behalf of the *swadeshi* movement is commendable and the country will agree with him that it should not be injured by the introduction of the boycott. But may we suggest to His Highness to give some practical proof of his solicitude of *swadeshi* and not follow the example of empty talkers? From the treasury of Ramnagar Fort nothing has been as yet spent to develop any industry of the province or the town of Benares. The Maharaja will help the export trade about which he is so much concerned, not only of raw materials but of finished articles also if he were to do something at home instead of going to seek the help of the *Times* to express his sympathy with the *swadeshi* movement."

4. The *Advocate* (Lucknow), of the 1st November, has the following :—

ADVOCATE, 1st November 1908.

Indians in South Africa.

"Could there be anything more irritating than that Mr. Ghandi in convict dress was marched publicly in daylight through the roads of Johannesburg? Does it not mean interference with the privacy of Indian home life in Natal when women are taxed for the privilege of living with their husbands or under the protection of their natural guardians—a course unheard of in any other country under the British flag? In a petition to the Parliament of Natal in regard to the tax of £3, the Indian Women's Association states :—

'Your petitioners regard with great shame and sorrow that women who are in default of payment are sentenced to imprisonment, and the very dread of being marched up to the court and gaol is enough to numb their intellect and cause terror, to escape from which the aforesaid Act fosters in them a temptation to barter their female modesty and virtue.'

One cannot but be tempted to say that Natal is outside the pale of civilized society, and certainly not within the jurisdiction of the British Empire. What is more, the authorities in the Transvaal are also taking a mean advantage of the helpless position of Indian prisoners convicted under the Registration and Immigration Acts. They are not only starved but otherwise ill-treated in gaols which facts have given occasion to spirited protests from the entire community there. Because the passive resisters have chosen to go to prison as many times as they are convicted, life in gaols must be made as irksome to them as possible, even by throwing to the winds all sense of justice and decency. Our outraged countrymen there look up to the King-Emperor alone for redress of their grievances. Will the Jubilee of the Victoria Proclamation bring them any relief?"

HINDUSTANI, 4th November 1908.

Indians in South Africa.

5. The *Hindustani* (Lucknow), of the 4th November, reproduces the comments of the *Advocate* (Lucknow), of the 1st November, regarding the treatment of Indians in South Africa.

TOHFA-I-HIND, 4th November 1908.

Indians in the Transvaal.

6. The *Tohfa-i-Hind* (Bijnor), of the 4th November, referring to the ill-treatment of Indians by the Boers in the Transvaal, remarks that it is due to the valuable help rendered by Indians to the British forces during the late South African war which the Boers severely resented. Under the circumstances the editor hopes that the Government will come to the rescue of its loyal Indian subjects in the Transvaal and gratify the Indian public who are eagerly waiting for the intercession of the Imperial Government in the matter.

INDIAN PEOPLE, 5th November 1908.

Indians in the Transvaal.

7. The following is from the *Indian People* (Allahabad), of the 5th November:—

"The intelligence that Mr. Ghandi, after being sentenced to hard labour for two months, was brought down to Johannesburg and marched through the streets in convict costume, has excited the greatest indignation everywhere. It could not have been a piece of carelessness: it must have been done deliberately to strike terror into the hearts of Asiatic evildoers and to show the Indians the sad plight of their leader. But not one Indian has been intimidated or disheartened. No one will believe for a moment that Mr. Ghandi is a criminal because he has been made to don the convict's garb and exhibited therein to his exasperated countrymen. It is further stated that at Volksrust he was made to do scavenging work in the public square. The crown of martyrdom is intended for men like him and the lesson of his struggle will not be lost on his countrymen either in Africa or India. The indignation of a few English friends has been of no avail and the Asiatics in South Africa must bear their burden unaided. Truly the white man's burden is heavy—in South Africa, or at any rate, his hand is heavy."

INDIAN PEOPLE, 1st November 1908.

The King's message.

8. The *Indian People* (Allahabad), of the 1st November, has the following:—

"It is officially stated that His Majesty the King-Emperor will send a message to the princes and people of India on the 1st November, the fiftieth anniversary of the famous Proclamation of Queen Victoria. We are aware of the sentiments of the King-Emperor as well as the Prince of Wales and we are sure it would give them the greatest pleasure if the condition of the people of India could be improved and they could be given a real share in the administration of the country. At the same time we cannot forget that even the Proclamation of 1858 has not yet been fulfilled and it is a cause of the most serious grievance throughout India. If, therefore, any new promises are made they should be fulfilled without delay, or at all events the Queen's Proclamation should no longer be treated as a dead letter. We deny that either the King's message or the reforms under consideration are a concession to anarchism, but we also maintain that the time has gone by for more promises or shadowy reforms."

ADVOCATE, 5th November 1908.

The King's message.

9. The editor of the *Advocate* (Lucknow), in the issue of the 5th November, makes the following observations on the Royal Proclamation read by the Viceroy in a grand darbar at Jodhpur:—

"A review of what happened during this period is only natural, particularly so when we are on the eve of a new era. And this task is done by the Emperor

himself showing the fulfilment of past promises and laying down the future path to be travelled in order to stimulate the peaceful industry of India, to promote works of public utility and improvement and to administer the Government for the benefit of all residents therein. It is no time to enter into a hair-splitting discussion about the petty measures adopted or withheld, the controversial topics such as whether India has really prospered materially during this period or not, and the many lapses from the righteous and straightforward path dictated by a Sovereign and carried through by a body of officers with a high sense of responsibility. The spirit that guided the administration is the one thing to be looked into. And that spirit, barring the *régime* of a few Viceroys, must be said to have acted all along towards broadening the basis of the Government on the willing and intelligent co-operation of the Indian people. From sharistadars, tahsildars and sadr amins, the highest posts open to the people during the early days of direct administration by the Crown, the last days of Queen Victoria saw Indians as covenanted civilians, High Court Judges and Legislative Members, from mere spectators of local work Indians are now actively associated in the discharge of rural and urban duties of the Government. The appointment of two Indians to the Secretary of State's Council in London is no less an example of the fulfilment of the promise made fifty years ago.

But all these changes took place, not because of the expression of a royal desire alone. If they originated in the gracious Proclamation of 1858, action could only be taken because of a serious movement in the people themselves.

The inevitable result has been the great intellectual progress of the—and practically the rise, too, of a—middle class in India. The qualification being thus acquired, the wish came naturally in its train to have a large Indian element in the public services of the country on the part of educated Indians throughout the land. And those in whose hands the disposal of such favours rested could not very conveniently shut qualified Indians out for the sake of the members of their own community.

Here was discovered the germ of a new situation, the birth of a struggle between Indians and Anglo-Indians, and distinctions of race broke out in all their fury.

The Ilbert Bill controversy and the recommendations of the Public Service Commission were ugly revelations of the Anglo-Indian attitude towards educated Indians. This distinction on racial grounds began with the educational service and ended in the police where educational test is practically *non est*, and no Viceroy unfortunately so helped in widening this gulf as Lord Curzon, the great admirer of Lord Dalhousie. There has been a serious set-back in the peaceful progress of education, resulting in a serious and widespread unrest. We are afraid that the conditions proposed for the obliteration of race distinctions in the King-Emperor's message itself may strengthen the position taken up by such among the officials who would defeat the good intentions of our late Sovereign who wanted to see that 'our subjects of whatever Race or Creed, be freely and impartially admitted to offices in our services, the duties of which they may be qualified by their education, ability and integrity, duly to discharge.'

Notwithstanding the reaction in certain rulers in India, Indians steadily advanced towards the goal opened to their mental vision by the spread of education and diffusion of new ideas. From the desire to serve in high capacities —a desire that has been only partially realized—the people reached a higher stage, the desire to direct the administration of the country; from equality of opportunities in service they advanced to demand the privilege of co-operation in direction.

Abroad in the Colonies, too, which formed but a part of the British Empire, Indians naturally aspired to exercise practically what was long ago theoretically by Parliamentary statutes granted them—the rights of British citizenship—a fact recognized by the new Proclamation. And nothing would have given greater satisfaction to the people of India at this juncture than a declaration from the Crown that the rights of citizenship will not only be secured to Indians within the limits of India but outside it, in all parts of the British Empire.

There is, he says, a definite promise foreshadowing the spirit of the new order of things to come. Now, if this promise means that the people will have some control over their own Government, it will give immense satisfaction. On

the other hand, if 'contact' is mere consultation for the expression of opinion, then it is no use concealing the fact that keen disappointment will be caused to the people. If Lord Morley in England and Lord Minto on the spot interpret the wishes of the King as a promise to give the people a greater share in the administration of their country, then only King Edward's message will become as memorable in the annals of India as is the Proclamation of Queen Victoria of blessed memory, and the event of the jubilee will be such a landmark in the history of India as release of prisoners and addition to the pay of soldiers will not possibly make."

HINDUSTANI, 4th November 1908.

The King's message.

10. The *Hindustani* (Lucknow), of the 4th November, reproduces the comments of the *Advocate* (Lucknow), of the 5th November, on the Royal Proclamation.

INDIAN PEOPLE, 5th November 1908.

The King's message.

11. The editor of the *Indian People* (Allahabad), in the issue of the 5th November, says that the greater portion of the message is of the usual official character and presents no distinctive features. It is assumed that the promises made in the Queen's Proclamation have been fulfilled.

The reference to the conspiracies is brief but significant and the widespread suspicion to which the Calcutta conspiracy gave rise is gradually diminishing. As to the mark of royal clemency and grace, he asks is this clemency to be shown to political offenders also? If the sentences of Mr. Tilak and other political offenders were remitted or reduced it would produce an excellent effect.

As to the distinctions of race he quotes the following passage from the King-Emperor's: message. "Steps are being continually taken towards obliterating distinctions of race as a test for access to posts of public authority and power" and observes "is not this a distinct admission that 'distinctions of race' were observed 'as the test for access to posts of public authority and power?' No wonder, for the greatest Viceroy but one of India has admitted, though not in so many words, that the great Queen's Proclamation has been and is bound to be a dead letter. If the other Viceroys as also the Secretaries of State were as outspoken as Lord Curzon, the occupation of the Indian National Congress would be gone and the difficulties of the Administration in justifying their professions in the light of their 'practices' would be no more. It is no good blinding ourselves to the fact that race distinctions cannot be obliterated in India. India seems to be a country peculiarly suited to the growth and development of such a spirit. In all ages and in all times the soil of Hindustan has never been free from 'distinctions of race' and religion. The arrogance and insolence of the present-day white Brahmans of India is nothing compared to that of the Aryan invaders of India when they first settled in the Punjab. And the terms 'natives' and 'niggers' are milk and honey compared to the '*das*' and '*dasyu*' of old. The aboriginal tribes of India, in the dark past and at the present day, did not and do not receive much better treatment than what is meted out to those Indo-Aryans themselves in Southern Africa at the present moment."

NASIM-I-AGRA, 31st October 1908.

The question of the day.

12. The *Nasim-i-Agra*, of the 31st October, strongly condemns the doctrine of violence preached and practised by some of the Bengali enthusiasts and remarks:—

"It is useless, nay, dangerous to exasperate the Government especially when we see that we are unfit for any sort of a struggle at present. Our every effort should be directed towards bettering the economic condition of our country and unless this is done it is simply waste of time to agitate for reforms. The next thing with which we should occupy ourselves just now is the question of union between Hindus and Muhammadans. All leaders of public opinion should co-operate in making sectarian differences and caste prejudices impossible."

INDIAN PEOPLE, 1st November 1908.

The unrest among the youths of India.

13. The *Indian People* (Allahabad), of the 1st November, has the following under the marginally noted heading:—

"Mrs. Besant's eloquent and well-reasoned address on Friday at the Mayo Hall is in reality an earnest and sympathetic attempt to deal with the problem of Indian unrest as manifested among the youths of the country. Her own life is a conspicuous and striking example of a splendid struggle for the freedom of

human thought and her sympathy with all aspirations for liberty is assured. The passionate yearning for liberty that fills the hearts of the younger generation in India is recognized by Mrs. Besant as a logical and legitimate outcome of the education that was introduced by Macaulay. Nor is that all. The seismic disturbance that is swaying the minds of young people in India is a phase of a continental disturbance. The song of liberty is being chanted throughout Asia, even as the shouting of *Bande Mataram* greeted the close of Mrs. Besant's speech. Her contention that parents and teachers have it in their power to guide the enthusiasm of young minds into wholesome channels is true to a certain extent, but to a certain extent only. Fathers may be careless or indifferent in watching the growth of their sons, and teachers may leave the greater part of their duty unfulfilled, but what power can prevent the young intelligent mind from realizing the anomalies of the administration and the disqualifications under which a subject people have to live? Mrs. Besant gave a striking illustration of the absence of wisdom and sympathy displayed by the rulers of the country by referring to the Cawnpore memorial of the Mutiny. The memorial to the victims of Nana Saheb is appropriate, but why was no memorial raised to those who fought for the British and risked their own lives to save the lives of English women and children? Is it admitted that India is held by the swords of Indians? The evils that we elderly people always thought could be removed in course of time by the growth of a better understanding between the rulers and the ruled have become intolerable in the eyes of the younger generation. When Mrs. Besant said that she hoped the day would come when Indians would take a leading part not only in the affairs of their own country but in the councils of the empire there appeared a broad smile of unbelief on the faces of the young men present. The ill-treatment of Indians in South Africa was attributed by Mrs. Besant to the colonists not being ready for self-government. What about Canada and Australia? The Asiatic question in those colonies is not so acute because the Asiatic population is not large, but the rancour is just as great and the sentiments equally bitter. Our own view is that it is not in the power of parents and teachers to allay the present unrest; the Government alone can do it. Whether the Government will do so or not is another matter. So far everything is being done to add intensity to the unrest and increase the difficulties of the administration. Whether a fresh leaf will be turned in the near future rests entirely with the Government."

Progress and unrest.

14. Under the heading "Progress and Unrest", the editor of the *Indian People* (Allahabad), in the issue of the 5th November, says: "it has become quite a fashion nowadays for the heads of provinces to lecture on the benefits of the British *raj* and on the mischievous teachings of some irresponsible men who mislead the youth of the country. On the other hand, on the part of the people, we see a mania for holding in nearly every town, large or small, loyalty meetings to proclaim to the world at large from house-tops that with the exception of a few fanatics, who can be counted on the fingers of one hand. the Indian population is loyal to the Government and is contented and prosperous.

INDIAN PEOPLE, 5th November 1908.

Let us see for ourselves how far these two kinds of preachers are right. Take first the heads of provinces. The popular Lieutenant Governor of the United Provinces some time ago went through the provinces on a lecturing tour, so to say, and exposed the seditious actions of a few anarchists who in the name of patriotism were doing a deal of harm to their country. He was all sympathy and politeness on those occasions, and showed an example to his subordinates to be polite to the people of the country by himself shaking hands with each member of the audience who were invited for the occasion.

We must admit that 50 years' rule directly under the Crown has not only given us peace but has also opened our eyes to the manifold improvements and inventions that Europe has been making, and it is absolutely idle to blame the Government for raising money in England, where it can be had at the lowest interest, for railways in India or for not having given education how to manufacture rolling stock. The desideratum is that capitalists do not come forward to invest in such speculations and that Government cannot go on doing everything for the people; the people also must do something for themselves.

The English came to India with the set purpose of trade, and though by the act of Providence they are masters of the country, yet the ingrained idea is still there, i.e. that they should make money out of India by means of commerce or any other legitimate means which they may be able to devise."

As regards other industries, the editor says, "they were adroitly and ingeniously crushed in India during the time of the East India Company. Nobody can dispute that point, and it is no good crying over spilt milk. We know that when the interests of Manchester clash with those of India, the Government in England is sure to pass some measure by which the Indian mills may not have any advantage over theirs, and the only remedy in our hands is to refuse to purchase foreign goods so far as they can be replaced by home-made ones. This is pure and simple *swadeshism*. We must also bear in mind that England is not the only country that sends to our shore manufactured goods, but Germany and Austria as well are flooding our markets with their goods.

So in helping our *swadeshi* goods we have not only to reckon England as our rival but much more so Germany. In our opinion the latter is a more formidable rival. Now to meet these obstacles in our industrial progress we have to create a feeling in the minds of all our people, high and low, to help their own industries so far as lies in their power. Absolute boycotting of foreign goods is impossible; and to speak of boycotting only Manchester goods for political reasons is not commendable. It only shows a revengeful spirit. If we give preference to our home-made goods both objects can be realized without making much fuss and without showing any animus against one particular country. As regards our industrial improvement we must all be grateful to our present Lieutenant Governor who has been doing all that lies in his power to help local industries.

The next point is our getting more berths in the higher grades of Government appointments, but we must remember that all over the world the cry is "What shall we do with our boys?"

The securing of more appointments for Indians naturally means an equal amount of loss to the English, but as time passes a larger percentage will be given to persons residing in the country.

The next most important problem that appears unsolvable is the ever-increasing expenditure in the army and the English Government being distrustful of others cannot possibly, at least for the present, think of reducing the number of the British garrison. Some people may say that sedition is due to the heedlessness of John Bull to Indian grievances, and it may be so. So the only thing we should do is to cultivate peace and friendship amongst ourselves and try intently to improve our own industries in every branch and to help them so far as lies in our individual power."

UNION GAZETTE, 28th October 1908.

What the Indians ought to do.

15. A correspondent from the United States of America contributes the following article under the marginally noted heading to the *Union Gazette* (Bareilly), of the 28th October :—

"Indian newspapers instead of constantly criticizing Government officials and complaining against their measures should take upon themselves the task of teaching their imprudent and short-sighted countrymen what they should do to regenerate their dying nation.

Our capitalists should go over to the independent Republics in South America and establish themselves there as a commercial and industrial nation.

Peru, Chilly, Argentine and Brazil offer particular attractions in this respect. Besides, the people there very much resemble us in complexion; inter-marriages, therefore, are very possible.

Mexico, Panama and other States also offer us scope. But we should bear in mind that ignorant coolies are not wanted here, nor do they require men of the conservative class. Only liberal and enterprising men like the Japanese need come over and settle here."

ADVOCATE, 5th November 1908.

The Darbar at Bareilly.

16. The *Advocate* (Lucknow), of the 5th November, referring to the divisional Darbar at Bareilly, says "the speech delivered by His Honour the Lieutenant Governor will be read with deep interest all over the two divisions, particularly so as it dealt with

topics which were uppermost in the people's mind. Nothing brings the people and the rulers more into touch than communicativeness between the two. Sir John Hewett dealt with the requirements of the people as they found expression in diverse ways."

The remedies suggested by His Honour by the establishment of a hostel at Allahabad, the editor says, will go a long way to remove the wants of hill students and he hopes that the Maharaja of Tehri will take the initiative in the matter.

As to coolie *utar*—he remarks that if the wishes of His Honour were put into effect by officers concerned with impressing labour and if during the busy time of harvest five men were not pressed for work where one would be sufficient, and if this were done not only for officials on duty but also in the case of sight-seers and travellers as well, much of the sting of the present system would be removed, and in course of time large contractors would be found willing to come forward to act as suppliers of labour and pack animals wherever required. The announcement that the people of Kumaun will have a District and a Sessions Judge will give much satisfaction to the people and it is hoped that it will be followed by the complete separation of the civil and criminal administration now vested in one officer.

II.—Afghanistan and Trans-Frontier.

17. The *Rahbar* (Moradabad), of the 28th October, referring to a recent raid by a band of frontier tribesmen on a rich Hindu of Peshawar, says that the Government should either take special measures for the protection of its subjects on the frontier or should exempt them from the operations of the Arms Act so that they may keep arms in self-defence, otherwise British peace has no significance for them.

Frontier raids.

RAHBAR, 28th October 1908.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

18. Referring to the judgment of the High Court in the cases of Shanti Narayan and Fazl-ul-Hasan, the *Union Gazette* (Bareilly), of the 28th October, requests the Government to take pity on the forlorn condition of the relatives of these men as they were put to great trouble and expense in the course of their trials.

Fazl-ul-Hasan and Shanti Narain.

UNION GAZETTE, 28th October 1908.

19. The *Indian People* (Allahabad), of the 1st November, referring to the prosecution of the *Bande Mataram* (Calcutta), remarks :—

The *Bande Mataram* and sedition cases.

INDIAN PEOPLE, 1st November 1908.

"In these Government prosecutions the most unsatisfactory feature is that the element of uncertainty is entirely absent and it is the easiest thing in the world to foretell the result of a trial. If a newspaper is prosecuted for sedition, sedition it is and a conviction follows in due course. As we have more than once pointed out the same legal advisers are prone to error in their opinions in other cases but they are infallible in political cases. That is why public approval to the results of these trials is becoming so rare."

20. The *Indian People* (Allahabad), of the 1st November, notes with satisfaction the proposal of the Punjab Chief Court that a sum of money should be set apart for engaging counsel to defend destitute persons charged with capital crimes, and remarks :—

Defence of the distitute.

INDIAN PEOPLE, 1st November 1908.

"We believe that a fund like this is essentially needed, and that if instituted it will very much enhance the prestige of British justice. But we have been so often disappointed in our expectations and ideals that we may perhaps be excused if we venture to note that we trust that such a fund will be really available to all poor people without any qualification of colour and that the Judges will in all cases distribute their patronage with an even hand. In this connection we

beg to ask whether it would not be practicable for young gentlemen practising law in these provinces to create a brotherhood in every district just to see that in cases of serious offences no man should go without help of the profession for establishing his innocence. It would not really be difficult to find out whether or not a man is really needy. It is of course true that any movement of the kind suggested is liable to meet with opposition from those who are said to be the guardians of our life and property. Yet we think the idea is noble and that there may be found young Indian gentlemen who have learnt to put the relief of suffering before any considerations of personal gain and convenience."

(b)—Police.

SAMRAT, 20th August 1908.

Police reform.

21. The *Samrat* (Kalakankar), of the 20th August (received on the 31st October), suggests, with a view to the reforming of police administration, that police officials should be punished when cases filed by them are proved to be got up, just as an ordinary person is prosecuted when he brings a false and malicious charge against another and cannot satisfactorily establish it by evidence.

ADVOCATE, 1st November 1908.

Police detectives.

22. The *Advocate* (Lucknow), of the 1st November, has the following comments on the complaint made by the *Vedic Magazine* (Punjab), regarding the shadowing of an emissary of the Gurukul, Hardwar to Delhi by the detective police :—

"Extracts from the *Vedic Magazine* and *Gurukul Samachar* about police activity on the detective line will be read with interest. We say there can be no greater blunder than prying into such non-political movements as the Gurukul. The presence of detectives creates bitterness of feelings and intensifies discontent. By all means suspects should be watched, but what is the good of watching the movements of harmless men whom nobody, unless he is insane, can suspect of carrying bombs in their pockets. Fancy an elderly Bengali gentleman, accompanied by three ladies, two servants and some children with two cartloads of luggage, asked at a railway station the place from where he had come and where he was likely to go. All Bengalis are not bomb-throwers and the police should have sufficient intelligence to know that any member of the anarchist gang is not likely to travel in the Punjab or the United Provinces with his family and heavy luggage."

HINDUSTANI, 4th November 1908.

Police detectives.

23. The *Hindustani* (Lucknow), of the 4th November, reproduces the remarks of the *Advocate* (Lucknow), of the 1st November, on police detectives.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ROHILKHAND GAZETTE, 24th October 1908.

Municipal authorities and malaria.

24. The *Rohilkhand Gazette* (Bareilly), of the 24th October, complains of the want of proper supervision on the part of the municipal authorities of the shops selling native drugs, vegetables, *ghi* and milk. The adulteration of articles of food, remarks the editor, is one of the chief causes of the malaria which is working so much havoc just now in these provinces.

RAHBAR, 28th October 1908.

The Octroi Committee.

25. The *Rahbar* (Moradabad), of the 28th October, has the following :—

"Government has appointed a committee to consider whether municipalities should be retained or abolished. The reason why they now hesitate to water the sapling which was planted by Lord Ripon is that the policy which His Lordship wanted to follow has been given up. If it is decided to abolish the municipalities (?) some other tax will then be imposed. Be this as it may, the people cannot be satisfied until their representatives are given a free hand in spending the revenue collected from the country. It is however quite a different matter when

'The tyrant smites his subject down,
Nor lets his victims moan or groan.' "

26. The *Mufid-i-Ám* (Agra), of the 1st November, notes with satisfaction the contemplated abolition of octroi duties, but thinks that it would be more advisable to deal at first with direct taxation, such as water-rates, &c., which are more obnoxious to the people than octroi taxes. The editor thinks that the imposition of a tax on persons entering the municipal limits by rail may be safely given a trial.

MUFID-I-AM, 1st November 1908.

The Octroi Commission.

27. The *Vyápári and Kárígar* (Benares), of the 1st November, considers the imposition of one anna per head on pilgrims coming to Benares unjust, inasmuch as pilgrims are also taxed when they pay octroi on articles bought in Benares. The editor further expresses his surprise at Government's according its sanction to the imposition, considering that this will be looked upon by the people as an interference with their religion, a point that Government has probably overlooked.

VYAPARI AND KARIGAR, 1st November 1908.

The pilgrim tax in Benares.

(e)—Education.

28. The *Awaza-i-Khalq* (Benares), of the 1st November, complains that the local students in the Sanskrit College, Benares, who have been hitherto exempt from the payment of fees have been made to pay fees for various examinations. This, the editor thinks, is calculated to discourage the study of Sanskrit instead of fostering it and should be discontinued.

AWAZA-I-KHALQ, 1st November 1908.

The Sanskrit College, Benares.

29. In a note on "Indian Students", the editor of the *Hindosthan* (Kalakankar), in the issue of the 3rd November, recommends the introduction of the time-honoured and excellent system of sound religious training which should begin, not in school, but at home, as one of the remedies for the evil that prevails at present among Indian students. He says "to expect the Government of any country to take this solemn duty off the hands of parents and to transfer it to schoolmasters is not only a great mistake but entails a problem beset with grave difficulties. How can the British Government, for instance, impart religious instruction of any kind to schoolboys? Its schools are full of Hindus of various denominations, Buddhists, Parsis, Muhammadans, Christians, &c. It is practically impossible for the Government to devise any scheme of religious education that would please the adherents of so many different creeds."

HINDOSTHAN, 3rd November 1908.

Indian students.

(f)—Agriculture and questions affecting the land.

30. The *Advocate* (Lucknow), of the 1st November, has the following comments on the recent famine resolution of the United Provinces Government: –

ADVOCATE, 1st November 1908.

The Famine resolution.

"Sir John Prescott Hewett's review of the measures taken for the relief of distress on account of the famine just over forms the subject of a voluminous resolution, dated the 14th October 1908. The story of the organization, progress, termination and results of relief operations carried out in the famine area during 1907-8 is one that may justly be described as a serious campaign against an invisible but very powerful enemy whose blow is as unerring as blighting. And such an enemy was practically maimed and disabled and so rendered unfit for doing any harm by the very readiness of the Government to meet all its insidious moves; the preparations of the Lieutenant Governor were generally ahead of the requirements throughout the prevalence of the distress. This fact was proved by the absence of aimless wandering and migrations in large bodies, less rise in crimes, comparatively good public health and no great increase in the death rate. The best evidence of the success of Sir John Hewett's measures lies in the rapidity with which the country resumed its normal condition and we are assured that the prospects of recuperation for the area affected are most hopeful. Nothing is indeed more satisfactory than this assurance.

A calamity of such dimensions might well unman the strongest nerves in any person. But Sir John Hewett rose equal to the occasion and faced the problem with a determination to find a solution for it."

HINDUSTANI, 4th November 1908.

The Famine resolution.

31. The *Hindustani* (Lucknow), of the 4th November, reproduces the remarks of the *Advocate* (Lucknow), of the 1st November, on the Famine resolution.

HINDUSTANI, 4th November 1908.

The condition of the peasants.

32. A correspondent of the *Hindustani* (Lucknow), writing in the issue of the 4th November, remarks that the condition of the zamindars and of the peasants is equally deplorable nowadays. With the failure of rain last year both classes have been reduced to a state of utter helplessness and this year, too, they are not able to reap what little they could produce, owing to malaria, which is so prevalent in the villages. In addition to all this the payment of the revenue is constantly confronting them like a nightmare, and poor fellows! they do not know how to survive their many troubles. May God and the Government take mercy upon them.

(g)—General.

ADVOCATE, 1st November 1908.

Grievances of the subordinates of the office of the Examiner of Public Works Accounts, United Provinces.

33. The *Advocate* (Lucknow), of the 1st November, has the following :—

"We have received a long letter from the subordinates of the Public Works Accounts office, Allahabad, containing many complaints against Mr. Swetenham, the present Examiner. We know that there is a deal of dissatisfaction in the Examiner's Office and we are told that many clerks found it so difficult to work under Mr. Swetenham, that they retired prematurely and some of them went on long leave to take the earliest opportunity to retire. This has led the office work to run into arrears. The list of the grievances sent to us is long, the language in which they are couched shows how the subordinates feel bitterly. We . . . . . hope that an inquiry will forthwith be instituted. Our correspondent writes :—

'The subordinates pray that an inquiry should be made into their grievances. Let us hope this will be done and the just grievances of hard-worked subordinates removed. The stories of hard treatment accorded to poorer employés in Government offices soon reach the mass of the people and create bitterness, which it should be the concern of every good officer to see entirely removed.'"

HINDUSTANI, 4th November 1908.

Grievances of the subordinates of the office of the Examiner of Public Works Accounts, United Provinces.

34. Under the marginally noted heading, the *Hindustani* (Lucknow), of the 4th November, reproduces the comments of the *Advocate* (Lucknow), of the 1st November, regarding the grievances of the subordinates of the office of the Examiner of Public Works Accounts, United Provinces.

MASHRIQ, 3rd November 1908.

Gambling.

35. The *Mashriq* (Gorakhpur), of the 3rd November, notes with satisfaction the prompt action of the Magistrate of Cawnpore in arresting several respectable persons of the place while engaged in gambling, among whom were many "city fathers."

Educated persons should help the Government and its officials in the suppression of gambling, as it is condemned by all religions, and persons who assure the officials that it has become a part of religion are deceiving and should be seriously dealt with by God.

INDIAN PEOPLE, 5th November 1908.

The Cawnpore gambling case.

36. The *Indian People* (Allahabad), of the 5th November, makes the following observations on the Cawnpore gambling case :—

"This case, of which only vague accounts have appeared in the press, was to be heard by the Joint Magistrate of Cawnpore on the 3rd instant. A large number of persons, including municipal commissioners, honorary magistrates and others, are accused of gambling and keeping a gambling house without a license. All attempts at a compromise have failed, and those who prayed to be allowed to appear by pleaders have been called upon to plead guilty. In reality the matter was nothing more serious than the usual *Dewali* gambling and a number of respectable people will be punished without cause. Gambling during the *Dewali* is permitted everywhere. If the accused in the Cawnpore case are guilty, what about the clubs at which gambling goes on night after night throughout the year?"

37. The *Surma-i-Rozgar* (Agra), of the 24th October, after presenting a comparative statement of the goods imported and exported into and out of India during the years 1903, 1904, 1905, 1906 and 1907, comes to the conclusion that the export has increased considerably, but the increase represents only raw products which subsequently come back to the country in the shape of manufactured goods. This consequently means ultimate loss to the country.

SURMA-I-ROZGAR, 24th October 1908.

The Trade figures of 1907.

The editor therefore exhorts his countrymen to invest their capital in starting mills and factories where they can most advantageously utilize the raw products which they at present send to foreign countries.

38. The *Rohilkhand Gazette* (Bareilly), of the 24th October, remarks that Hindus have been accused of accepting illegal gratifications more frequently than Muhammadans. This, says the editor, is an additional reason why Muhammadans should be admitted into every department of the Government on a larger scale.

ROHILKHAND GAZETTE, 24th October 1908.

Muhammadans and the public service.

39. The editor of the *Rohilkhand Gazette* (Bareilly), writing in the issue of the 24th October, remarks that the number of persons attending charitable dispensaries would be much increased if only compounders and assistant surgeons could afford to be more polite to their patients. They are usually careless and irritable, and their conduct deserves the serious attention of the Government.

ROHILKHAND GAZETTE, 24th October 1908.

Hospitals.

40. The editor of the *Surma-i-Rozgar* (Agra), writing in the issue of the 24th October, thanks the Government for the various measures adopted to relieve the sufferings of the poor due to famine and malaria in the United Provinces. The editor also notes with gratification the favourable attitude of Sir John Hewett towards the *swadeshi* movement.

SURMA-I-ROZGAR, 24th October 1908.

Sir John Hewett.

41. The *Rahbar* (Moradabad), of the 28th October, notes that it is rumoured that the District Magistrate of Fatehgarh does not allow the establishment of any press in his district. A press was sent for by a number of persons a short time ago, but the Magistrate on hearing of this sent for these persons and the result of his interview with them was that the press was never set up.

RAHBAR, 28th October 1908.

The District Magistrate of Fatehgarh and press work.

42. In a note on the causes of Indian poverty, the editor of the *Hindosthan* (Kalakankar), in the issue of the 30th October, says that the lamentably extravagant expenditure of even the poorest classes on the occasion of marriages and funerals is one of the causes of the prevailing poverty among the "working" or lower classes in India, for the simple reason that they borrow money from professional money-lenders at a most exorbitant rate of interest. In this connection he observes that "the Government is also to blame for allowing money-lenders to extort such exorbitant rates of interest, and legislation permitting only reasonable rates of interest is urgently needed. What is a reasonable rate of interest may be a matter for discussion; but 12 per cent. per annum should not be exceeded.

HINDOSTHAN, 30th October 1908.

Causes of Indian poverty.

Intimately connected with this question is the newly-introduced system of co-operative credit societies. We note that the Lucknow branch of one of these societies is offering 8 per cent. per annum to any one who will invest his money with them. As the object of co-operative credit societies in India is to help the Indian agriculturist when he is in financial difficulties and to save him from the clutches of the money-lender, every patriotic Indian should actively assist these excellent societies by advancing them money or by any other means in his power."

43. One Ram Lal, writing to the *Jain Gazette* (Deoband), of the 1st November, remarks that most of the articles of foreign manufacture are impure as they contain ingredients that, if known, could not but wound the religious susceptibilities of Indians. He urges that Indians should therefore give up using or dealing in foreign goods and consume home-made articles as a means of protecting their religion and keeping money in the country.

JAIN GAZETTE, 1st November 1908.

The *Swadeshi* movement.

INDIAN PEOPLE, 1st November 1908.

Is an honest newspaper possible ?

44. The *Indian People* (Allahabad), of the 1st November, has the following under the marginally noted heading :—

" Political education in this country is just beginning. Schools and colleges and other ordinary institutions for public education eschew politics as dangerous to public morality. But if Indians are to exist as a nation, if Indians are to rise in the scale of being and to restore to their country to any extent its former glory in arts, manufactures, literature, philosophy and morality, political education cannot be tabooed. Success in politics raises prestige; success in politics is reflected as success in every other way in every other department of national existence. A nation politically dead, is dead also in every other respect. In this country people have not learnt as yet to read the newspaper for what they expect to find in it. The saying is still true here that the newspaper-reading public is largely of newspaper creation. The most important function of a newspaper in this country therefore is the political education of the people, the creation of an honest and sturdy public opinion on matters of vital public interest. A glance at the ethics of our present-day journalism, at its endless abuse, its premium on dishonesty, and its hopeless inefficiency in respect of the denial of a fair hearing to an opposite party which in effect is tantamount to a denial of bare justice will disclose what we really mean. An incessant effort to promulgate one's own ideas without a fair regard to what another person has got to say in an opposite way may be good policy, but we cannot call it honest. Everything is fair in love and war has its limitations. It is true that the policy and behaviour of the Anglo-Indian bureaucracy are more than often exasperating, and harsh and unnecessarily so. Yet there may be the element of right in them, and the knowledge that our adversaries are wrong is no defence for our being unjust. But all these considerations make the editor's task more peculiarly difficult. The question therefore arises how is the editor to conduct himself. Will he tell the truth ? Is it necessary for him to tell the truth ? Is it possible for him to tell the truth ? Our people as well as our rulers certainly want to be told the truth, and God knows they never needed it so much. But can a newspaper in these days tell the public the plain, unvarnished and unflattering truth and exist or pay its way ? The executive authorities may find it necessary either to gag it or to put it altogether out of existence and the readers may also, on the other side, grow petulant and cease to subscribe for it. Some fiend of an editor would warn him not to tell the truth in every case. Tell the truth, but tell the truth that is palatable. You had rather not tell the truth that is unpalatable. This may be sound policy, or good diplomacy, but certainly not sturdy honesty. A politic newspaper would therefore be one thing and the honest newspaper its diametrically opposite. Truth under certain circumstances is very unpleasant and a section of the British people are very sensitive to criticism. It asks for criticism, but really wants and expects a compliment. It is a very unpopular thing to say, but it certainly is, at least superficially, a good editorial policy to ascribe all our blessings to England's sending her sons out to rule over us. And if any editor, for any consideration, cannot do this, he must content himself with paying general compliments. He would do well to employ all his energies to avoid friction. But that would again scarcely be honesty. It is therefore plain that what we would call an honest newspaper must also be independent. It must be rich in two other qualities, that is to say, it must be popular (not, of course, in the sense of pandering to the taste of the mob) and authoritative. It must not be a voice crying in the wilderness, nor one smothered under a blanket of self-conscious rectitude or choked with childish spite and petulance. It must make itself widely heard. It must speak as one with authority, putting certain axiomatic principles of politics, economics and morals as assumed and sealed before it for its guidance. 'Our constitution provides for three distinct functions of government,—legislative, judicial and executive, and it is the duty of what is correctly called, in England, the fourth state of the realm, to provide the fourth necessity, *healthy* criticism for all three.' A newspaper can only watch where corrupt legislation can be defeated, and it must be satisfied when it has pointed this out. It can also, as one of the most valuable checks, give the fullest publicity to judicial vagaries or arbitrary acts of executive officers. But the information must be correct and reliable and the motive of

action the good to public morality and not the satisfaction of spite or private grudge."

Ministerial establishments of Civil Courts.

45. The *Mashriq* (Gorakhpur), of the 3rd November, draws the attention of the Government towards the deplorable condition of the clerks in the Civil Courts. Very few of them, says the editor, can aspire to a salary of Rs. 50 even at the close of a very long service. The prices of foodstuffs have considerably increased during the last decade as also have the wages of artizans and other workmen. But clerks have still to subsist on miserable pittances. The Government has taken into consideration the grievances of the Simla clerks and the telegraphists and it is high time, says the editor, that the grievances of these clerks should also be looked into.

MASHRIQ, 3rd November 1908.

Naib tahsildars.

46. The *Nasim-i-Agra*, of the 3rd November, complains that the naib tahsildars in the United Provinces are extremely underpaid. As revenue and judicial officers they have to live very decently and consequently they find it very difficult to make both ends meet on a salary of Rs. 50 or Rs. 60 a month. The scale of their pay was fixed a long time ago when things were very cheap and the standard of life was not so high. The editor thinks that the initial salary of a naib tahsildar should be Rs. 100.

NASIM-I-AGRA, 3rd November 1908.

Sub-Registrars.

47. A correspondent writing to the *Hindustani* (Lucknow), of the 4th November, makes the following suggestions for improving the status of sub-registrars :—

HINDUSTANI, 4th November 1908.

"(1) That sub-registrars should be vested with the powers of an honorary munsif and they should be considered gazetted officers as is the case in the Punjab and Bengal.

(2) That they should again be authorized to nominate clerks from their offices to officiate for them during their absence on leave.

(3) That they should be given authority to grant casual leave to their subordinates on occasions of emergency.

(4) That the sub-registrars concerned should be consulted in the matter of the appointment of clerks.

(5) That as sub-registrars are in no way inferior to tahsildars in point of social status, they should therefore not be required to furnish securities.

(6) That the power to inspect registration offices should be taken away from tahsildars, as there are already too many inspecting officers.

(7) That the most important suggestion is the one concerning the peons. Sub-registrars should have their own peons instead of tahsil chaprasis.

(8) That registration offices should be provided with pankhas, pankha coolies, clocks, table cloths, office boxes and other such furniture of daily use.

V.—Legislation.

Nil.

VI.—Railway.

The Bengal and North-Western Railway bridge at Allahabad.

48. The *Citizen* (Allahabad), of the 1st November, has the following from a correspondent:—

CITIZEN, 1st November 1908.

"A single bridge is going to be constructed over the Ganges at Allahabad for the B. and N.-W. Railway trains, which will run from Allahabad to Benares. The public would be immensely benefited and a substantial advantage would also accrue to the Government if the bridge to be constructed be a double one, viz. having rails above and a roadway for passengers and carts below. It is a warm rumour that the Government is going to lay out a large sum for a *pakka* Road from Phapamau to Sarai Enayat (Allahabad) obviously to afford facility to regimental troops (with artillery) in their parade *en route* the Grand Trunk Road. Now a double bridge would sufficiently meet this object of the Government and the construction of the aforesaid *pakka* road would no longer be a desideratum. Moreover, the necessity of constructing yearly a boat bridge over the

Ganges from Daraganj to Jhusi and a road along the Ganges *kachhar* (alluvial tract) for travellers and cart traffic would also be done away with. Such a bridge would also be of great utility to revenue officers with their furniture while they are on their tours of inspection to trans-Gangetic parganas of the Allahabad district.

From Jhusi and its neighbouring villages, myriads of dairymen and day labourers come to Allahabad and after making their daily earnings go back home again. The boat bridge over the Ganges between Jhusi and Daraganj which exists from November to June very often suffers dislocation in its parts and these poor persons have to wait long while the bridge is being rectified. The same happens to be the case during the rainy season when winds blow adversely and detain the boats conveying them over the swollen Ganges. All this results in the deprivation of their daily earnings and wages. To them, as also to European gentlemen who go out a-shooting from Allahabad to Sarai Enayat and its vicinity, the existence of a double bridge would prove a veritable boon. Besides, the climate of the site across the Ganges on the other side of Daraganj is very salubrious and a double bridge would tempt many a person to take a drive to regale themselves, especially at the fine Jhusi *dharamsala* gardens of Lalas Kishorilal and brothers. It is hoped the authorities concerned will think over the matter and also the fact that both the Jumna and Phapamau bridges are of double superstructure, although the roads lying beyond them are not so much frequented as the Grand Trunk Road at Daraganj and Jhusi, where the B. and N.-W. Railway bridge is going to be constructed."

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

AWAZA-I-KHALQ, 1st November 1908.

Sikh marriages.

49. The *Awáza-i-Khalq* (Benares), of the 1st November, severely condemns the Hon'ble Tikka Saheb's proposal for legalizing marriages between Sikhs and non-Sikhs (?) which proposal, he thinks, is put forward in the interests of the European wives of the Maharajas of Kapurthala and Jhind. He is afraid that if such marriages are recognized all the Native States will pass to the descendants of foreign women.

IX.—Miscellaneous.

Nil.

Allahabad:
The 7th November 1908.

S. T. HOLLINS,
Offg. Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

FROM THE

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a)—Foreign.

1. *Al Bashír* (Etawah), of the 3rd November, notes with regret the mischievous attempts of Austria to interfere with the granting of reforms by the Turkish Government, and remarks that Germany too who hitherto has posed as a friend of Turkey, has sided with Austria with a view to perpetuating an act which has scandalized the whole of Europe. The editor, however, hopes that England will continue to be a sincere friend and ally of Turkey, and thus regain the influence which she lost owing to the prejudiced and short-sighted policy of Mr. Gladstone.

AL BASHIR, 3rd November 1908.

Turkey, Austria and England.

2. The *Oudh Akhbár* (Lucknow), of the 5th November, referring to the determination of the Turks to boycott Austrian-made caps, remarks that this movement will not stop even if Austria gives up the contested territories. Bengal too, the writer notes, had recourse to boycott as a protest against the partition, but he thinks it unlikely that, if the partition be withdrawn, the movement will be given up. The editor expresses the opinion that, though the methods of the Bengalis are being imitated in Afghanistan, Persia and in Turkey, substantial benefit is possible only if the whole nation takes the movement seriously to heart and invests its capital in starting factories under trained and experienced supervision in which way national progress and advancement may be expected.

OUDH AKHBAR, 5th November 1908.

Boycott in Turkey.

He anticipates complications because selfishness and prejudice on the part of those affected by the *swadeshi* movement will result in their putting all sorts of obstacles in its way which, nevertheless, will fail to check the movement. He inquires whether the Muhammadans of India, who have imitated the Turks in using Turkish caps, will give them up now that the Turks have boycotted them?

3. The *Oudh Akhbár* (Lucknow), of the 14th November, referring to the rumoured encroachment of Russia on Persia, remarks that this should not come as a surprise to those who have been watching the trend of events in Persia and the growing estrangement between the Shah and his subjects a little closely. There is yet time, says the editor, to save the situation, and all well-wishers of Persia hope that the Shah will now realize the necessity of granting a free parliament to the Persians.

OUDH AKHBAR, 14th November 1908.

Russia and Persia.

The editor, adverting to the movement for industrial development in different countries, observes that this is destined to transform the political life of Asia as it has already done in Europe, on the ground that commercial supremacy is essential to political predominance.

(b)—Home.

4. The *Oudh Akhbár* (Lucknow), of the 5th November, while commenting on the King's message, remarks that, though Government is not itself responsible for the frequent occurrences of famines, nor for the ravages of plague, yet it is within its power to make the people better fitted to resist their onslaughts by the diffusion of education and by increasing the material prosperity of the people.

OUDH AKHBAR, 5th November 1908.

The King's message.

He asks that the promised reforms be announced soon as the people have waited patiently and as their expectations have been revived by the gracious promise of the King-Emperor.

5. Reviewing the King's message, the *Abhyudaya* (Allahabad), of the 6th November, says that it shows that His Majesty the King-Emperor has the same feeling of affection and mercy and the same solicitude for their good as the late Queen Victoria had towards her Indian subjects, and that the knowledge of this fact will gratify them highly and make them grateful to His Majesty. The editor, however, notes that the Proclamation Day and the message did not produce so much enthusiasm as they ought to have done, and ascribes this in main to the indifference of the authorities

ABHYUDAYA, 6th November 1908.

The King's message.

towards the celebration of the occasion, and also because the message lacks the tone and the feeling of generosity which pervade the old Proclamation. He notes that some sentiments are missing which might have been included in the message, and that some matter at the close of the message had better not have found entry, or at least have been worded differently, but he remarks that for this His Majesty cannot be blamed and that the responsibility for it rests on those ministers who framed the message.

He further observes that, though much progress has been made in the last fifty years, yet much remains to be done to ameliorate the condition of the masses, and expresses the hope that in the proposed reforms steps will be taken to equalize the position of Indians and Europeans in every respect and to fulfil more literally the promises made in the Proclamation of the late Queen Victoria.

MUSAFIR, 8th November 1908.

The King's message.

6. The *Musáfir* (Agra), of the 8th November, holds that the Proclamation, although purporting to emanate from His Majesty the King-Emperor, is really a product of Lord Morley's mind. Here was an opportunity, remarks the editor, of winning the peoples' heart, which was not availed of, and the result is a feeling of general disappointment.

ADVOCATE, 8th November 1908.

The King's message.

7. The *Advocate* (Lucknow), of the 8th November, has the following:—

"The people of India from the time when the announcement was made that His Imperial Majesty the King-Emperor was going to address a message to his loyal subjects, waited with anxious interest for its deliverance. The words which have fallen from the lips of their Sovereign have been read with feelings of gratitude and affection. The people know the interest which their Sovereign and members of the Royal family feel in their welfare and the reiteration of that feeling of affection for the people could not but evoke a feeling of gratitude.

The language used in the message does not bear comparison with that of the great Proclamation of Queen Victoria. It does not touch the core of the heart, nor does it appeal to popular sentiments. As to the contents it must be admitted that one does not find in it any new thing. It contains a forecast of what is to come in the future, but makes no definite pronouncement to make the 2nd November of 1908 as memorable in the annals of India as is the 1st day of November in 1858. It is true, as the *Statesman* points out, the circumstances in which the present royal message has been sent to us are quite different from those which preceded the issue of Queen Victoria's Proclamation and nothing very striking could be said; but we must say that it was possible to have touched the feeling and sentiment of the Oriental mind. The significance of the document will increase with the publication of the details of the reform scheme. Who knows that while Queen Victoria's Proclamation laid open the doors of the services to the sons of the soil without consideration of caste and creed, King Edward's Proclamation may open the doors of the Government of the country to the people.

As pointed out by the *Indian Daily News* for the first time, the principle of development in a democratic direction has been placed in a State document, and the introduction of representative institutions, which we have been tired of hearing even from some responsible officers of the Government as unsuited to the soil of India, promised and assured to us. If the royal wishes are carried out by His Majesty's officers, then the draft of Lord Morley will be historic and looked upon as the *Magna Charta* of popular rights, as much as is the draft of Lord Derby which had conveyed the motherly feelings of a Queen towards her people whose destinies it had pleased Providence to place in her hands."

INDIAN PEOPLE, 8th November 1908.

The King's message.

8. The editor of the *Indian People* (Allahabad), in the issue of the 8th November, inquires what is amiss with the King-Emperor's message.

"It seems to have fallen very flat on the country: the chorus of disappointment is general, while the scathing criticism of the *Pioneer* has come as a great surprise. That paper assumes Lord Morley to be the real author of the message, and treats it as a travesty of a parliamentary speech. It would be a poor compliment to Lord Morley's literary powers if he were the real writer of this document, for it contrasts very unfavourably with the stately cadence of the

Queen's Proclamation of 1858 and its fine literary style. Of the King's personal sentiments and his affectionate solicitude for the people of India we all have ample assurance, but it is disappointing to find that His Majesty cannot even anticipate his Minister in announcing the reforms under consideration. The grant of amnesty to political prisoners would have been a wise measure, but it has not been taken, and the release of a number of other prisoners will not produce any remarkable effect. In these circumstances, a feeling of disappointment is unavoidable for the King-Emperor's message to the Indian people asked them to look forward for the rosy dawn of a new era. In temperament the Indians are the best of optimists and to 'let the dead past bury its dead' does not for them require any very special resolution. We therefore very fondly hoped that since Justice has been amply vindicated, Mercy will now have its sway and the ghost of 'unrest' will be laid by appeasing Sentiment, although of a subject people. There is nothing in the message which could lead any one to apprehend that the remission of sentences therein referred to did not mean the liberation of some of the 'political' prisoners in the land. Indeed, if any section of the Indian people can lay a claim to any consideration, it is these 'political' prisoners whose actions, misguided though they may be, have contributed to foster the 'unrest' which has evoked this Sovereign pronouncement. Yet this general expectation has not been realized."

He then refers to the release of Babu Durga Mohan Sen, editor of the *Barisal Hitaishi* in Eastern Bengal and that of the Brahman student named Karve of the Sassoon Hospital, who was recently sentenced by the Sessions Judge of Poona under the new Explosives Act, and remarks as follows :—" In our part of the country the atmosphere has not yet cleared. We expected that some mercy will be shown to the half-witted Mukerji of Aligarh and that the editor of the *Urdu-i-Mualla* will be allowed the grace of the Royal clemency. But we have been greeted by the sad news that on Tuesday last the Government Advocate had to file a complaint in the Court of the District Magistrate, Allahabad, charging Babu Ram Hari, editor, printer and publisher of the *Swarajya*, with sedition in respect of two articles entitled, respectively, 'Bomb and Boycott' and 'The Tyrant,' and a political ode which had appeared in that paper. This will probably close the gates of mercy to Shanti Narayan, the late editor of the paper, who is already in jail.

Another part of the message asks us to contain ourselves with patience in regard to the proposed reforms. In this respect also have our hopes been deferred. Several forecasts of what shape these reforms may take have already appeared in the press and people are discussing them on every side. Expectation has been intense on all sides for an official pronouncement. But now Reuter tells us that Lord Morley is unable to make his statement on the 17th instant as previously announced. Nothing can be known, it appears, before the 12th of December, for further reference to India has become necessary. Is it to find out how the Royal Message has been received? Well, to us Indians this disappointment is simply one of a series."

9. The *Jadd-o-Jehad* (Shahabad), of the 9th November, while commenting on the King's message, remarks that it would be highly improper on the part of any person to criticise it, but one cannot refrain from saying that the message would have been more welcome if an amnesty had been granted to all political offenders who had exceeded the bounds of law in a fit of temporary frenzy brought on by years of patient suffering. The editor further says that the message is mainly addressed to the educated classes, and there is nothing said about the toiling, suffering millions to whom the least alleviation of their sufferings would have been welcome.

The King's message.

JADD-O-JEHAD, 9th November 1908.

10. The *Mashriq* (Gorakhpur), of the 10th November, referring to the proclamation recently issued by His Majesty the King-Emperor, remarks that it will have a far-reaching effect in allaying popular discontent and in reassuring the public mind. The editor expresses his gratification at the promises of reforms, and prays for the permanence of British rule in India.

The King's message.

MASHRIQ, 10th November 1908.

INDIA OFFICE LIBRARY & RECORDS

NAIYAR-I-AZAM, 5th November 1908.

The Darbar at Bareilly.

11. The *Naiyar-i-Azam* (Moradabad), of the 5th November, has the following :—

"It is a matter of extreme gratification that by the royal grace of the British Government we were favoured, through the regular channel, with a ticket to attend the magnificent Darbar held at Bareilly. We received the ticket with the honour and respect due to it and thanked the Government for its kindness. With the exception of the editor of the *Naiyar-i-Azam* (Moradabad), no other newspaper editor was afforded an opportunity to be present. But unfortunately we fell ill on the auspicious occasion and could not attend the Darbar. However, we are deeply grateful for the graciousness of the Government, and acknowledge that the district authorities watch over the services of every individual, appreciate them and reward them."

HINDUSTANI, 11th November 1908.

The Darbar at Bareilly.

12. The *Hindustani* (Lucknow), of the 11th November, reproduces the remarks of the *Advocate* (Lucknow), (vide paragraph 16, Selections No. 45, current), on the Darbar at Bareilly.

INDIAN PEOPLE, 12th November 1908.

His Honour at Bareilly.

13. The *Indian People* (Allahabad), of the 12th November, has the following :—

"The Lieutenant Governor's speech at the Darbar at Bareilly on the 2nd instant deserves serious study by the public. There is a blending of a ring of sincerity with a tinge of sorrow at purposes misapprehended in His Honour's utterances which has made them more than ordinarily attractive. Above all the speech is bristling with facts and evidence of an honest effort made to meet every question squarely. Whether the reply given to the people of Kumaun in respect to their prayer for a high grade college at Almora has satisfied them, we cannot say. But the reasons advanced by His Honour for declining to open such a college there are sufficiently convincing and strong. There is another reason which might have been added, and it is that our Kumaun friends cannot fairly ask every thing given to them at their homes. They have a tendency to grow exclusive in their fastness and ought to come out more amongst us and in a larger number every year. An ardent desire for higher education only has hitherto been bringing them to the plains. We are glad that the Government has been thinking favourably of their prayer for bringing Kumaun under the North-Western Provinces High Court in civil matters also. We support this prayer for reasons noted in these columns not long ago. We cannot, however, understand why His Honour should have asked our friends to establish a hostel at Allahabad. Will not Bareilly be the best place? The climatic difference will not be so marked there and it will be nearer home to the students. Moreover, the gloomy picture of the future of the college there, as given by His Honour should, we believe, be a further reason why Bareilly should receive most of the support that Kumaun can give. For students in opulent circumstances Allahabad will be, as it now is, always available."

FITNA, 11th November 1908.

Attempt on the life of Sir Andrew Fraser.

14. The *Fitna* (Gorakhpur), of the 11th November, while referring to the dastardly attempt on the life of Sir Andrew Fraser, remarks that this incident is the first of its kind, at least so far as *educated* Indians are concerned. This, the editor says, is a bad omen which foreshadows much disaster to the country. He attributes all blame to the Calcutta Police for having neglected, in spite of their knowledge of the feelings of the Bengalis, to take sufficient precautions on such an occasion. The editor, in conclusion, congratulates Sir Andrew Fraser and the Maharaja of Burdwan on their miraculous escape.

INDIAN PEOPLE, 12th November 1908.

Attempt on the life of Sir Andrew Fraser.

15. The editor of the *Indian People* (Allahabad), while commenting on the attempt on the life of Sir Andrew Fraser in the issue of the 12th November, remarks :—

"Nevertheless, matters have come to such a pass that at every public function and every public meeting at which high officials may be present an assassin armed with a bomb or a loaded revolver may be lurking. This state of things is intolerable. Cold-blooded murder is so foreign to the nature of the Bengali that the appearance of homicidal fanaticism among them appears incredible. What, however, if the poison were to spread to other provinces? The precautions that

have hitherto been taken are penal rather than preventive, but mere punishment has not put an end to the terrorist movement. Loyal demonstrations have been equally useless. The revolutionary spirit has pervaded the new generation throughout the country. What is wanted is to convince young men that mere murder never leads to independence and it is not by assassination that the destiny of India will be fulfilled. The fervid expressions of horror and indignation have not stayed the arm of the terrorist, or made him desist from his fell purpose. Rather let us ask, has any effective appeal been made to the intellect and patriotism of young Indians to dissociate themselves from all organizations of crime and murder?"

Attempt on the life of Sir Andrew Fraser.

16. The *Abhyudaya* (Allahabad), of the 13th November, condemns most emphatically the dastardly attempt on Sir Andrew Fraser, and remarks that such abominable practices are not only contrary to the religion of Indians but are also injurious to the peaceful regeneration of the country. Indians can never achieve their object by the employment of brute force. They should mainly depend upon their moral and religious instincts, and should practice self-sacrifice in doing good to their countrymen rather than take the lives of foreigners.

ABHYUDAYA, 13th November 1908.

Indian unity.

17. The *Hindustan Review* (Allahabad), for November, contains an article on Indian unity from the pen of Mr. Mujib-ur Rahman, editor of the *Mussalman* (Calcutta). He remarks that the political and economic salvation of India depends on the co-operation and united efforts of the different communities inhabiting the country, while he recognizes the immense differences in the beliefs, traditions and temperaments of the various communities, and their mutual antipathies which render united action well-nigh impossible. He expresses satisfaction at the laudable efforts made by a few zealous persons to promote cordiality between the Hindus and Musalmans, but deplores that their efforts are counteracted by the growing tension between the two races, and proceeds to enumerate several causes of the growing aloofness between them, confining his observations to Bengal.

HINDUSTAN REVIEW, November 1908.

Indian Musalmans and the Congress.

18. Mr. C. D. Nayar of the *Mysore Mail*, in an article on the educational and political aspirations of the Indian Musalmans in the *Hindustan Review* (Allahabad), for November, after eulogizing the work done by the Muhammadan Educational Conference, laments the systematic opposition of the Musalmans to the Indian National Congress, and urges them to support it, as it is now purged of its extremist elements. He lays particular stress on the fact that they are Indians first and Musalmans afterwards, and so must join in a movement which, he maintains, is for the good of all the people of India.

HINDUSTAN REVIEW, November 1908.

Hindus and Musalmans.

19. A correspondent of the *Aligarh Institute Gazette*, writing in the issue of the 11th November, remarks that there is a vast difference between the conditions obtaining in Turkey and those in India, seeing that, though Turkey is peopled by various races, they are nearly of the same character and temperament and their gradual fusion is possible, while the large Moslem majority will be able to keep in check all troublesome minorities. In India the case is entirely different, there are two communities whose influence is nearly balanced, but the Hindus far outnumber the Musalmans. Under these circumstances it is necessary that a third power should rule over them to maintain the balance of power. The extension of local self-government in a country like India would not be desirable in the interests of justice and orderly development unless the interests of the minority, i.e. the Musalmans, are safeguarded. The Government must at all costs maintain its majority and allot to the Hindus and Musalmans an equal number of seats on all representative bodies, to prevent friction.

ALIGARH INSTITUTE GAZETTE, November 1908.

Indian National Congress.

20. The *Jadd-o-Jehad* (Shahabad), of the 2nd November, remarks that now when it is almost certain that the Congress will be held in Madras this year, it is quite time for district committees to elect their delegates for the coming session. But there are certain districts which possess no district committees at all. It would be better, therefore,

JADD-O-JEHAD, 2nd November 1908.

suggests the editor, if Dr. Tej Bahadur Sapru of Allahabad and other leaders of the province go about touring in such districts and exhort the people to form their district committees at an early date.

AL BASHIR, 3rd November 1908.

"Causes of the unrest during the year 1907-8."

21. In continuation of his article headed "Causes of the Unrest During the Year 1907-8" (vide Selections No. 44, current, paragraph 10), the editor of *Al Bashír* (Etawah), writing in the issue of the 3rd November, proceeds to prove that Bahadur Shah did not actively oppose the barbarous conduct of the mutineers, simply because he was afraid of losing his own life. To this end, the editor quotes at length from a book entitled "*Maharba-i-Azim*" and argues that Bahadur Shah was merely a puppet in the hands of the rebels, whose actions he could not oppose without endangering his own safety.

SAMRAT, 5th September 1908.

Indians in the Transvaal.

22. The *Samrát* (Kalakankar), of the 5th September (received on the 14th November), expresses regret at the indifference of the Imperial Government in the matter of the ill-treatment of its Indian subjects in the Transvaal, which the editor characterizes as a standing reproach to the British sense of justice. He, however, hopes that the just British Government will take such steps as will put an end to the ill-treatment of Indians in the colonies, and thereby strengthen their feelings of gratitute and loyalty to it.

NAIYAR-I-AZAM, 5th November 1908.

Students and politics.

23. Mr. Hamid Ali Khan, Barrister-at-Law, of Lucknow, in a letter to the *Naiyar-i-Azam* (Moradabad), of the 5th November, while discussing the question whether students in colleges should be allowed to discuss political questions or not, remarks that as a result of the liberal education imparted to them, if they be not allowed to express freely their opinions on current events, they will do it sooner or later and in a more boisterous fashion, whereas if they are allowed the privilege, their superiors may be able to correct any erroneous views they may have. The cultivation of healthy and wholesome political opinions among the students must, he says, be a most important duty of the teachers.

CAWNPORE GAZETTE, 8th November 1908.

The wave of liberty.

24. The *Cawnpore Gazette*, of the 8th November, has the following:—

"Times are fast changing. The age of slavery is past, and the eyes of the people have been opened by the new light. The hitherto-slumbering world has awakened. Liberty has become a universal craze and every country, every nation, and every individual is struggling for it. The wave has spread from one end of the earth to the other. Turkey has attained freedom, which has given universal satisfaction to its people, and Bulgaria, acting in the same spirit, has declared itself independent of Turkey. The time has come when liberty would reign supreme in the world and it shall do so. The whole world is in a state of revolution and it is well nigh impossible to arrest the onward rush of this divine wave (of liberty)."

INDIAN PEOPLE, 8th November 1908.

India and Anglo-India.

25. The editor of the *Indian People* (Allahabad), in the issue of the 8th November, has the following:—"The Indian mind fails to understand some of the peculiarities and idiosyncracies of the Anglo-Indians. Loyal no doubt the Anglo-Indians are to the British Government, as it is to their interest to be loyal, but their loyalty, at least to the Throne, is of a peculiar kind. The King-Emperor's Proclamation for instance, the new charter of the rights and liberties of Indians, is characterized by an Anglo-Indian paper as being 'thin, spiritless and superfluous'; expressions which the most seditious of Indian papers have not used. In fact the aims and aspirations of educated and enlightened India are based on this great charter. The reverence and respect with which these proclamations are held are well known. Whereas the want of reverence and the scant courtesy in the attitude of the Anglo-Indians towards these proclamations are as well known.

According to the account left on record by the late Sir William Russel, the late Queen's Proclamation was 'cold and spiritless.'

Now may we—we who are in season and out of season suspected of sedition—ask whether such expressions are quite respectful to the Throne? Invariably in every case in which Indians have been sent to jail for seditious writings and seditious speeches, the complaint has always been against bureauracy and never against the person of the Sovereign. In fact it would seem as if Anglo-India can commit no wrong—can commit no sedition.

As an instance the editor refers to the paragraph that appeared about the approver's murder in an Anglo-Indian paper and remarks that an Indian paper in Calcutta is in trouble for writing a few articles in a similar view on the same subject. He says it is not for us to say that lip-loyalty may prevent people from, and self-interest may stand in their way of, giving expression to their feelings, but there is apparently nothing to prevent people from drawing their own inferences."

The Maharaja of Benares and the *swadeshi* movement.

26. The *Awaza-i-Khalq* (Benares), of the 8th November, severely criticises the letter of the Maharaja of Benares on the subject of *swadeshi* and boycott. The editor says that, if the Maharaja is so much opposed to boycott, he should have devoted his hoarded wealth to revive the dying industries of Benares and make it once more a great commercial centre.

AWAZA-I-KHALQ, 8th November 1908.

In conclusion, the editor says that the Maharaja could have secured territorial rights (in his Family Domains) without trampling on the political aspirations of the middle classes.

The *Arya Samaj* and Government.

27. The *Arya Mitra* (Agra), of the 8th November, reports that at *Arya Samaj* meetings at Ganeshganj (Lucknow), Kairana (district Muzaffarnagar), Mawana and other places a translation of His Honour's speech delivered at Agra was read and *Arya Samajists* were exhorted to help the Government in stamping out anarchy and sedition from the country.

ARYA MITRA, 8th November 1908.

The Midnapur case.

28. The *Indian People* (Allahabad), of the 12th November, has the following:—

INDIAN PEOPLE, 12th November 1908.

"When it was announced that the Advocate General had been placed in charge of the Midnapur case the end of the whole affair was in sight. Although a formidable prosecuting counsel, Mr. Sinha, has the reputation of being one of the fairest, and, when he saw that the police informer had completely turned, he did not lose much time in arriving at a decision. All the accused, except three, have been discharged on his application. Counsel for the Raja of Narajole protested that the prosecution had been started on an astonishing foundation of evidence of a man admittedly a drunken debauchee. That is the usual description of the average police informer: he comes from the scum of society, a man who spends his time between the jail and the police office, or is picked up from the gutter. And yet there is no man in the country who may not be deprived of his liberty and charged with the most serious offence on the statement of such an informer. The Raja of Narajole is among the wealthiest zamindars of Bengal, but he received the worst treatment of all the prisoners at Midnapur. While some others were let out on bail the Raja was guarded in his own house like a dangerous criminal. What must be the feelings of all these innocent men who were falsely implicated in an imaginary conspiracy? What are we to think of Mr. Weston and the other local officials? What, again, will the public think of the Judges of the High Court who refused to admit the prisoners to bail, though there was no evidence against them? The Midnapur case is an admirable illustration of how law-abiding people may be driven to disloyalty and active enmity."

Political crimes in Bengal.

29. The *Advocate* (Lucknow), of the 12th November, severely condemns the attempt on the life of Sir A. Fraser and the murder of Inspector Nando Lall Bannerjee, and believes that a large and influential body of anarchists is responsible for these dastardly crimes. The editor proceeds to discuss the most feasible method of exterminating these criminals, and opines that it can be done by winning over the people to the side of the Government, so that the anarchists may be left without any support and thus be brought to justice. At the present crisis, he says, there will be a cry for repressive measures, but it would be more politic and

ADVOCATE, 12th November 1908.

statesmanlike on the part of the Government to consult the leaders of Indian opinion, and to concert measures to remove the tension of feeling between the two communities. Lord Morley, by postponing his reforms, is doing infinite injury to the country, as in the interests of peace they ought to be announced at once.

In conclusion, the editor says :—

"We trust that these happily unsuccessful attempts on the life of the head of the Government of a large province will awaken them to their true sense of duty in the interests of the millions whose personal safety and honour are at stake."

INDIAN PEOPLE, 12th November 1908.

Indians abroad.

30. The *Indian People* (Allahabad), of the 12th November, while referring to the intention of the Canadian authorities to expatriate British Indians in British Columbia to British Honduras, remarks :—

"And if the British Indians abroad cannot be helped in their troubles by the Imperial Government, it were perhaps best for all parties concerned to send the people back to their respective homes. In India we would welcome these labourers and mill-hands from British Columbia or, for the matter of that, from every other place where Indians have gone away to seek a livelihood. What with a steadily increasing demand for skilled hands for mills at the different industrial centres, and what with the growing scarcity of labourers for agricultural operations, a serious situation is developing in the country. Sturdy, honest and experienced Indians, who are fighting for principles and are seeking happiness realized only in dreams, would do well perhaps to come back to their native country at this juncture."

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

RAHBAR, 7th November 1908.

Feudatory Chiefs.

31. The *Rahbár* (Moradabad), of the 7th November, in a scathing criticism of the matrimonial alliances between Indian Chiefs and European ladies, remarks that this tendency on the part of Indian Chiefs is to be deprecated for all reasons, as leading to nothing but injury to their states. The editor notes with regret that Indian Chiefs are fast becoming mere pleasure-seekers, and holds out to them the glorious example of British officers who cannot find time to devote to their legitimate pleasures.

ARYA MITRA, 8th November 1908.

The *Arya Samaj* in Jodhpur.

32. The *Árya Mitra* (Agra), of the 8th November, says that the Secretary to the *Arya Samaj*, Jodhpur, received privately verbal orders from the Darbar through the police to remove the signboards from the *Arya* Lodge and the *Arya* Girls' School which are situated on the road by which His Excellency the Viceroy was to pass on the 1st November on his visit to Jodhpur, on pain of legal steps being taken against him in the event of non-compliance.

The editor remarks that he is not prepared to believe that such a step could be taken at the instance of His Excellency, but that it must have been done by the Darbar to parade its extreme loyalty in its own way.

He says that if the Jodhpur State really looks upon *Arya Samajists* in the light of robbers and dacoits, it will do well to order them to clear wholesale from its territories, and asks why, if this is not a fact, the *Arya Samaj* should be so humiliated. In conclusion he remarks that it is on account of such vagaries under native rule that the *Arya Samaj* is opposed to the idle dreams of *swaraj*, and impresses the necessity of first deserving and then desiring to realize that dream.

IV.—Administration.

(a)—Judicial and Revenue.

MUSAFIR, 31st October 1908.

Pandit Daulat Ram in jail at Jhansi.

33. The *Musáfir* (Agra), of the 31st October, publishes an article in which the writer notes with regret the lack of moral courage among the *Arya Samajists* of Jhansi, who thought it positively dangerous to stand sureties for Pandit Daulat Ram simply because the District Magistrate was opposed to it. Arrangement was however

made, continues the writer, to furnish sureties from Agra, but the District Magistrate of Jhansi imposed conditions which made the sureties unacceptable so the Pandit is still in jail.

The writer then goes on to criticise certain portions of the judgment of the Magistrate, which, he says, is a remarkable example of the ignorance of local customs. The Magistrate apparently seems to think that it is a crime for an *Arya Samajist*, who is not a member of the local *samaj*, to deliver a speech in that *samaj*. Gross ignorance indeed! but the Magistrate has however done us a favour, the writer remarks, in expounding this new view of social propriety. The Pandit too should be thankful that such a crime has been dealt with so lightly.

As to his having no ostensible means of livelihood, the writer asks if it is not sufficient to say that Pandit Daulat Ram was supported by the generous public in lieu of the services he rendered to a charitable educational institution at Jhansi? But surely arguments are of no avail with our learned Magistrate —the acme of wisdom and commonsense.

Continuing the same article in the issue of the 8th November, the writer remarks that the learned Magistrate is inclined to think that to preach for or against any religion is also sedition, for he has said that those remarks are likewise objectionable which were directed against the Hindu religion. Strange conclusions these, especially when the Hindus themselves have never raised a voice in protest! If all the District Magistrates in the country were of the same way of thinking, there would be a regular havoc then.

The writer, in concluding, appeals to His Honour the Lieutenant Governor to exercise his discretion and to show mercy to the Pandit whose children are suffering owing to his being the only earning member of the family.

Political trials.

34. The *Rahbár* (Moradabad), of the 7th November, referring to the withdrawal of the case against the accused in the Midnapur conspiracy case, asks the Government if it is going to grant them any compensation for the troubles and anxieties they were put to in consequence of the institution of the case and remarks that, if not, he says, this will furnish a substantial cause for unrest.

RAHBAR, 7th November 1908.

Corporal Cullen's case.

35. Referring to the verdict of temporary insanity passed by the jury in the case of Corporal Cullen, who was accused of murdering a cart driver, the *Musáfir* (Agra), of the 8th November, remarks that one instance of justice administered in this way is calculated to excite feelings of hatred and sedition more than the vapourings of a thousand seditious newspapers.

MUSAFIR, November 1908.

Saiyid Fazl-ul Hasan.

36. The editor of the *Mashriq* (Gorakhpur), in the issue of the 10th November, remarks that Saiyid Fazl-ul Hasan had written to Pandit Madan Mohan Malaviya to offer an apology on his behalf. This note was handed over to Dr. Tej Bahadur Sapru who was appearing for the accused in the High Court. But owing to the unavoidable absence of Dr Sapru, the apology could not be tendered on the day when the case came up before the High Court. Considering these facts, the editor observes, the Government should exercise its prerogative and pardon the repentant offender.

MASHRIQ, 10th November 1908.

(b)—Police.

Detectives and the *gurukul*.

37. Referring to the complaint published by the *Gurukul Samachar* regarding the shadowing of a Gurukul deputation by detectives, the *Anand* (Lucknow), in the combined issue for the 5th and 12th November, expresses surprise that detectives should be employed to watch the movements of preachers of religion and inquires why, if such a course is for any reason indispensable, capable detectives are not employed who, while successfully carrying out their duties, would in no way disclose their identity.

ANAND, 5th and 12th November 1908.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 7th November 1908.

The Agra Municipality.

38. A correspondent writing to the *Nasim-i-Agra* (Agra), of the 7th November, complains that the Municipality of Agra has authorized its officials to collect water taxes in spite of the fact that appeals against the assessment are still pending disposal. This, remarks the writer, is quite unjustifiable and should be stopped. If the municipality is in want of funds it should curtail its expenses and retrench.

INDIAN PEOPLE, 8th November 1908.

The Sanitary Conference.

39. The following is an extract from the *Indian People* (Allahabad), of the 8th November :—

"The question of regulating the construction and the re-construction of houses by private owners and of framing bye-laws to improve house construction has also been very fully discussed, and has given rise to the only serious difference of opinion between the Indian and other members of the Conference, not on a matter of principle but of administration. The majority of the Conference proposed that section 87 of the Municipalities Act should be amended so as to give the municipal authorities greater power and control over those who have houses to construct or re-construct. The dissenting members, consisting of Messrs. Sundar Lal, Ganga Prasad, Muhammad Ali Muhammad, Abdul Majid, Sri Ram, Pandit Madan Mohan and Munshi Madho Lal, have written in their note of dissent that while they fully approve of the principle of leaving the regulation of buildings in municipal areas in the hands of competent municipal authorities, they think that the time has not yet arrived for its wholesale and immediate application to all municipalities, which the proposed amendment involves. We are inclined to think that the dissenting members are more likely to be in the right than the majority because, being house owners themselves, they know exactly where the shoe pinches."

INDIAN PEOPLE, 12th November 1908.

Hackney carriages at Allahabad.

40. The *Indian People* (Allahabad), of the 12th November, has the following :—

"One of the most knotty problems it seems that is exercising the minds of the municipal authorities at Allahabad is the licensing of hackney carriages. The period of licensing is some time in October-November. And the sufferings of the public during this period know no bounds. The *thika* carriages are called in about this time so that the licenses may be renewed. But some technical difficulties are always raised and the giving of licenses is postponed day after day. The poor *thika ghariwalas* cannot ply for passengers unless and until the licenses are renewed, and the result is that for days, and sometimes for weeks, the public suffer, for very few carriages are available. The public is as much interested as the municipality in having smart *thika* turnouts. But the zeal of the municipality in this direction makes the public suffer. If the condition of the hackney carriages and their ponies be bad—and that they are bad nobody will deny—surely a heroic effort on a single occasion is not likely to improve matters. Slowly and gradually the improvement must be made and it will take years to attain the result. We have to look to the interests of the public, and it is well known how much annoyance and inconvenience is caused to the public by the delay in granting the licenses. The grievance of the *ghariwalas* is that at the slightest pretext, the petty jack-in-office gives a lot of trouble. It is said that the ponies are out of condition. Surely nobody can expect that the *thika* ponies should be sleek and fat. One has to remember the famine conditions that prevail in this part of the country and that gram, grass and every kind of fodder is so dear. When poor people find it so difficult to have two square meals a day how can one expect that the *thika* ponies will be in very good condition? And then, why not grant provisional licenses, i.e. grant licenses on the understanding that within two or three months the condition of the horses must be made better? Then if you do not grant licenses for, say, a month, then the means of earning livelihood being stopped the *ghariwalas* cannot feed and groom their horses. We beg to draw the attention of the authorities to this matter, for if the *ekkawalas* and *ghariwalas* combine and desist from plying for a few days, the public will suffer very much more than either the *ghariwalas* themselves or the municipality."

41. A correspondent in the *Abhyudaya* (Allahabad), of the 13th November, invites the attention of the local municipal board to the cruel way in which dogs are promiscuously destroyed in the streets and bye-lanes of Allahabad, and expresses a hope that arrangements will be made to take rabid dogs outside the limits of the city where they may be killed in sequestered places.

ABHYUDAYA, 13th November 1908.

Destruction of dogs in Allahabad.

(e)—Education.

42. The *Advocate* (Lucknow), of the 8th November, while referring to the transfer of the Husainabad High School to the Educational department, remarks:—

ADVOCATE, 8th November 1908.

The Husainabad High School.

"Now that the Government has taken charge of the school, we would suggest that the school should be brought closer to the city. The want of a good high school for boys of *Chauk*, Saadatganj and Daulatganj is keenly felt, and this can be met by removing the school to a more central place. The school building, like the boarding-house, can be handed over to the Medical College and a new building constructed between Akbari Darwaza and the Kashmiri Muhalla; enough land for a school, with a decent compound, can be secured by purchase of some old dilapidated houses."

43. The *Hindustani* (Lucknow), of the 11th November, reproduces the suggestions of the *Advocate* (Lucknow), of the 8th November, regarding the Husainabad High School.

HINDUSTANI, 11th November 1908.

The Husainabad High School.

44. The *Anand* (Lucknow), in the combined issue for the 5th and 12th November, suggests that since the Husainabad Trustees have handed over the Husainabad High School to the Educational department, Government would do well to remove it to the *Chauk*, as being a more suitable and convenient place.

ANAND, 5th and 12th November 1908.

The Husainabad High School.

45. The *Advocate* (Lucknow), of the 8th November, while referring to the immense advance in education made by the negroes in America, in spite of the opposition of the white population, remarks :—

ADVOCATE, 8th November 1908.

Education in India and America.

"If education be the panacea for all ills, let us make some differentiation in the respective duties of the State and the people in the matter, so that there may be no overlapping on the one hand, and steady as also speedy progress in education of different kinds. Let the Government found model institutions to show the standard to be reached for every branch of education, by those managed by the people, but the point must be driven home to the Government that in this matter its primary duty is to see that every child is given elementary education and some among them high education, and a few complete University education. The people must largely go in for the spread of high and varied education—general, technical and industrial—so that in time the commerce and industries of the country may be largely captained by our educated people and no less financed by Indian capital. Among the people themselves the necessity must be admitted of advancing towards nation-building by making the so-called lower classes march alongside the higher. That educated Indians are fettered even now is because the masses are not at their backs. Let them take such constructive work in hand that the poor and the needy will look to them for help and guidance in distress and not elsewhere. Then, and then alone, the welding of all the castes and races in India into a powerful nation will come within the range of practical politics."

46. The *Hindustani* (Lucknow), of the 11th November, reproduces the article from the *Advocate* (Lucknow), of the 8th November, entitled "Education in India and America."

HINDUSTANI, 11th November 1908.

Education in India and America.

47. The editor of the *Indian People* (Allahabad), in the issue of the 8th November, says that the association founded last year under the presidency of Mrs. Besant to help by friendly counsel and social introduction students from India on their first arrival

INDIAN PEOPLE, 8th November 1908

Indian students in England.

in Great Britain has been doing some good work. "Extreme solicitude is in evidence on all sides for the well-being of Indian students residing in England. But there is one fact worthy of note that not much was heard of all these good wishes before the question of 'unrest' arose in India. Indian students in England are out of the reach of a Carlyle circular. The establishment of these clubs and associations may be thought to be one of the ways of keeping the students together, of keeping them out of the reach of socialistic influences, of holding them under a sort of tutelage. The example of political life in England, of democratic and socialistic movements there, the aspects of freedom in life, manners, actions and thoughts cannot but have their effect on the Indian students residing there. The fact that the actions of such students were not much in evidence formerly can only mean that there was not much opportunity of exhibition as there is now. The students there are not blind or deaf and they are highly intelligent. Their 'unrest' appears to be a result of natural causes. We do not, however, wish to confuse the actions of these students as have the political tinge with certain other acts which have only moral and social aspects. Absence of social and moral restraints are certainly apt to produce dire results, and for this we would welcome any social committee arranging for week-end visits or an opportunity of showing English home life. We are afraid very few will be found in recent years to have acted like that. We say that Anglo-Indian manners are not Anglo-Saxon manners. And most of our Indian friends returning from England have noted the difference with regret. Mrs. Besant the other day at the Mayo Hall, Allahabad, assured us that Englishmen here do not desire to associate with Indians returning from England because while out there the Indians learn the manners of only the English roughs, as they only see the seamy side of English society there. We are unable to be in accord with such a high authority. To us the other theory seems more reasonable. Our Anglo-Indian friends will not grant any sort of equality—social or political—to those men who have returned from England. The absence of oriental humility irritates them. Freedom of manners does not always mean that the man is a rough--but to the ruling class the assumption of this freedom is apt to appear as impertinence."

HINDUSTANI, 11th November 1908.

Appointment of headmasters of vernacular schools.

48. A correspondent writing to the *Hindustani* (Lucknow), of the 11th November, complains that the claims of the newly-trained teachers for appointment as headmasters of vernacular schools are overlooked in favour of old ones.

ABHYUDAYA, 13th November 1908.

The Sanskrit College, Benares.

49. The *Abhyudaya* (Allahabad), of the 13th November, contains a letter from a student of the Sanskrit College, in which he complains of the recent abnormal increase in the fees for admission to the various Sanskrit examinations, and asks the Principal and other authorities of the college to redress this grievance of the Sanskrit students. The editor, in inviting the attention of the Government and the Director of Public Instruction to the letter, remarks that the increase in the fees will be a heavy blow to the study of Sanskrit, inasmuch as those who go in for it are generally very poor and cannot afford to pay the enhanced fees. He expresses the hope that the Syndicate and Government will be pleased to see their way to cancel the increase in the fees.

(f)—Agriculture and questions affecting the land.

ADVOCATE, 8th November 1908.

The extension of canal irrigation.

50. The *Advocate* (Lucknow), of the 8th November, has the following:—

"The Sarda Canal project, as now amended by the Government, will not benefit the province of Oudh. This owing to the strong opposition of the Oudh talukdars. One does not know what would have been the verdict of the tenantry had there been means to know the views of the dumb millions. Can we express a hope that if not the land at least some rivers in Oudh may be fed by the surplus water of the Sarda. The river Gomti, which serves four or five districts of the two provinces, is in danger of being dried up in the near future and may cease to serve as a water way, unless steps are taken to bring more water into it or to make arrangements for the storage of rain water. Actual water famine may be

avoided for some years to come, but the practically stagnant water of this river which supplies the wants of several villages and towns and two large cities is likely to prove injurious to the health of the people."

The Ghaziuddin Haidar Canal.

51. The *Advocate* (Lucknow), of the 12th November, has the following:— **ADVOCATE, 12th November 1908.**

"Some time ago an engineer was placed on special duty in connection with the Ghaziuddin Haidar Canal. We are glad to note that the bed of the canal has been improved from the Government House to the river. We trust similar improvement will be carried on in the canal as far as it is within municipal limits. The Oudh and Rohilkhand Railway, which is throwing much of its sullage water into the canal, can be asked to co-operate in the work, and join in their own and in the interests of the Cantonment to keep the canal clean from at least Aishbag to the limits of the Government House. As at present, the canal is a source of nuisance and a danger to public health of the city, especially of the railway staff."

Famine and the Government.

52. Referring to the history of the famine recently published in the *United Provinces Government Gazette*, the *Mashriq* (Gorakhpur), of the 10th November, pays a warm tribute to the Government and the famine officers for their bravely-conducted compaign against the ravages of famine. The editor hopes that the services of the officers who have done so much to relieve the sufferings of the poor will be amply rewarded by the Government. **MASHRIQ, 10th November 1908.**

(g)—General.

Subordinate executive officers.

53. Referring to the constant friction between the subordinate executive officers and the people in the country, the *Jadd-o-Jehad* (Shahabad), of the 2nd November, remarks that these matters are of grave importance and should not be summarily treated by the district officers, who ought personally to inquire into each particular case and decide who is to blame. **JADD-O-JEHAD, 2nd November 1908.**

***Coolie utar* in Kumaun.**

54. The *Abhyudaya* (Allahabad), of the 13th November, while adverting to the reference made by Sir John Hewett to the system of *coolie utar* in Kumaun in his Bareilly Darbar speech, remarks that if it be a fact that hill men gladly do transport work in order to earn some extra money, they themselves would come down for the purpose and that there is no necessity for summoning them by force. But the fact is that the system is a source of great inconvenience and trouble to the hill men and they are very much dissatisfied with it. But the so-called leaders of the place did not lay the plain truth before His Honour, either on account of flattery or selfishness, or for fear of the local authorities. The Government should in such a condition believe in the words of the educated classes who are the real leaders of the people and who are not deterred from telling the truth in the interests of their clients. **ABHYUDAYA, 13th November 1908.**

The *swadeshi* movement.

55. The *Oudh Akhbár* (Lucknow), of the 5th November, remarks that revolutionary ideas should by all means be suppressed, but due regard should at the same time be paid to the aspirations of the Indian people—aspirations that have been fostered by a liberal system of English education. "While dissociating ourselves thoroughly from the fierce and vindictive movement of boycott, we lend our unqualified support," says the editor, "to the purely economic *swadeshi* movement." **OUDH AKHBAR, 5th November 1908.**

Foreign sugar.

56. The *Samrát* (Kalakankar), of the 5th September (received on the 14th November), contains a poem on foreign sugar by one Vachnésh Mishra in which the usual allegations about the impurity and unwholesomeness of foreign sugar are made. **SAMRAT, 5th September 1908.**

The Hindi language.

57. The *Samrát* (Kalakankar), of the 5th September (received on the 14th November), says that, Hindi being the mother-tongue of Hindus, they should encourage its use in preference to that of English as being more adapted to their wants and necessities, **SAMRAT, 5th September 1908.**

as making for their national unity and as being the repository of their past traditions and history.

AGRA AKHBAR, 7th November 1908.

Press Conference.

58. The *Agra Akhbár*, of the 7th November, urges the necessity of a press conference being held along with the Muhammadan Educational Conference at Amritsar. This, in the opinion of the writer, would make the vernacular press a power to be reckoned with.

RAHBAR, 7th November 1908.

Craze for Government service.

59. A correspondent writing to the *Rahbár* (Moradabad), of the 7th November, makes the following observations :—

"The cause of the present degraded condition of Indians, degraded morally, physically and mentally, is the desire to remain as slaves—a desire which is responsible for the social, political and economic degeneration of India also. Wake up in time, therefore, ye leaders of India, and remove this desire from the minds of your children, for until this desire is removed there is no hope of prosperity for India. Wise philosophers and sober statesmen have proved that progress is impossible when one is enchained in the fetters of slavery. Remove these chains and send your children abroad, so that they may come back well versed in arts and sciences, start factories and thus be instruments in the hands of Providence for the regeneration of India.

Up to 1813 India could hold her own against any country so far as arts and industries were concerned, but this desire for serfdom has brought about a condition undreamt of in the history of the world. Now our industries can be revived only when every child of the country is inspired with a desire to see that every market in a village is flooded over with *swadeshi* things. We are thankful to Lord Curzon who, when he failed to awaken a consciousness of duty in the minds of our countrymen even by exhibiting the products of Indian arts and industries on the occasion of the Delhi Darbar, resorted to a much more successful method of bringing them to their senses, which was the partition of Bengal. But for this measure on the part of His Excellency Indians would have remained in the same dormant state in which they were before. In spite of the fact that only 5 per cent. of the Indian population have taken any interest in it, the *swadeshi* movement has created a veritable panic amongst the labourers and capitalists of the countries which used to drain our wealth from our country."

The writer here quotes a comparative statement showing the import and export of goods during the years 1905, 1906 and 1907, and remarks that the figures are eloquent of the fact that a more determined effort in this direction is sure to bring about a thorough revolution in the economic conditions of India.

One of the impediments in the way of the *swadeshi* movement, continues the writer, is the ignorance of our factory proprietors and shopkeepers, who, taking advantage of the feeling that is abroad just now, have raised the prices of *swadeshi* goods. Indians of light and leading should explain to these persons that their's is a false notion, and that if they will stick to it they will suffer in the long run. *Swadeshi* industries cannot thrive unless these people give up their selfishness and avarice. And when these industries have revived, people will themselves give up this craze for servitude and take to commerce more and more.

MASHRIQ, 10th November 1908.

Need for a registration office at Ghosi.

60. A correspondent writing to the *Mashriq* (Gorakhpur), of the 10th November, urges the necessity of transferring the registration office from tahsil Sagri to Ghosi (district Azamgarh).

The writer also suggests the advisability of investing some subordinate executive officer or zamindar with the duties of a sub-registrar also, in case it is decided to maintain a registration office at both of the abovenamed tahsils.

MASHRIQ, 10th November 1908.

Clerks in collectorates.

61. A correspondent writing to the *Mashriq* (Gorakhpur), of the 10th November, requests the Government to make the posts of the clerks in the offices of the Criminal Courts, and of the copyists and clerks attached to the offices of Honorary and Bench Magistrates pensionable on the occasion of the fiftieth anniversary of the Queen's Proclamation.

Clerks in collectorates.

62. A correspondent writing to the *Hindustani* (Lucknow), of the 11th November, makes similar suggestions. HINDUSTANI, 11th November 1908.

Union between Hindus and Muhammadans.

63. The *Hindi Hindosthan* (Kalakankar), of the 11th November, says that India cannot attain its full measure of progress unless its two chief communities—Hindus and Muhammadans—combine together and mix freely with one another. They have common interests and they should therefore work in unison for their attainment with unswerving loyalty to Government. HINDI HINDOSTHAN, 11th November 1908.

Trouble in Behar.

64. The *Indian People* (Allahabad), of the 12th November, has the following:— INDIAN PEOPLE, 12th November 1908.

"Distressing news comes from Behar. For some days past trouble has been brewing in the Bettiah sub-division about the cultivation of indigo. The allegation is that cultivators are being forced to sow indigo seeds by some landowners and factory owners. The *Bengalee* has sent a special reporter and if we are to believe him the situation is really very serious. There has been rather a rough fight between the two parties. Many wounded raiyats are coming from the villages in Bettiah sub-division for getting themselves admitted to the Muzaffarpore and other hospitals. The disturbance, it is said, is caused in a great measure by the prevailing scarcity, the agriculturists wishing to grow crops, which will serve them as food, and give them a bigger profit than indigo. A planting correspondent writing to a contemporary admits that 'the situation is serious.' Telegrams have been sent to the Lieutenant Governor of Bengal but no reply has been received. The raiyats, it is said, are despairing of protection from the authorities. An independent and impartial inquiry is urgently needed, and we trust that the Government will not waste time in taking the matter in hand. Side by side with the Government inquiry some educated men of Behar might very well go into the matter, study the question on the spot, and help the administration with their advice and support. Recently the Bengalis have set a brilliant example in the matter of unofficial inquiries, and we trust the people of Behar will not be slow in following that commendable example. The indigo troubles in Bengal are still fresh in the minds of elderly people, especially Bengalis. We earnestly hope that history is not going to repeat itself in this case in Behar."

Orphans at Gonda.

65. The following letter appears in the *Advocate* (Lucknow), of the 12th November:— ADVOCATE, 12th November 1908.

"SIR,—I have just been to Gonda, where I was surprised to find about eighty Hindu children in the custody of Christian Missions at their orphanage there, particularly when there is already in existence a sister institution of the Hindu community ever ready to welcome them, irrespective of their status in society, with open arms. I believe, we as Hindus, have every right to claim charge of the children of our community and can reasonably ask the Government of these Provinces, which has always observed the greatest regard for the religious sentiments of the people, to ask the mission people to hand over one and all to the Hindu community to be taken care of at their orphanage, and save them from conversion at a time when they cannot have the least idea of the beauties of Christianity.—A VISITOR TO GONDA."

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

Grievances of postal employees.

66. *Al Bashîr* (Etawah), of the 3rd November, calls the attention of the authorities to the following grievances of the postal employés:— AL BASHIR, 3rd November 1908.

"(1) The system of granting commission on the sale of postage stamps has been abolished thus entailing much hardship upon the already very ill-paid servants of the Postal department.

(2) In the same way the commission, which was formerly granted to the postmasters on British postal orders, has been discontinued and no compensation allowed to them on this score.

(3) Houses provided by the Government are utilized by postmasters alone and the poor clerks are required to make their own arrangements.

(4) The work of the Postal department is every day increasing with the spread of education and commerce; but there is no corresponding increase either in the postal staff or in the salaries of the postal employés."

The Government, adds the editor in conclusion, should see that the grievances set forth above are redressed before the employés resort to a strike.

VIII.—Native Societies and Religious and Social matters.

ARYA MITRA, 8th November 1908.

67. The *Arya Mitra* (Agra), of the 8th November, takes objection to the Magistrate of Jhansi calling a portion of the eleventh chapter of the *Satyarth Prakash* objectionable in his judgment in the case King-Emperor *versus* Daulat Ram recently decided at Jhansi, and tries to prove that the Magistrate has put a wrong construction upon the passage which, read with the context, contains no attack at all upon foreigners.

The *Satyarth Prakash*.

The editor in conclusion urges *Arya Samajists* to do their best to have the objectionable remarks cancelled, as otherwise it will be detrimental to their religion in the future.

IX.—Miscellaneous.

Nil.

Allahabad: *The 14th November* 1908.

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Criminal Investigation Department,
United Provinces.

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SELECTIONS

FROM THE

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Nil.

I.—Politics.

(a)—Foreign.

1. The *Rohilkhand Gazette* (Bareilly), of the 8th November, while referring to the opposition of Nawab Mushtaq Husain to the Pan-Islamic Conference proposed to be held at Mecca, remarks that there is little fear that such a conference will assume a political aspect. It will strengthen the bond of union between the Moslems of different nationalities, and may give impetus to the revival of learning in Arabia.

A Pan-Islamic Conference at Mecca.

ROHILKHAND GAZETTE, 8th November 1908.

2. *Al Bashír* (Etawah), of the 10th November, expresses its heart-felt satisfaction at the attitude of the English press towards the British Government, with regard to Turkish affairs, and remarks that the position of those Indian Musalmans who used to pour forth their feelings against Turkey in the columns of newspapers in season and out of season, must be very awkward indeed at the present moment. Consistency demands that they should accord their sympathy to Austria and Germany now.

The English press on Turkish affairs.

AL BASHIR, 10th November 1908.

3. The *Aligarh Institute Gazette*, of the 18th November, while referring to the moral support given by England to Turkey during the present crisis, remarks that this conclusively proves that the English are not opposed to Islamic interests, and are prepared to be the champions of liberty in all parts of the world.

England and Turkey.

ALIGARH INSTITUTE GAZETTE, 18th November 1908.

4. The *Oudh Akhbár* (Lucknow), of the 18th November, remarks that the Anglo-Russian Convention has begun to show its effects now. Russia has taken advantage of the internal troubles in Persia and is said to be thinking of encroaching upon Tabrez and Azerbaijan. Though the conduct of the Shah himself is responsible for this foreign intervention, an intervention which may lead to serious complications in the near future, still the conduct of Russia is no less reprehensible for taking a political advantage of a purely commercial agreement. The editor notes that these are the ways of Western nations, and no one can blame them for it. He expresses the hope that the Shah may even now realize the ruinous folly of the course of action he is pursuing, and that he may secure the good will of the people by granting a free parliament.

England, Russia and Persia.

OUDH AKHBAR, 18th November 1908.

The editor further remarks that England, no doubt, has preserved her integrity as yet, so far as the Convention is Concerned, but he apprehends that the alliance with Russia may affect her previous policy.

(b)—Home.

5. The *Saddharm Prachárak* (Kangri, Bijnor), of the 11th November, declares that the King's message seems to be but an introduction to the political reforms about which Lord Morley was to make a statement on the 16th November. Had the message not been published, the editor adds, there would not have been so much disappointment among the Indians. Referring to the postponement to the 12th December of Lord Morley's statement about the reforms, he doubts whether this change has not been made, in view of the departure of Mr. Gokhale and other Indians to India before the 12th December, so that they may have no chance to lay bare its inner meaning, if there be any, before the British public.

The King's message.

SADDHARM PRACHARAK, 11th November 1908.

6. The editor of the *Riyáz-ul-Akhbár* (Lucknow), writing in the issue of the 12th November, remarks that the gracious message of His Majesty the King-Emperor has been received with feelings of gratification all over the country. He hopes that the reforms foreshadowed in the message will be carried out in a liberal spirit, so that even the bitterest enemies of the Government may become its sincere admirers.

The King's message.

RIYAZ-UL-AKHBAR, 12th November 1908.

7. The following is an extract from the *Hindosthan* (Kalakankar), of the 14th October, with reference to the scourge of drought and plague in His Majesty the King-Emperor's Proclamation :—

The King's message and drought and plague.

HINDOSTHAN, 14th October 1908.

"No secret of empire can certainly avert the scourge of drought and plague, but experienced administrators, the Proclamation says, have done all that

skill and devotion are capable of doing to mitigate those dire calamities of nature. This may be true to a certain extent, but these experienced administrators have totally failed to avert the calamities which it behove them to do. India in our youth very seldom used to have any drought or famine, but now, since the various jungles and old fastnesses have been cleared and reclaimed, and thus the trees which attract rain have been cut down, we suffer from a scarcity of rain. This calamity the experienced administrators have not been able to avert, though by means of *taqavi* and remissions they might mitigate the calamities that might recur next year."

ZUL QARNAIN, 14th November 1908.

The King's message.

8. While deprecating the adverse criticisms of the Bengali press on the King's message, the *Zul Qarnain* (Budaun), of the 14th November, remarks that the message has been received with feelings of universal satisfaction and gratification by Muhammadans all over the country. They hope, says the editor, that the promises foreshadowed in the message will all be fulfilled sooner or later.

SADDHARM PRACHARAK, 11th November 1908.

Attempt on the life of Sir Andrew Fraser.

9. Referring to the recent attempt on the life of Sir Andrew Fraser, the *Saddharm Prachárak* (Kangri, Bijnor), of the 11th November, expresses the opinion that there may be some misguided Indians who will praise the spirit of the would-be murderer, and will point to such abominable murderous attempts as signs of the regeneration of the nation, but those who profess the true *Vedic* religion will look with horror and detestation upon such practices. The editor adds that the crime is all the more enhanced in view of Sir Andrew Fraser's good and sympathetic treatment of Indians, and that this dastardly act would never have been committed had all Indians, from one end of the country to the other expressed their deep sense of abhorence and indignation at the murder of two innocent European women. He says that the Moderates and Extremists will condemn this act from self-interest, but the condemnation by the *Arya Samaj* proceeds from a higher motive. It has to look upon the matter from a religious standpoint and religion does not sanction murders and conspiracies. In conclusion, he advocates that the *Arya Samaj* should not only condemn such diabolical crimes, but that it should also endeavour to bring misguided persons to paths of rectitude and virtue.

RIYAZ-UL-AKHBAR, 12th November 1908.

Attempt on the life of Sir Andrew Fraser.

10. The *Riyáz-ul-Akhbár* (Lucknow), of the 12th November, while referring to the dastardly attempt on the life of Sir Andrew Fraser, remarks that the anarchist section of the Bengali population has not as yet realized the seriousness of its offences, and it would be no wonder if fresh outrages take place in the near future. In the midst of these gloomy prospects it is however reassuring to find, says the editor, that the masses and the educated classes on the whole are on the side of law and order.

ZUL QARNAIN, 14th November 1908.

Attempt on the life of Sir Andrew Fraser.

11. The *Zul Qarnain* (Budaun), of the 14th November, referring to the attempt on the life of Sir Andrew Fraser, remarks that the Bengalis have been encouraged to resort to these excesses owing to the policy of leniency and forgiveness adopted by the British Government. The editor says that unless exceptional measures are adopted to prevent murder and violence, this state of affairs will continue. He remarks that the loyal section of the Indian population, the Muhammadans especially, will be only too glad to lend their ungrudging support to Government in stamping out anarchy and sedition from the country.

MUSAFIR, 15th November 1908.

Attempt on the life of Sir Andrew Fraser.

12. The *Musáfir* (Agra), of the 15th November, referring to the recent attempt on the life of Sir Andrew Fraser, remarks that every Hindu should look upon such an act as the most heinous crime ever attempted, for the Hindu religion does not recognize any sin greater than murder, especially under such circumstances as this.

ARYA MITRA, 16th November 1908.

Attempt on the life of Sir Andrew Fraser.

13. The *Árya Mitra* (Agra), of the 16th November, condemns the recent attempt on the life of Sir Andrew Fraser, and remarks that such practices are not only contrary to the spirit of Hinduism but are also detrimental to the orderly progress of the country.

14. The *Rahbar* (Moradabad), of the 14th November, while referring to the attempt on the life of Sir Andrew Fraser and the murder of Inspector N. L. Banarji, remarks:— RAHBAR, 14th November 1908.

Alleged reason for political crimes in Bengal.

"Has Government tried to find out the root-cause of all these troubles? The would-be assassin stated in the court that he wanted to leave an example for the people of Bengal. Can Government be an example for the people of Bengal in the dispensation of impartial justice? Can anyone be an Extremist, if he is satisfied with the policy of Government? Can he dare expect sympathy from any one who is satisfied with the policy of Government? Never. What Government has failed to achieve by exemplary punishments it can do by administering justice impartially, and by reforming the present condition of its officials. Kanai Lall Datt was sentenced to death by Government, but his funeral was attended by a large number of people who lustily cried out "Victory to Kanai Lall." Cannot this fact lead some thoughtless people in India to believe that Kanai Lall Dutt died for their welfare, and can it be improper? Such an impression can be removed only when the people are led to believe that 'justice and the officials of the Government are co-relative terms.' "

15. The *Oudh Akhbár* (Lucknow), of the 16th November, while severely condemning the murderous attempt on the life of Sir Andrew Fraser, remarks that it is not a case of individual dissatisfaction, but that it clearly points out that there is no love between the English and a certain section of the people, although the majority of them are certainly loyal. The editor thinks that the perpetrators of such crimes may be trying to intimidate the officers of the Government, and hopes that both the parties will exercise due discretion in the matter. OUDH AKHBAR, 16th November 1908.

Alleged reason for political crimes in Bengal.

16. The *Advocate* (Lucknow), of the 15th November, has an article entitled "The Black Hole of Komatie", in which it refers to a letter so headed by Mr. Polak in the *Rand Daily Mail*, describing the treatment of a party of Indians on their railway journey between Delagoa Bay and Johannesburg having particular reference to their detrainment and detention at Komatie Poort. ADVOCATE, 15th November 1908.

The treatment of Indians in South Africa.

17. The *Hindustani* (Lucknow), of the 18th November, reproduces from the *Advocate* (Lucknow), of the 15th November, the article entitled "The Black Hole of Komatie." HINDUSTANI, 18th November 1908.

The treatment of Indians in South Africa.

18. The *Advocate* (Lucknow), of the 15th November, contains an article about the Midnapur case, in which, while admitting that the Bengali agitators actively boycotted the British administration, the writer ascribes the institution of an absurd charge and its inevitable breakdown to the want of sympathy and touch between Mr. Weston and the people of his district. ADVOCATE, 15th November 1908.

The Midnapur case.

19. The *Hindustani* (Lucknow), of the 18th November, reproduces the comments of the *Advocate* (Lucknow), of the 18th November, on the Midnapur case. HINDUSTANI, 18th November 1908.

The Midnapur case.

20. In continuation of his article entitled "Causes of the Unrest in India During the Years 1907-8" (vide Selections No. 46, current, paragraph 21), the editor of *Al Bashir* (Etawah), writing in the issue of the 10th November, remarks that sometime before the Mutiny broke out rumours were current to the effect that the British Government was about to pass away from India. Those that gave currency to these rumours, says the editor, were Hindus, as is evident from the diary of Mr. Reid. "The only rational conclusion that can be drawn from the facts before us therefore is that it is Hindus alone who indulged in the splendid vision of securing their lost supremacy once more. As to Muhammadans, their position was such and their condition so down-trodden that they had ceased to aspire for anything high or noble. This is borne out by the fact that a prediction was abroad to the effect that the existence of Muhammadans was in peril. Subsequent events justify us in saying that both these forecasts, the one relating to the supremacy of the Hindus and the other to the downfall of the Musalmans, AL BASHIR, 10th November 1908.

Causes of the unrest in India during the years 1907-8.

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have turned out to be true, though in a slightly different sense, for the Hindus have succeeded in practically monopolizing all the departments of the Government and Muhammadans have consequently been overlooked. Though the Hindus could not get *swaraj* in the strict sense of the word, still to all intents and purposes they got all that they required, and this success of their's is at the bottom of the present-day unrest."

SADDHARM PRACHARAK, 11th November 1908.

The introduction into India of seditious literature.

21. Referring to a note in the *Pioneer* as to the entry of seditious literature into India from France and as to the inability of the Indian Post Office to intercept it, the *Saddharm Prachárak* (Kangri, Bijnor), of the 11th November, remarks that considering that letters of Members of Parliament, like Mr. Keir Hardie, and of such loyal subjects as Mr. Gokhale were opened by the Indian Post Office, it is improbable that it would not have intercepted packets containing seditious literature, had it known of the nature of their contents. The editor further observes that the British Government has nothing to fear from such literature, but that what constitutes a real danger are the violent articles of the Conservative Anglo-Indian newspapers and the reprehensible practices of its own detectives.

INDIAN PEOPLE, 19th November 1908.

***Daily Telegraph* and its views about *pardah* women.**

22. Under the heading "Alarmism Run Mad", the *Indian People* (Allahabad), of the 19th November, has the following :—

"It is not necessary to consider seriously the insane vapourings of the *Daily Telegraph* on the present situation in India, but it is impossible to ignore them altogether. If the mad suggestions of the London paper were actually adopted the extent of the subsequent danger would be incalculable. Whatever may be the state of things in Calcutta or Bengal there is no general revolutionary movement in India, or any organized attempt to overthrow British rule. The outrageous statement that *pardah* women are the most dangerous antagonists of the Government has, we are glad to note, been traversed by even the *Pioneer*. No Government in its senses will believe such a theory, or attempt to violate the sanctity of the *pardah*. The worst enemies of the Government are men who imbibe revolutionary tendencies in Europe and are away from home influences. The womanhood of India takes no part in politics and is untouched by the libels of gutter scribes."

INDIAN PEOPLE, 19th November 1908.

Alleged attempt to assassinate Sarat Chandra Das.

23. The editor of the *Indian People* (Allahabad), in the issue of the 19th November, takes the *Pioneer* to task for not issuing a correction of the story that they received from the *Englishman* of an attempt to assassinate Sarat Chandra Das, which he says was unfounded.

RAHBAR, 14th November 1908.

The proposed reforms.

24. The *Rahbár* (Moradabad), of the 14th November, while referring to the inordinate delay in the announcement of reforms, remarks that such delay will not make the reforms more welcome, but it is the due consideration of the political situation in the country which can make it so. The addition of an Indian member to the Legislative Council will not conciliate the people, as they have become exasperated by Government's systematic disregard of their feelings and opinions. Until Government is prepared to satisfy popular aspirations, there is little hope that the discontent will die out.

ROHILKHAND GAZETTE, 16th November 1908.

The proposed reforms.

25. The *Rohilkhand Gazette* (Bareilly), of the 16th November, while referring to the rumours about the announcement of the proposed reforms, remarks that, in view of the diversity of interests between the different communities of India, it is impossible that representative Government will take root in India. The editor further says that if Government worshippers of the type of the Maharaja of Benares and Haji Ismail Khan be elected to be members of the Council they will never dare to differ from the Government, and so the interests of the people will surely suffer.

SADDHARM PRACHARAK, 28th October 1908.

The *Arya Samaj* and Government.

26. The *Saddharm Prachárak* (Kangri, Bijnor), of the 28th October (received on the 18th November), while referring to the strict surveillance and espionage to which the *Arya Samajists* and their meetings are still subjected in the Punjab, asks if

other religious institutions also are treated in the same way. If not, the editor expresses the opinion that the policy of religious neutrality professed by the Government is simply a farce.

"The doings and preachings of the *Arya Samaj* are all straightforward and above board, and the logic of its moral persuasions is so convincing that the police officers and detectives who are appointed to watch its proceedings, instead of finding anything objectionable in them, have been heard openly declaring themselves to be affected by its precepts and examples. In the face of these facts the ill-treatment of *Arya Samajists* becomes unaccountable, especially when we bear in mind the fact that the head of the Government of our provinces is a man so just and so wise as Sir John Hewett.

As yet we have refrained from entering into this controversy, but things are assuming such alarming shapes now that it is impossible to keep quiet. We have been given to understand that His Honour the Lieutenant Governor has appointed a high European police officer to go about interviewing *Arya Samajists* of light and learning and to ascertain their views on the questions of the day. We have also come to know that His Honour is about to invite a deputation of the *Arya Samajists* which, it is given out, he will introduce before His Excellency the Viceroy also. Now, before any such step is taken, we would beg to point out the futility of such deputations. The memory is still fresh in our mind of the scant courtesy with which the Punjab deputation was treated by the then Lieutenant Governor of that province. In order to be of any use the proposed deputation should not, therefore, be invited until efforts have been made to secure good-will on either side. With this purpose in view we suggest that the Government should draw out a list of the grounds on which the *Arya Samajists* have been treated as suspects, and the *Arya Samajists* on their part should submit in detail an account of the ill-treatments they have been subjected to, because of their being so suspected. A clear exposition of these facts would explain all misunderstandings, and would pave the way for future good-will and co-operation. The deputation, if it is invited after all this is done, would surely be a boon both to the rulers and the ruled.

However, since all this is still a far-off question, we give below accounts of such occurrences as go to show that the *Arya Samajists* have not lost patience, in spite of the most trying circumstances in which they have been placed:—

1. The President of the *Arya Samaj* of a certain place in Jodhpur, was fined Rs. 11 for having assumed the title of *Singh*. This was considered to be a criminal action in view of the fact that he was a *Mali*. In the same state the *Arya Samajists* have been privately warned through the police to take away the signboards from some of their buildings situated on the road through which the Viceroy was to pass on the 1st November, on pain of steps being taken against them if they failed to do so.

2. An *Arya Samajist* preacher was recently arrested in Jhansi for having indulged in an exposition of a passage from *Satyarth Prakash*, alleged to be seditious.

3. A few days ago a Christian Raja of Tajpur, named Shyam Singh, collected together a large number of persons, discoursed to them on the relation between the Government and the *Arya Samaj*, and in the end exhorted his hearers to disassociate themselves from the *Samaj*.

4. The last portion of the judgment in the case of Hoti Lal betrays an assumption that the whole body of *Arya Samaj* is disloyal, simply because Hoti Lal was, in his early days, helped and maintained by an *Arya Samajist*. It is rumoured, further, that the police secured the evidence of *Arya Samajists* against Hoti Lal by coercion, and that they have misrepresented to the authorities the attitude and opinion of Kunwar Hukum Singh.

5. Detectives sometimes come to us with a view to secure information from us in indirect ways. Only the other day a man, who it afterwards transpired was sent by a Police Inspector, came to us and asked for the names of the priests who perform the *hawan* ceremony and of the teachers. Now, since there are no priests specified to perform *hawan* ceremonies, he was easily detected and sent away—a sadder but a wiser man. It is detectives of this stamp who disgrace the Government and bring it into contempt.

6. We have been told that His Honour the Lieutenant Governor has been constantly inquiring of his visitors about the *Arya Samaj*, and that on one

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occasion he said that there are certain secret places at *gurukuls* which the *Arya Samajists* do not show to any one. We do not believe this to be true. But surely those who give currency to such rumours are not the well-wishers of the Empire.

We can go on multiplying such instances, but for the present we conclude with an appeal to *Arya Samajists* to convene a representative gathering to consider steps to be taken in this connection in future.

In continuation of the above, the editor, writing in the issue of the 4th November, remarks as follows:—

"Pandit Daulat Ram has been prosecuted under section 107. If the conviction be held justifiable many religious preachers, not only *Arya Samajists*, but Hindus, Muhammadans and Christians also, are liable to prosecution.

But no! the *Arya Samajists* have been especially represented as disloyals, and this is why this special treatment has been meted out to them. We give below a few more instances of such ill-treatment:—

1. The Jat *Maha Sabha* has received a complaint that the Jat soldiers of a particular regiment who profess the *Arya Samajist* creed and in consequence wear the sacred thread have been required to cease wearing the thread on pain of expulsion. The officer in command has not as yet replied to the letter of protest sent by the *Sabha*.

2. We were shown the diaries of certain *Arya ziladars* during our tour in the Punjab in which the fact of their being *Arya Samajists* was specially mentioned. Why this specific mentioning of the creed in the case of *Arya Samajists* alone? The Jats of different villages were told by Deputy Commissioners to turn out *Arya Samajists* and they were assured that no complaint against them would be heard.

4. An *Arya Samajist ziladar* has written to us saying that he was asked by the Deputy Commissioner to sever his connection from that political body and enemy of the Empire—the *Arya Samaj!* The *ziladar* refused to do so and he was consequently prosecuted but got off unpunished.

5. The President of the Indore Cantonment *Arya Samaj* resigned his post of a clerk in the office of the Inspector General of Police simply because he could not accept the alternative of renouncing his creed."

In the end the editor makes a long appeal to His Excellency the Viceroy, and requests him not to lend ear to the exaggerated reports of the police, and of the Muhammadans who are specially opposed to the *Samaj*. He also requests *Arya Samajists* to convene a special meeting of the *Paropkarni Sabha* to consider measures to be adopted for creating a better understanding between *Arya Samajists* and Government. They should also try to secure the presence of Colonel Sir Pratap Singh and of Sir Nahar Singh, for the presence of men who are trusted by Government would make reconciliation a much more easy affair. The editor in the last place requests his district magistrate to visit the site of the *gurukul* himself, and ascertain anything he may want to know first hand. For, he says, it is hearsay alone which has done so much mischief so far as the reputation of the *Samaj* is concerned.

ROHILKHAND GAZETTE, 8th November 1908.

Unity between Hindus and Muhammadans.

27. The *Rohilkhand Gazette* (Bareilly), of the 8th November, says that there is little chance of union between the Hindus and Musalmans so long as Hindi papers can find no better occupation than heaping vituperation on Moslem religious leaders, and opposing the slightest recognition of merit among the Musalmans by Government, as was the case in their opposition to the appointment of Mr. Shah Din to the Punjab Chief Court. He notes that notwithstanding this they hope for a *rapprochement* with the Musalmans, and with this end in view at the last *Id* in Calcutta some Hindus fêted the Musalmans and made many conciliatory speeches, and one speaker even went so far as to declare that the use of beef was sanctioned by the *Vedas*.

MUSAFIR, 15th November 1908.

Suggestions for stamping out anarchism from India.

28. While recounting the various steps taken to suppress anarchy and disorder in the land, the editor of the *Musáfir* (Agra), writing in the issue of the 15th November, remarks that in spite of these repressive measures the anarchists have created quite a panic in the land. He inquires whether it is really impossible to stamp out anarchism from the country, and replies in the negative. He proceeds to explain that it is

quite an easy question if only Government acts on the principle of co-operation—co-operation between the rulers and the ruled. He urges that no false notion of prestige should come in its way, that Government should mix on a footing of equality with its subjects, seek their advice, act up to it, and then see if anarchism still remains in the land. The editor finally counsels Government to devise means to prevent the disastrous consequences of this mischievous movement in India.

29. The *Rájput* (Agra), of the 15th November, enumerates in detail the various blessings conferred by the British Government upon Indians, and urges them to be loyal to it, in grateful acknowledgment of the benefits received.

British rule in India.

RAJPUT, 15th November 1908.

30. A correspondent writing to the *Riyáz-ul-Akhbár* (Lucknow), of the 16th November, deprecates the growing tendency among the educated classes to waste their energy in harassing the Government by unprofitable agitation, which has culminated in anarchism. He remarks that the forbearance of Government has been surely tried during the last two years, and expresses the apprehension that, if the agitators persist in their indiscretion they may lose the rights and privileges which were conferred upon India by the late Queen in her Proclamation of 1858. In conclusion, he advises them to turn their attention to the development of their national arts and industries, in which enterprise they would have the unstinted support and co-operation of Government.

Government and the educated classes.

RIYAZ-UL-AKHBAR, 16th November 1908.

31. The *Mashriq* (Gorakhpur), of the 17th November, commends His Honour's speech at Bareilly to the attention of its readers, and asks them to act immediately upon the excellent advice it contains. The editor expresses the opinion that there is great need of capitalists to finance the nascent industries of the country, and that if they make efforts they may be assured that Government will help them.

His Honour's speech at Bareilly.

MASHRIQ, 17th November 1908.

32. The editor of the *Indian People* (Allahabad), in the issue of the 19th November, questions the advisability of exercising discretion in the matter of delivery of bodies of executed criminals to their relatives as suggesting interference with a religious ceremony.

Disposal of bodies of executed criminals.

INDIAN PEOPLE, 19th November 1908.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

33. The *Musáfir* (Agra), in the issue of the 15th November, while referring to the second prosecution of the *Swarajya*, the Urdu weekly of Allahabad, deprecates the tone of the paper, which, he says, had grown more violent since the incarceration of Shanti Narayan, its former editor. Ever since its first prosecution the paper has been in the hands of inexperienced youths which accounts to some extent for the undesirable tone of its writings. The editor advises its future conductors to be more circumspect and prudent, and remarks that Government too should not disturb the peace of the province by frequent prosecutions of this nature. The policy of repression, he concludes by saying, is of doubtful utility, as is evident from what has happened in Bengal and Bombay, and he hopes that the Lieutenant Governor of our provinces will be a bit more careful about accepting the exaggerated reports of the detective police.

The prosecution of the *Swarajya* at Allahabad.

MUSAFIR, 15th November 1908.

34. The *Awaza-i-Khalq* (Benares), of the 16th November, complains that Babu Ram, the editor of the *Swarajya*, who was charged with sedition, was brought handcuffed into the Court, which procedure, he maintains, is contrary to Lord Morley's instructions on the subject.

The prosecution of the *Swarajya* at Allahabad.

AWAZA-I-KHALQ, 16th November 1908.

RAHBAR, 14th November 1908.

35. The *Rahbár* (Moradabad), of the 14th November, while referring to the acquittal of the two accused in the Ghaziabad accident case, remarks that if they were not responsible for the accident, some one else must be. He notes that the Magistrate, in his judgment, has placed the whole blame on the railway administration, and that, if he was justified in doing so, the railway is bound to pay damages to the people who have suffered in the accident.

The Ghaziabad accident case.

RAHBAR, 14th November 1908.

36. The *Rahbár* (Moradabad), of the 14th November, while referring to the proposal made by the Punjab Chief Court to establish a fund to pay for legal advice for poor persons charged with offences punishable with death, advises the extension of this concession to persons charged with less important crimes, so that the police should then be more chary of *challaning* innocent persons.

Defence of poor persons charged with capital offences.

RIYAZ-UL-AKHBAR, 16th November 1908.

37. The *Riyáz-ul-Akhbár* (Lucknow), of the 16th November, reports that Hasrat Mohani, the editor of the *Urdu-i-Mualla*, has tendered an apology to the Government, and expresses the hope that Government will accept the apology and release him, as the article for which he was convicted was not particularly seditious.

The case against the editor of the *Urdu-i-Mualla*.

NASIM-I-AGRA, 19th November 1908.

38. The *Nasim-i-Agra*, of the 19th November, complains that in criminal cases the accused is often discharged on the ground of the prosecutor or his representative having failed to put in an appearance at the right time. Such is also the case, continues the editor, in civil suits, where a decree is granted in favour of the plaintiff, if the defendant does not turn up immediately in response to the call of the court *chaprasi*. The editor suggests that the court should wait till the end of the day appointed for the hearing of the case, before it dismisses the suit finally.

Procedure of courts in the case of non-appearance of the plaintiff or of the accused.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

ZAMINDAR-WA-KASHTKAR, September 1908.

39. The *Zamindar-wa-Kashtkar* (Bijnor), for September, publishes extracts from the memorial sent by the Landholders' Association of Muzaffarnagar to the Secretary of State to reduce the rates for canal water imposed on wheat cultivators in that district, and hopes that the matter will be taken into consideration.

Irrigation rates in Muzaffarnagar district.

NASIM-I-AGRA, 15th November 1908.

40. The *Nasim-i-Agra*, of the 15th November, complains that vegetables raised on the Sewage Farm at Agra are being sold to the people. The editor expresses the opinion that these vegetables are responsible for many diseases, and he recommends that their sale should be discontinued.

Vegetables from the Sewage Farm at Agra.

INDIAN PEOPLE, 15th November 1908.

41. The *Indian People* (Allahabad), of the 15th November, draws the attention of the newly-appointed Chairman to the municipality to several apparent grievances.

The Allahabad Municipality.

AWAZA-I-KHALQ, 16th November 1908.

42. The editor of the *Awaza-i-Khalq* (Benares), in a strongly worded article in the issue of the 16th November, on the financial condition of the Benares Municipality, complains that, notwithstanding its being saddled with an outstanding debt of about Rs. 1,11,000, it still persists in paying Rs. 900 a month to an engineer, who is not its whole-time servant, and who gets the work done through a subordinate engineer, and is himself in no way responsible to the Board. The total cost of the municipal works constructed under his supervision does not amount to more than Rs. 20,000 in a year, an expenditure which in the past was looked after by an overseer getting a salary of Rs. 100 only. The editor also notes that the municipality has a paid secretary who gets Rs. 400 or Rs. 450 per mensem, and expresses the hope that the Lieutenant Governor will personally look into the affairs of the municipality.

The payment of its Engineer by the Benares Municipality.

43. The *Nasim-i-Agra*, of the 19th November, while referring to a memorial sent by the people of Lahore to the Punjab Government to adopt measures to regulate the sale of milk in the bazaars of that city, and to appoint an inspector to inspect milk and to severely punish persons selling adulterated milk, remarks that the same course should be followed in Agra also.

Adulterated milk in Agra.

NASIM-I-AGRA, 19th November 1908.

(e)—Education.

44. The *Rahbár* (Moradabad), of the 14th November, refers to the fact of three students having been found copying in the last Entrance Examination at Moradabad, and to one of the three having assaulted the invigilator with a knife. The editor noted that the Inspector of the division inquired into the matter and punished all of them with six months' rustication, but expresses the opinion that the Inspector seemed to have been lenient to the boy who actually attacked the invigilator.

Entrance Examination.

RAHBAR, 14th November 1908.

45. The *Indian People* (Allahabad), of the 15th November, in referring to the appointment of Mr. G. Gardiner Brown to the staff of the Muir Central College, questions the wisdom of the choice seeing that that gentleman was said to have been the cause of the trouble that nearly wrecked the Muhammadan Anglo-Oriental College at Aligarh.

Appointment of Mr. G. Gardiner Brown.

INDIAN PEOPLE, 15th November 1908.

46. The *Rohilkhand Gazette* (Bareilly), of the 16th November, complains that there is no adequate provision for the teaching of Arabic at the Bareilly College, which is the only institution for higher education in Rohilkhand, which contains a large number of Musalmans. The Sanskrit teacher gets Rs. 75 a month and the Arabic teacher only Rs. 25, and on this small salary it is impossible to get a competent man.

Teaching of Arabic at the Bareilly College.

ROHILKHAND GAZETTE, 16th November 1908.

47. "The address which was delivered by His Honour the Chancellor of the Allahabad University on Saturday last", says the *Advocate* (Lucknow), of the 19th November, "would undoubtedly evoke feelings of appreciation from all parts of these provinces, and will be considered as a pronouncement containing an instructive survey of the work done by our University and setting forth an ideal which, if followed, would increase its usefulness." The editor then proceeds to review in detail the various points raised by His Honour in his address. He notes with satisfaction the announcement made by His Honour that in future seven appointments as Deputy Collectors would be conferred upon graduates every year instead of three; and the proposal for the addition of the faculties of Medicine, Engineering and Agriculture.

The Convocation address.

ADVOCATE, 19th November 1908.

While referring to His Honour's remarks on secondary education, he says that it would be better to extend the buildings and to strengthen the tutorial staffs of schools, which have become overcrowded with students, than to limit their number, as the students who are sent away would have to go, in many cases, without any education. The editor also takes exception to the withdrawal of recognition from the Matriculation Examination as a test for Government service, and is of opinion that it would be discouraging higher education and will result in making the University a department of the Government.

Adverting to His Honour's vigorous defence of the students of these provinces against the unmerited slur cast on their character by Sir B. Fuller, he remarks that it will be appreciated by students all over the province, and that it will be an incentive to the preservation of a high tone of morality in the future. The editor, in conclusion, draws the attention of the students to the remarks made by His Honour regarding their participation in politics, and asks them to take a merely academic interest in political affairs during their scholastic career.

48. The *Indian People* (Allahabad), of the 19th November, after expressing general approval of His Honour the Lieutenant Governor's speech at the Convocation, has the following passage :—

The Convocation address.

INDIAN PEOPLE, 19th November 1908.

"Not the least interesting and significant part of Sir John's speech is that which seeks to vindicate Indian students against the libellous attack of a countryman of his. The allusion in the speech was almost transparent. Whom could

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Sir John Hewett have had in view but Sir Bampfylde Fuller who stooped so low as to cast aspersions upon the morality of Indian students without any reservations, in the hospitable pages of an English periodical of great repute? We were the first in these provinces to enter a protest against such false and irritating accusations by a man, whose credit for statesmanship, prudence, and impartiality had become exhausted in India and who cannot hope to restore it by playing the rôle of a libellor of our youth in England. It is therefore particularly gratifying that the responsible head of an Indian province and an Indian University has come forward to refute the charge laid by the ex-Governor of East Bengal and Assam, and that Mr. Justice Aikman, whose experience of India now is greater than that of only one or two civilians in the country, and Mr. delaFosse, the Director of Public Instruction in these provinces, have publicly associated themselves with Sir John Hewett in giving the lie direct to the unfounded libel upon Indian students. There are black sheep in every fold, as Sir John observed, but to say of the Indian students in general that they are an immoral lot is nothing short of an outrage upon truth. Will Sir Bampfylde have the grace, we had almost said the courage, to withdraw his charge now? Will the great journal which published his libel repair the wrong that it has done? They should in all decency, but whether they will is another matter."

The editor expressed approval of the views of His Honour as to the part students should take in politics, and urged the latter to take the advice to heart.

NASIM-I-AGRA, 19th November 1908.

Passages in school text-books offensive to Muhammadans.

49. The *Nasim-i-Agra*, of the 19th November, while referring to the request made by the Muhammadan Educational Conference to expurgate certain passages from school books in use in Sindh which are offensive to Musalmans, remarks that this course should be followed in all the provinces, as such books are likely to be a source of discord between Hindus and Musalmans.

(f)—Agriculture and questions affecting the land.

ZAMINDAR-WA-KASHTKAR, September 1908.

Modern agricultural implements.

50. The *Zamindar-wa-Kashtkar* (Bijnor), for September, while lamenting the disinclination of Indian cultivators to use modern agricultural implements, advises the Government to establish a factory for their manufacture in India, to popularize their use by practical demonstrations and to establish agencies at various centres.

(g)—General.

ALMORA AKHBAR, 31st October 1908.

Coolie utar system in Kumaun.

51. The *Almora Akhbár*, of the 31st October (received on the 16th November), notes with gratification that during His Honour Sir John Hewett's recent tour in the hills no inconveniences attendant upon the system of *coolie utar* were felt, owing to the people who supplied fodder, and fuel, &c., being fully and promptly paid and to the coolies not being detained for more than twenty-four hours, and remarks that if the subordinate officers were to follow this example of the head of the province, much of the unpleasantness of the *utar* system would be reduced.

INDIAN PEOPLE, 19th November 1908.

Coolie utar system in Kumaun.

52. The *Indian People* (Allahabad), of the 19th November, has an article referring to the *begar* system in Kumaun, and to the opinion expressed by His Honour the Lieutenant Governor at Bareilly. The writer agrees with the sentiments of the latter, but expresses doubt as to the payment being sufficient or even made at all in many instances. He urges that measures be undertaken to do away with the system.

RAHBAR, 14th November 1908.

Apprehension of pilgrims at Garhmukhtesar as to their carts being impressed there.

53. The *Rahbár* (Moradabad), of the 14th November, while referring to the small attendance at the Garhmuktesar Fair, remarks that this was due to the fact that many people did not bring their carts with them, as they were afraid that the carts might be impressed.

RAHBAR, 14th November 1908.

Decrease of population in India.

54. The *Rahbár* (Moradabad), of the 14th November, referring to the gradual decrease in the population of India, as shown by the last three censuses, complains that in spite of this some people are asserting that India is becoming more and more prosperous. Its real progress, says the editor, will begin only when the people of India are able to distinguish between prosperity and decline.

55. The *Vyápári and Karigar* (Benares), of the 15th November, puts in a plea on behalf of the mercantile community for the introduction of uniform weights and measures throughout the length and breadth of India, on the ground that different standards in different places are apt to cause confusion and inconvenience.

Uniformity of weights and measures.

VYAPARI AND KARIGAR, 15th November 1908.

56. The *Indian People* (Allahabad), of the 15th November, publishes a long letter signed by Edward Haughton, M.D., B.A., M.R.C., condemning vaccination and kindred systems of inoculation.

Letter by English anti-vaccination faddist.

INDIAN PEOPLE, 15th November 1908.

57. The *Nasim-i-Agra*, of the 15th November, in a very vaguely-worded article complains that most of the officials of the Government are corrupt and oppress the people. The editor advises them to desist from this dangerous course of action, as a tyrant is almost always punished even in this world for his misdeeds.

Corruption among Government officials.

NASIM-I-AGRA, 15th November 1908.

V.—Legislation.

Nil.

VI.—Railway.

58. The *Naiyar-i-Azam* (Moradabad), of the 12th November, and the *Zul Qarnain* (Budaun), of the 7th November, complain of the ill-treatment to which passengers in the recent collision in the Bareilly Railway Station yard were subjected. The matter, say the editors, ought to be inquired into.

The recent railway collision at Bareilly.

NAIYAR-I-AZAM, 12th November 1908.
ZUL QARNAIN, 7th November 1908.

VII.—Post Office.

59. The *Naiyar-i-Azam* (Moradabad), of the 12th November, suggests the advisability of raising the City Post Office, Moradabad, to a second class telegraph office, which will be of great use to the public, and will result in the income derived from the office being almost doubled.

The Moradabad Telegraph Office.

NAIYAR-I-AZAM, 12th November 1908.

60. Referring to the proposed changes in the telegraph rates, the *Advocate* (Lucknow), of the 15th November, deprecates the alteration of the cheapest rate from four annas to six annas on the ground that it is a retrograde measure, and that, as there is no six-anna piece, the old rate is the more suitable.

Proposed alteration of telegraph rates.

ADVOCATE, 15th November 1908.

VIII.—Native Societies and Religious and Social matters.

61. The *Naiyar-i-Azam* (Moradabad), of the 12th November, strongly urges the boycott of Austrian-made fez-caps by the educated Musalmans, because of Austria's unfriendly attitude towards Turkey and advises merchants to get their supplies direct from Constantinople.

Musalmans and Austrian-made fez-caps.

NAIYAR-I-AZAM, 12th November 1908.

62. A correspondent of the *Musáfir* (Agra), writing in the issue of the 15th November, calls the attention of the Punjab Government to an alleged serious state of affairs brought about by the determination of the Muhammadans to build a mosque in village Sialha (?), tahsil Khar (?), district Umballa. This determination on the part of the Muhammadans, says the writer, is all the more deplorable, in view of the fact that the Hindus have scrupulously avoided building temples within the village.

Apprehended breach of peace at Umballa.

MUSAFIR, 15th November 1908.

63. The *Awaza-i-Khalq* (Benares), of the 16th November, while referring to a letter in the *Advocate* urging the Government to legalize civil marriages among the Hindus, remarks that, if the reformers proceed in this way, they may one day ask the Government to take over the management of their homes, and that this naturally proves that they are not fit to be granted local self-government on colonial lines.

Civil marriages among Hindus.

AWAZA-I-KHALQ, 16th November 1908.

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ARYA MITRA, 16th November 1908.

64. One Anjani Sahai writing to the *Arya Mitra* (Agra), in the issue of the 16th November, says that at a meeting of the *Arya Samaj*, Lakhimpur, the interpretation of the District Magistrate of Jhansi on the first portion of the eleventh chapter of the *Satyarth Prakash*, in the case King-Emperor *versus* Daulat Ram, was declared wrong, and that the following was asserted to be the correct meaning in English: "Now the descendants of these *(Aryas)*, in consequence of their sins [result of bad actions *(karms)*] have lost their kingdom and are under the yoke of foreign rule."

Chapter XI of the *Satyarth Prakash*.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 21st November 1908.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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I.—Politics.

(a)—Foreign.

1. The *Oudh Akhbár* (Lucknow), of the 23rd November, while referring to the speech of the Prime Minister on the occasion of the dinner at Guildhall, remarks that the only difficulty in the way of an Anglo-Turkish alliance is the difference in the system of government obtaining in the two countries. The editor expresses the hope that now that despotism has given way to a constitutional form of government in the Ottoman Empire, national and religious differences will not stand in the way of a reunion. He is aware that there are some, no doubt, who are always considering policy and expediency and who have no faith in the good intentions of European Powers, but he notes that from the point of view of expediency also it is desirable that England should on no account lose this opportunity of securing the good-will of the Turks and through them of the Musalmans all over its Empire. An Anglo-Turkish alliance may involve serious obligations in the future, and it may be necessary to revise the Berlin treaty to meet the new conditions, but in spite of this he maintains that the most advantageous policy for England to pursue is to consistantly support Turkey in maintaining its supremacy in Bosnia and in other contested territories. He advocates that England should also change its policy towards Egypt.

OUDH AKHBAR, 23rd November 1908.

Turkey and England.

The editor concludes by saying that if England give its whole-hearted support to Turkey and moreover recognize the independence of the Khedive of Egypt, its own position will be strengthened and there will be no danger to its Empire in Egypt either from within or from without.

(b)—Home.

2. The *Swarajya* (Allahabad), published the following account in the issue of the 17th October, regarding the partition-day celebrations at Allahabad :—

SWARAJYA, 17th October 1908.

Partition-day celebrations at Allahabad.

Partition of Bengal.

"Yesterday, the 16th of the current month, was the day of the partition of Bengal. This was the day when the Government, in defiance to the opinion (*lit.* disregarding the opinion) of millions of Indians, partitioned Bengal to exhibit its spirit of haughtiness and intolerance *(Akkarkhani)*. This was the day when the nationalist movement was created, and when vows of *swadeshi* and boycott were taken most enthusiastically. Therefore every year celebrations are held in memory of it. From early morning many men, among whom the Bengalis had the proud privilege of being in the majority, put on the garb of mourning, observed fast, and remained throughout the day barefooted and bareheaded. To commemorate the day (of the partition) a meeting was held in the evening at 4-30 p.m. at Balua Ghat on the banks of mother Jumna.

Proceedings.

Lala Ram Din Vaish, Manager, Deshi Kar-bar Company, Limited, proposed Shriman Pandit Balkrishna Bhatji, whose (auspicious) name should be repeated in the morning, and who is a valuable contributor to Hindi literature, as president of the meeting. Srijut A. P. Ghazipuri having seconded the motion, Bhatji accepted the offer with many thanks, and then some boys opened the proceedings with the *Bande Mataram* song in Bengali. After this the *Bande Mataram* song in Sanskrit was sung when the audience remained standing and listened with rapt attention. After this, some other young men entertained the audience with the song '*Sare Jahan se Achha Hindustan Hamara*' ('Our India is the best of all the world').

Lecture.

After the song was over Bhatji introduced Babu Sundar Lal to the audience, and the latter then began a masterly speech which we cannot reproduce in full owing to the short space at our disposal. Nevertheless, we will express his views in a few brief words.

He said : "We were all very joyous on the Dasehra day. We walked about in our new clothes. But to-day we are dejected. We are in our mourning dress, barefooted and bareheaded. What is the cause of it? On that day (the Dasehra day) Raja Ramchandraji conquered Ceylon, and we celebrate that day to express our feelings of joy. To-day is the day of our defeat, this being the

day when a tyrannous Government afflicted the hearts of all Indians by partitioning Bengal. On this very day Indians realized their true worth and felt the necessity of standing on their feet."

Continuing he said: "The former was the victory of our forefathers. In accordance with the proverbial fable 'My father was a king, but how does it affect thee?' It is a matter to be ashamed of that. instead of keeping it (India) in our possession, we have lost our own liberty, and put on the collar of serfdom round our neck. This defeat of ours is the index of the amount of courage we possess." Afterwards. when discussing the necessity for students taking part in such meetings, he said:—

"Take the history of any nation, Italy, France, Austria or America, everywhere it is young men only who have done the work. Look to England itself. Here, too, it is young men alone who have taken the greatest part. There is no reason, therefore, why our students and young men should not take part in such meetings." "Blessed are those" he continued, "who may be expelled from schools on account of the Risley circular, for it is such men alone who will better the condition of the country (cheers) and who are willing to sacrifice body, mind and wealth. Members of the Legislative Council will not regenerate the country. Wealthy men will not take part in it (the movement). Big Babus and vakils will do nothing, nor will those men do anything who use coats, pants, neckties and collars and wear long hair on their heads, and dress as dandees. This work will be accomplished by *langot bands*, men who are inspired with the spirit of the ascetic, men who do not get depressed by calamities, who are not afraid of troubles, and care nothing for pleasure and luxury."

After inculcating lessons from the lives of Swami Dayanand, Shankracharya, and Mahatma Budha, he described the greatness of India, and said: "When all European countries and other parts of the world also were peopled by barbarians, India was a civilized country. This was the country which taught civilization to all others and which gave to the world the science of numbers and that of philosophy. This country was the religious instructor, &c., &c." He also said: "That Hercules, the pride of Europe, who is so much respected and venerated by Europe, was no other than Balram, the worthy son of mother India. All historians are agreed that after the Mahabharat was over, Balramji left India and went over to settle there (in Europe), and on account of his strength of body and mind he was worshipped by the people there as a god."

The pledge of boycott. After this, in a few brief words he explained the necessity of boycott, and asked every one to renew the pledge of boycott. The vow which was administered to everyone and which was repeated by all, ran as follows:—

"In commemoration of the partition of Bengal we, all children of India, in the interest of our motherland and of our countrymen, take this vow on the sacred banks of the Jumna, with a pure heart, with firm determination and with God as our witness, that henceforth forward, in the name of our mother and for her gratification, we shall not use foreign articles so far as possible as long as we live. (So help us God)—*Bande Mataram*."

After this a Bengali gentleman made an effective speech in his mother-tongue and pleased the audience. At the close of the meeting Bhatji delivered a short but suitable speech and laid before the audience, in a very excellent way, the evils resulting from the partition of Bengal.

The procession. The meeting came to a close with loud shouts of *Bande Mataram*, and preparations for a procession were then taken in hand. Bhatji, Ghazipuri, and Babu Sundar Lal headed the procession. Behind them two young men carried a lifesize photograph of Lala Lajpat Rai, the lion of Punjab. The whole audience, which numbered more than 500, then formed themselves in rows of six. In the first row there were Bengalis singing national songs and after ten rows came some young men singing Hindi songs. The procession resounded with cries of "*Bande Mataram*", "Victory to Tilak Maharaj", "Victory to Lala Lajpat Rai", "Victory to Sivaji", "Victory to Srijut Khudi Ram Bose" and "Victory to other patriots and nation-worshippers." As they marched along they sang national songs with great enthusiasm. The procession stopped for five minutes in front of the Bharti Bhawan Library and cries of victory to the above-named persons were loudly raised. All of us then proceeded direct and stopped

again in front of the *Swarajya* office, and silence prevailed when Babu Sundar Lal stood and said a few words in praise of Srijut Shanti Narayan, the pride of the nation and the late editor of the *Swarajya*. At the close of his speech cries of "Victory to Shantiji" were raised, and thus ended the procession which, on reaching the heart of the city, had swelled to much more than one thousand."

[NOTE.—Pages 7 to 10 containing the above were not received with the issue of the 17th October and only accidentally came to the notice of the undersigned. To this fact is due the delay in reproduction.]

Partition of Bengal and the present unrest.

3. The *Naiyar-i-Azam* (Moradabad), of the 19th November, referring to the present political unrest and the violent methods of agitation adopted by the reform seekers, remarks that while this seems to be the result of the Congress movement, which has been going on for the last 25 years, what gave it the most undesirable impetus was the partition of Bengal. The editor remarks that while the partition of Bengal is considered by many to be a genuine grievance, he considers that it is only being made use of as an excuse by mischievous persons to secure their own ends.

NAIYAR-I-AZAM, 19th November 1908.

Causes of the unrest in India during the years 1907-8.

4. In continuation of his article entitled "Causes of the Unrest in India During the Years 1907-8" (vide Selections No. 47, current, paragraph 20), the editor of *Al Bashir* (Etawah), writing in the issue of the 17th November, remarks that the Mutiny of 1857 was chiefly caused by the wicked machinations of the Hindus, who did not hesitate to use all sorts of misrepresentations to win over the sympathies of Muhammadans to their side. In proof of his contention the editor quotes lengthy passages from Malleson's book on the Indian Mutiny, particularly those suggesting that false rumours were set afloat in order to mislead Muhammadans, as for instance the proclamation issued by Nana Rao on the 6th July 1857.

The editor in conclusion expresses his satisfaction at the attitude of the Muhammadans towards the Congress movement, and remarks that if Sir Saiyid Ahmad had not sounded a note of warning some twenty years before, the result would have been that all blame would have fallen upon Muhammadans and they would have been made scape-goats by the Hindus in this case also.

AL BASHIR, 17th November 1908.

The situation in Bengal.

5. From this sudden departure of His Excellency from Lucknow to Calcutta, says the editor of the *Advocate* (Lucknow), in the issue of the 22nd November, it is apparent that some measures are about to be taken to cope with the outbreak of crime in Bengal. "The situation has become grave indeed and one does not know whether we are at the beginning of a grave crisis in the history of Bengal or at the end of it. Any steps taken by the Government to suppress crime and stamp out the seed of anarchism, which to-day is causing anxiety to the State, and which, if allowed to go on, will bring society into chaos and disorder, will have the support of all peace-loving people of the country. No mercy is to be shown to men who allow their feelings of revenge to madden them so much as to make them blind to the consequences of shedding innocent blood. But we know there are dangers in panic, and we hope Lord Minto will not be affected by the feeling of irritation, which has been created in the Anglo-Indian mind by the misdeeds of certain men in Bengal who, let us hope and trust, yet form but a microscopic minority. Before any deportations from Bengal take place as is suggested by the *Englishman*, or before an ordinance is passed by the Executive Council suspending the present courts of judicature, and creating a new tribunal instead, we do hope that at least a few of the most loyal and devoted Indians resident in Calcutta will be taken into the confidence of the Government. Repressive measures, whether they succeed in stamping out the unrest or not, are bound to be adopted; but they will lose their sternness if, before their adoption, popular sympathy in some form is gained for them, and if legislation or ordinance is not the result of the consultation of only such high officers of State as get little opportunity to be in touch with the real situation in Bengal. The threat that the innocent will have to suffer along with the guilty will not deter the really guilty from doing misdeeds. Hence whatever may be done to suppress the crime, the good name of British justice should be protected, and the subordinate police should not be given a free hand in the suppression of crime. Whatever Lord Minto does to deal with the outbreak of crime in the new form, let this be done with

ADVOCATE, 22nd November 1908.

firmness, and with a resolution not to do anything which is likely to lead the people to believe that a few instances of political crimes, horrible in their nature no doubt, have caused panic to the mighty Government, and that it is ready to sanction proceedings which are likely to interfere as much with the liberty of the innocent as with that of the guilty. This will have a disastrous effect, and we do not consider him to be a true friend of the Government, who at this moment eggs it on to have recourse to extraordinary measures, against the traditions of the British Government."

He exhorts the leaders of Bengali society to see that, in their own interest, and in the interest of Bengalis spread all over India, to prevent their young men from getting out of hand. The lads, who are so anxious to give their blood for the country, should be impressed with the advice that the way in which they desire to give their lives cannot but bring disaster to the motherland, and will hinder for a long time to come that course of material advancement for which their elders are so anxious. He remarks that, though the partition was surely an evil measure, it should not induce madness among those who are opposed to it. As it has not been undone nor amended, they should now resign themselves to the inevitable with the consolation that they have done their best to undo it.

HINDUSTANI, 25th November 1908.

The situation in Bengal.

6. The editor of the *Hindustani* (Lucknow), reproduces, in the issue of the 25th November, the observations on the present situation in Bengal from the *Advocate* (Lucknow), of the 22nd November.

HINDOSTHAN, 25th November 1908.

The Bengal anarchists.

7. The editor of the *Hindosthan* (Kalakankar), while referring to the measures proposed for dealing with the anarchists and their instigators and the seditious newspapers of Bengal, that are to be considered and passed at the special meeting of the Viceroy's Executive Council to be held on the 26th instant, makes the following observations in the issue of the 25th November :—" We have to choose between police rule, or it may be military rule, and Government by terror. Between the two no sane person will hesitate for a moment. An emergency has arisen, and it must be met by special measures. These measures should not be kept on the statute book a moment longer than is absolutely necessary; but if, on the other hand, it seems to the Government, as it seems to most other people, that the ordinary law has failed to furnish the protection which the public requires, no hesitation should be displayed in resorting to stronger protective measures. Next to the immediate discovery and arrest of the perpetrators of these foul deeds, it is important that they should be speedily brought to trial, that the trial should not be spun out—though of course it should not, on the other hand, be hurried through with indecent haste—and that there should be no appeal from its result. It is a drastic remedy, but the only alternative appears to be the persistence of a propaganda of murder which makes no distinction as regards position or nationality."

INDIAN PEOPLE, 26th November 1908.

Lawyers and Anarchism.

8. In an article on the subject of "Lawyers and Anarchism", the *Indian People* (Allahabad), of the 26th November, discusses the position of lawyers in India.

The writer lays great stress on the prominent part taken by lawyers in all civilized countries, where, he says, they have a monopoly of political power. He expresses a desire for this consummation in India, and the opinion that it must ultimately come.

"No state," he remarks, "can thrive where lawyers do not get their proper position . . . . . Reforms here are bestowed as gifts, they are not the direct results of national growth and expansion of ideas, for that would predicate the existence of a national entity which in India at the present moment does not exist.

Indian opinion as such has always been a negligible quantity; and we may not be far wrong in stating that the policy of the Government has more been determined by the lucubrations of Anglo-Indian journalists than by any desire to consult its own weal and for those who are denominated 'natives.' If, instead of trying to adopt methods the application and result of which have

always been questioned and questionable, some responsible people had made some attempt to give to Anglo-Indian journalism a more sober and gentlemanly tone, much of the cause of the present friction would have disappeared.

. . . . . Constructive statesmanship of the Anglo-Saxons has been played out all over the world, it seems, and India is no exception."

9. Under the heading "The Making of the Statesmen", the *Indian People* (Allahabad), of the 26th November, has an article discussing and ridiculing the letter of the Maharaja of Benares to the *Times*. The editor denies the Maharaja's right to discuss the situation in India from the point of view of an independent Native Chief.

The Maharaja of Benares on the present situation.

INDIAN PEOPLE, 26th November 1908.

10. The editor of the *Hindosthan* (Kalakankar), in the issue of the 26th November, approves of the suggestions made by the Bengal Chamber of Commerce, the Calcutta Trades' Association, and the European and Anglo-Indian Defence Association regarding the trial of the anarchists in Bengal. He refers to the behaviour of certain Indian students in England at a recent meeting held in London, presided over by Lord Ampthill, and remarks that "the only conclusion to be drawn from this disgraceful state of affairs is the absolute necessity for the adoption of stringent measures by the Government, not only for the suppression of anarchists and other dangerous criminals, especially in Bengal, but also for the enforcement of strict discipline and moral principles in all schools and colleges in India, whether they be Government institutions or not. The so-called 'National' colleges and schools of Bengal are generally hotbeds or nurseries of sedition, and they ought either to be speedily suppressed or put under the strictest Government supervision. By taking steps such as we suggest the Government will strike at the root of the anarchist movement in India."

The present crisis.

HINDOSTHAN, 26th November 1908.

11. The *Abhyudaya* (Allahabad), of the 27th November, says that anarchism will be stamped out from the country only when the causes which have given rise to it are removed. The editor remarks that it is unjust to blame the leaders of the people for its growth when the Government has been enacting measures in utter disregard of public opinion since the partition of Bengal, and moreover when their voice can have no weight with those who are bent upon violence, even at the risk of their own lives. He observes that the new and exceptional measures which the Anglo-Indian papers and associations are urging the Government to adopt for the suppression of anarchism will lead to harmful results, since, as the *Indian Social Reformer* says, special laws and special courts mean in plain English indiscriminate arrests and punishments, and since in summary trials innocents are likely to suffer equally with the guilty. He remarks that it is needless to say that the rule under which innocent people are punished cannot last long and expresses agreement with his contemporary of the *Indian Social Reformer* that coercion by Government will be followed by increased violence on the part of the anarchists which may lead to never-ending disorder in the country.

Proposed repressive measures for stamping out anarchism from India.

ABHYUDAYA, 27th November 1908.

12. Referring to the agitation among women in England and to their efforts in demanding their rights and privileges, the *Oudh Akhbár* (Lucknow), of the 27th November, agrees with the remarks of a contemporary that Indians are also human beings having similar feelings and sentiments to those of the women in England. The editor observes that there is a contrast in the treatment of such disorders in the two countries, and that such distinctions make Indians discontented and indignant.

Comparison of women suffragists in England with political agitators in India.

OUDH AKHBAR, 27th November 1908.

13. In continuation of his article (vide paragraph 76, Selections No. 47, current), the editor of the *Saddharm Prachárak* (Kangri, Bijnor), in the issue of the 18th November, asks Sir John Hewett to issue a proclamation recognizing it as his primary principle that no person shall be declared disloyal or placed beyond the pale of humanity, simply because he is an *Arya Samajist*; and also that His Honour will personally consider the case of Daulat Ram, thereby fulfilling the last words of his highminded address at the Bareilly Darbar.

The *Arya Samaj* and the Government.

SADDHARM PRACHARAK, 18th November 1908.

SADDHARM PRACHARAK, 18th November 1908.

Disfigurement of Queen Victoria's statue at Nagpur.

14. The *Saddharm Prachárak* (Kangri, Bijnor), of the 18th November, condemning the disfigurement of Queen Victoria's statue at Nagpur, remarks that this act is nothing short of a diabolical outrage, considering that every Indian looks upon the late Queen with the profoundest feeling of reverence and respect. The editor urges all Indians to express their sense of abhorrence at the deed in the strongest terms, and that they should endeavour to secure the punishment of the culprits.

CITIZEN, 22nd November 1908.

Lord Northbrook.

15. Referring to the leader in the *Pioneer* of the 18th instant on Mr. Bernard Mallet's Memoirs of Lord Northbrook's viceroyalty, the editor of the *Citizen* (Allahabad), in the issue of the 22nd November, quotes a few extracts from it and observes that "it is thirty-two years since Lord Northbrook resigned, and the question of position in relation to Parliament and the India Office of the head of the Government of India is still unsolved."

He notes that, but for the ignoring of Lord Northbrook's warning thirty-two years ago, which was prophetic, the unrest now raging in Bengal would never have taken place.

CAWNPORE GAZETTE, 23rd November 1908.

The "Free India" Society in London.

16. The *Cawnpore Gazette*, of the 23rd November, reports that a society named "Free India" is established in London, at two of the meetings of which Sardar Ajit Singh and Saiyid Haidar Raza were thanked for their courageous and disinterested work, and after reference to their assiduous efforts (in the cause of the country) the hope was expressed that they would continue doing similar work in the future.

MASHRIQ, 24th November 1908.

The treatment of Indians in the Transvaal.

17. The *Mashriq* (Gorakhpur), of the 24th November, reproduces the account given by Mr. Polak in the *Rand Daily Mail* of the ill-treatment to which a party of Indians were subjected at Komatie Poort, during their railway journey between Delagoa Bay and Barberton, and remarks that it is distressing to contemplate that, while such occurrences are taking place, Lord Morley and Lord Minto should still be engaged in correspondence with the Transvaal Government on the subject. Had such incidents taken place in Turkey, continues the editor, the fleets of European powers would have at once appeared on the shores of that country, and, had a Christian been a victim of such hardships, all the inhabitants of the Transvaal to a child would have been hanged. He expresses regret that there is no one to redress the grievances of the oppressed Indians.

OUDH AKHBAR, 25th November 1908.

Punishment of political offenders.

18. While pointing out that the prosecution of political offenders has entirely failed to suppress seditious agitation in India, the editor of the *Oudh Akhbár* (Lucknow), in the issue of the 25th November, remarks that mere repressive measures can be of no avail in restoring peace and order in the country.

He observes that such measures always have a degrading effect on the moral sentiments of a nation, and especially of Indians who are of a heterogeneous nationality. In India what one party takes to be right, the other comes forward to condemn as wrong, and so it appears that the quarrel is between the different sections of the Indian community and not between the Indians and the Government.

He suggests that, as mere repression can be of no good, wise measures should be adopted to rule India without the slightest distinction of caste, creed or colour, as has been lately proclaimed by His Majesty the King-Emperor.

He further adds that he does not mean to condemn the punishing of political offenders, but that they should be punished in a way that the punishment might have some wholesome and deterrent effect on the people.

He condemns the way in which the Rawalpindi case was handled, on the ground that, instead of producing any salutary effect on the people it only resulted in exciting feelings of indignation.

He further remarks that, although it is true that Indians are mostly influenced by sectarian feelings, still they have recognized the value of unification into one nation, with a view to the progress of the country.

The writer complains that political cases are as a rule decided by European Judges and that sometimes the same officer who institutes the case is allowed to hear it also.

In conclusion, he condemns the custom of tutoring witnesses in such cases, which custom, he considers, was made clear by the retraction of his statement by Rakhal Chandra, the Crown witness in the Midnapur case.

CITIZEN, 26th November 1908.

The social movement in India.

19. The *Citizen* (Allahabad), of the 26th November, reproduces from the *Manchester Guardian* a note by Mr. S. K. Ratcliffe, contributed to the October number of the *Sociological Review* on an analysis of the social movement in India.

INDIAN PEOPLE, 26th November 1908.

The Pledges of 1858.

20. The *Indian People* (Allahabad), of the 26th November, contains, under the title of "Retrospect and Prospect" a reproduction of an article "The Pledges of 1858" by Mr. H. W. Nevinson, which purports to be a reproduction from the *Daily News*. The article would show that England has not fulfilled her pledges. There are also reproductions from the *Morning Leader* and the *Daily Chronicle* to a similar effect, the latter being written by Mr. S. K. Ratcliffe.

HINDOSTHAN, 27th November 1908.

Defects in the Law in India.

21. The *Hindosthan* (Kalakankar), of the 27th November, says that "there is hardly anything in the British administration of India that is more puzzling to all loyal and intelligent Indians than the extraordinary and complicated system of legal procedure in dealing with murderers and other dangerous criminals in this country."

The editor then quotes certain observations on the subject from the *Punjab Times*, and remarks that India is not the only country where great defect in the law exists, but similar and even greater facilities for criminals to escape from the tender hands of justice exist in nearly all the countries of Europe and America. He advises the Government to adopt much stronger and speedier methods for the suppression of anarchists and their instigators, the seditious newspapers of Bengal and other parts of India, together with the equally mischievous brood of disloyal agitators who travel about from place to place sowing the poisonous seeds of sedition and anarchy.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

SADDHARM PRACHARAK, 25th November 1908.

Humiliation of the *Arya Samaj* by the police in Jodhpur.

22. The *Saddharm Prachárak* (Kangri, Bijnor), of the 25th November, reports that on the occasion of the visit of the Viceroy to Jodhpur the police had the signboard of the *Arya Samaj* meeting house there removed, and asks His Excellency to show by institution of an inquiry into the matter that he is not inspired with hatred against any particular religion, and that he justly carries out the proclamation of the King-Emperor (in treating all religions alike).

IV.—Administration.

(a)—Judicial and Revenue.

ARYA MITRA, 24th November 1908.

Conviction of Daulat Ram under section 109, Criminal Procedure Code, at Jhansi.

23. The *Arya Mitra* (Agra), of the 24th November, contains the following letter from Pandit Bhagwan Din, President, *Arya Pratindhi Sabha*, United Provinces, to the President, *Arya Samaj*, Jhansi:—

"Since the publication of the judgment *in re* King-Emperor *versus* Daulat Ram, I have been in receipt of resolutions expressing indignation of the *Arya Samajes* at the judgment of Mr. Smith, and I have, therefore, deputed Pandit Vishnu Datta of Benares to have a special power of attorney executed in his name and then to take up the case to High Court. This man, Vishnu Datta, will be going to Jhansi for this purpose. Please help him to the best of your abilities and oblige. In the interest of the *Arya Samajes* we must take spirit, and, treading in the path of truth and justice and loyalty to our Government, we must not fear the high-handedness of any officer. I am sure and certain that the Government of Sir John Hewett will not allow injustice to be done to any loyal subject of His Gracious Majesty the King-Emperor, so please take heart and be up."

CITIZEN, 26th November 1908.

24. In a note dated Lahore, the 17th November, criticising the findings of the District Magistrate of Jhansi in the case of Daulat Ram, *Arya Samaj* preacher, the *Citizen* (Allahabad), of the 26th November, has the following :—

The case of Daulat Ram.

"Most curious of all is the injunction that the accused be not permitted to call sureties from his native town of Agra, but be required to produce them from amongst the people of Jhansi, to which place he is a stranger, and whose townfolk were already trembling with fear of local authorities. Sureties not being forthcoming, he was sentenced to one year's hard labour."

INDIAN PEOPLE, 26th November 1908.

25. In an article discussing capital punishment in India, the editor of the *Indian People* (Allahabad), in the issue of the 26th November, suggests that "in order to keep pace with the onward march of time, and to prevent the slightest possibility of there being any failure of justice, it is desirable that all capital cases should only be tried by the highest tribunal in the land, the High Court, and that such sentences should be confirmed by a still higher tribunal in England."

Capital punishment in India.

The writer, while allowing that delay and expense will result, makes the following observations :—

"The delay in criminal cases, which is rather common in India, and which is so exasperating to the man in the lockup, is really due to the incompetency of the police. Houses are no doubt searched and honest and law-abiding men are inconvenienced, but the wrong-doers are very seldom caught. To minimise such delay it is not so much the forging of new weapons that is necessary as the competency of the men who have to wield such weapons."

(b)—Police.

SURMA-I-ROZGAR, 8th and 16th November 1908.

26. The *Surma-i-Rozgar* (Agra), in the combined issue for the 8th and 16th November, complains of the frequency of thefts, accompanied with brutal murders in Agra, and ascribes this to negligence on the part of the local police. The editor hopes that the Superintendent of Police, Agra, will soon take steps to put an end to the present state of affairs.

Thefts in Agra.

(c)—Finance and Taxation.

MASHRIQ, 24th November 1908.

27. The *Mashriq* (Gorakhpur), of the 24th November, takes advantage of His Excellency the Viceroy's tour in the United Provinces to invite His Excellency's attention to the wants of these provinces in respect of sanitation and technical education, and suggests that the Government of India should increase the sum allotted to these provinces under the five years' financial contract to at least half of what it receives from the latter, in order to enable Sir John Hewett to carry out the schemes of sanitary reform and technical education for these provinces.

The United Provinces financial contract.

(d)—Municipal and Cantonment Affairs.

NASIM-I-AGRA, 23rd November 1908.

28. The *Nasim-i-Agra*, of the 23rd November, complains that the public of Agra is put to serious inconvenience owing to the restriction that no loaded carts, animals and cattle are to pass by the Drummond and other stone-paved roads between 4 p.m. and 10 a.m., and asks the chairman of the municipal board to have this order modified.

A suggestion for amending certain traffic regulations in the Agra Municipality.

CAWNPORE GAZETTE, 23rd November 1908.

29. The *Cawnpore Gazette*, of the 23rd November, urges the desirability of the municipal boards properly exercising their power of inspecting articles of consumption, especially milk, *ghi* and sweetmeats, and of forbidding the sale of adulterated and unwholesome food in the interest of public health.

Inspection of articles of consumption.

MASHRIQ, 24th November 1908.

30. The *Mashriq* (Gorakhpur), of the 24th November, holds that the abolition of octroi will not benefit the general public, inasmuch as it will not lead to any fall in the prices of articles of consumption and the institution of some other tax, such as a house tax, will be oppressive to all. As to the question of increasing the income

The contemplated abolition of octroi in the United Provinces.

of municipalities and of making it a constant quantity, the editor suggests that articles of foreign manufacture, which are generally cheap and are used for purposes of luxury, should be heavily assessed, while the assessment on those of consumption should be reduced.

(e)—Education.

31. The *Hindustani* (Lucknow), of the 25th November, reproduces from the *Advocate* (Lucknow), of the 19th November, its remarks and observations on the address delivered by His Honour the Chancellor at the Convocation of the Allahabad University on the 14th November 1908. (Vide paragraph 47, Selections No. 47.)

HINDUSTANI, 25th November 1908.

The Convocation address.

32. The *Abhyudaya* (Allahabad), of the 27th November, expresses concurrence with most of the points of Sir John Hewett's speech at the recent Convocation of the Allahabad University, but points out that expenditure must be retrenched in all other directions with a view to its being devoted to female and primary education. The editor says that money should further be found to make primary education free and compulsory in this country as is the case in all civilized countries, and he suggests that the way to deal with the difficulty of an enormous increase in the students of *zila* schools is not to restrict the number of admissions into those schools but to divide each class into two sections, and to enlarge school buildings and increase the tutorial staff. In conclusion he notes with gratification His Honour's refutation of the charge of immorality made by Sir Bampfylde Fuller against Indian students in general.

ABHYUDAYA, 27th November 1908.

The Convocation address.

33. The *Bharat Jiwan* (Benares), of the 23rd November, notes with gratification Sir John Hewett's strong advocacy in the course of his recent Convocation address, of the study of vernaculars even for the degree examinations of the Allahabad University, and expresses a hope that the University, taking to heart the good advice offered by His Honour, will make adequate arrangements for encouraging the study of Hindi among its students.

BHARAT JIWAN, 23rd November 1908.

Study of vernaculars in the Allahabad University.

34. The *Indian People* (Allahabad), of the 26th November, in discussing Sir John Hewett's declarations as to the intention of Government towards education, remarks that the declarations of Government as regards primary education are far from the practical stage. It expresses appreciation of the efforts of Government to forward the cause of female education, and appeals to the public to practically co-operate in this matter by spending money on this work.

INDIAN PEOPLE, 26th November 1908.

Sir John Hewett on Education.

35. The *Indian People* (Allahabad), of the 26th November, in an article entitled "Education and Manners", discusses the comportment of the students at the recent Convocation. The writer acknowledges his disappointment, and remarks that he is forced to confess that this part of the education of the young men has been neglected.

He continues by suggesting that Principals and Professors might have obviated this by previous training, and in conclusion he congratulates the authorities and graduates of the Muhammadan Anglo-Oriental College, Aligarh, and invites imitation of their deportment and behaviour.

INDIAN PEOPLE, 26th November 1908.

Education and Manners.

36. Discussing Sir John Hewett's views regarding the scope of the University, the editor of the *Indian People* (Allahabad), in the issue of the 26th November, expresses agreement with him in regretting that the Agricultural College was not to have any connection with the University, and pleads for the liberalization of the constitution of the Senate.

INDIAN PEOPLE, 26th November 1908.

The Allahabad University and the Agricultural College.

(f)—Agriculture and questions affecting the land.

37. In the editorial notes, the *Citizen* (Allahabad), of the 22nd November, says that Sir John Hewett's resolution giving the narrative and results of the measures adopted for the relief of the famine during the years 1907 and 1908 is a document of absorbing interest. The resolution stated that the actual shortage of food crops

CITIZEN, 22nd November 1908.

The Famine resolution.

for the autumn and spring harvests is estimated at seven millions of tons, enough to feed the whole of the United Provinces for nine months. The relief administration of this famine is the most successful on record, partly because Government was fully prepared beforehand and because all emergencies were provided for, and also because the people were in better condition to meet trouble owing to the steady improvement in their condition during the last decade.

(g)—General.

ADVOCATE, 22nd November 1908.

Forced labour in India.

38. Referring to His Honour's observations in the Bareilly Darbar speech on the system of forced labour, the editor of the *Advocate* (Lucknow), in the issue of the 22nd November, remarks that the worst of it is that neither is the payment prompt, much less sufficient, nor are only the required number of hands impressed. In any case it will be long before one can hope to see this practice abolished. "It is to be met with everywhere in large towns as much as in rural tracts; as much when the Governments, Imperial and Provincial, move down to their summer capitals as when officials are in camp on tour for ceremonial visits or inspection duty. Employers of labour have not unoften to come into collision with the underlings of the Revenue department, such as tahsil peons and jamadars, when these pounce upon whatever menials come in sight and take them away for the work of the *Sirkar*."

"It is needless," he says, "to detail the different forms of *begar* practiced. The head and front of the accusation is that whether men or animals are impressed, or supply of provisions enforced, reasonable wages or prices, as the case may be, are not forthcoming. Those thus injured do not and cannot be expected to stop to inquire who is responsible for the reduction in their legitimate demands.

Along with the most important problems affecting India, this peculiarly objectionable form of forced labour, as is in existence here, is the subject of a controversy in the British press, and it is hoped that in this championing of the cause of the ignorant but oppressed poor of India, the British public will discover one of the many causes that have brought about the present unrest, which is no mere educated Indian's dream, born of a perfervid imagination, but is rooted in the system of administration that obtains and has gone deep down into the masses."

HINDUSTANI, 25th November 1908.

Forced labour in India.

39. With reference to His Honour's remarks in the Bareilly Darbar speech on the question of *begar* system, the *Hindustani* (Lucknow), of the 25th November, reproduces the comments of the *Advocate* (Lucknow), of the 22nd November, on the subject of forced labour in India.

AL BASHIR, 17th November 1908.

Nawab Mohsin-ul-Mulk.

40. *Al Bashir* (Etawah), of the 17th November, referring to the numerous expressions of sorrow and regret at the death of Nawab Mohsin-ul-Mulk, remarks that, in view of the fact that no proper steps have yet been taken to perpetuate his memory, it would appears as if his work has not received due recognition at the hands of his fellow-countrymen. The editor remarks that it is said that a fund for this purpose has not been started, because owing to famine His Honour the Lieutenant Governor was unable to extend his patronage to it, but he contends that, if this be a fact, then every hope of national progress and advancement, so far as Musalmans are concerned, may be abandoned. He expresses regret at the lack of sense of duty among the Muhammadans in not coming forward to subscribe for such a purpose until Government give them a lead.

ADVOCATE, 22nd November 1908.

Malaria and village sanitation.

41. A correspondent, writing in the *Advocate* (Lucknow), of the 22nd November, says that the severe and widespread ravages of malaria, which has almost proved as disastrous as the famine, have much retarded agricultural operations. The question of the ryot's physical health is much more important, for on it depends the production of the foodstuff for all the world, and the raw produce for the country's and the world's manufacture. The writer makes the following suggestions in connection with village sanitation, which, if carried out, he hopes will go a great deal to mitigate the sufferings of the poor Indian ryots :—

Construction of *pakka* wells from which pure water can be had; medical help by the appointment of travelling doctors, having knowledge of veterinary science also; free distribution of medicines; employment of extra compounders in every town dispensary, whose duty should be to tour in villages; improvement of village habitations; and lastly education of the villagers in sanitation and hygiene.

The Nagpur Exhibition and the *Swadeshi* movement

42. The *Oudh Akhbár* (Lucknow), of the 23rd November, remarks that the Nagpur Exhibition must serve as an eye-opener to those who think that co-operation between Europeans and Indians in the matter of the economic regeneration of India is impossible. In view of the practical sympathy of the Lieutenant Governor of our provinces with the *swadeshi* movement, of course not the fierce and vindictive boycott movement of Bengal, but the honest, peaceful and patriotic movement for reviving indigenous arts and industries, no sane person can hold that Englishmen are opposed to it. On the contrary, says the editor, we believe that there is much room for peaceful work if only we remember to be polite and moderate in all that we say and demand.

OUDH AKHBAR, 23rd November 1908.

Usurious Kabulis in India.

43. Certain persons, writing in the *Hindustani* (Lucknow), of the 25th November, point out the hardships and difficulties of poor people caused by the high-handedness of Kabuli traders in India. They say that these Kabulis adopt every means to extort high rates of interest from the poor villagers. The editor remarks that it is high time that steps be taken to put a stop to this form of usury, as the British Government has agreed to allow Kabulis to carry on certain trades only in India.

HINDUSTANI, 25th November 1908.

Muhammadans and fez-caps.

44. The *Sahifa* (Bijnor), of the 26th November, reports that two companies have been floated in Egypt for manufacturing fez-caps and that another trading company has been started in Constantinople, with a view to transact business with Muhammadan merchants in general and with the Muhammadan merchants of India in particular.

SAHIFA, 26th November 1908.

The address of this company is :

"MESSRS. MAHMOOD FAIQ AND COMPANY,
7, BAGHCHA QAPPU YALDAZ KHAN,
CONSTANTINOPLE."

The editor expresses agreement with the opinion of Munshi Mahbub Alam, the editor of the *Paisa Akhbár* (Lahore), that Indians should not depend upon Germany, Italy or any other foreign country, for the supply of articles manufactured there, and that a factory for the manufacture of fez-caps should be started in India with a capital of one lakh. Munshi Mahbub Alam is ready to appeal to the nation for starting a company, if his suggestions are approved.

Boycott of foreign sugar and salt.

45. One Badri Nath Sharma of Mirzapur, writing to the *Abhyudaya* (Allahabad), in the issue of the 27th November, makes the usual allegations about the impurity and unwholesomeness of foreign sugar and of Liverpool salt, and exhorts all Indians to refrain from using them if they want to preserve their religion.

ABHYUDAYA, 27th November 1908.

V.—LEGISLATION.

Nil.

VI.—RAILWAY.

Nil.

VII.—POST OFFICE.

The Moradabad City Sub-Post Office.

46. The *Mukhbir-i-Alam* (Moradabad), of the 24th November, suggests the desirability of the Moradabad City Sub-Post being raised to the status of a delivery office, as has been done in the case of the Aligarh City Sub-Post Office, in the interests of the trading community and of the general public.

MUKHBIR-I-ALAM, 24th November 1908.

VIII.—Native Societies and Religious and Social matters.

SADDHARM PRACHARAK, 18th November 1908.

The Aligarh *Vaidic Ashram.*

47. One Khaman Singh Varma, Superintendent of the *Vaidic Ashram*, Aligarh, reports in the *Saddharm Prachárak* (Kangri, Bijnor), of the 18th November, that this institution had to be closed in October last, since the headmaster of the Zila High School had prohibited students reading in his school from staying there, and that, on representation to him, it was found that he had done so under orders from the District Magistrate who refused to keep open this institution even under the supervision of a trustworthy teacher of that school. The reason, says the correspondent, for placing the *Vaidic Ashram* under a ban seems to be that Hoti Lal had stayed there while in Aligarh, and had tried to excite its boarders against the Government in collusion with its late Superintendent, Ram Sarup.

NAIYAR-I-AZAM, 19th November 1908.

The Muhammadans and Austrian-made fez-caps.

48. With reference to his article regarding the boycott of Turkish caps manufactured in Austria and Italy (vide Selections No. 47, current, paragraph 61), the editor of the *Naiyar-i-Azam* (Moradabad), writing in the issue of the 19th November, appeals once more to the Musalmans of India to give up using goods manufactured in countries inimically disposed towards Turkey, and to adopt the use of goods prepared in countries that are in alliance with the Ottoman Empire. The editor in this connection specially recommends the use of English goods, on the ground that England has all along displayed a friendly attitude towards the Sultan. This may mean some sacrifice on the part of the purchasers, but surely no one who possesses the least sense of gratefulness, remarks the editor, will grudge it.

ADVOCATE, 22nd November 1908.

Chapter XI of the *Satyarth Prakash.*

49. Babu Sita Ram, B.A., Vakil, and President of the *Arya Samaj*, writes from Lakhimpur under date the 22nd November 1908, to the editor of the *Advocate* (Lucknow), of the 22nd November, a long letter in which he criticises the decision of the District Magistrate of Jhansi in the case of King-Emperor *versus* Daulat Ram charged under section 109, Criminal Procedure Code, which, in his opinion, is of more than an ordinary interest to the members of the *Arya Samaj*. As to the merits of the case he has nothing to say, except that a careful perusal of the judgment and of section 109, Criminal Procedure Code, will make it clear to every reader that the order of the District Magistrate is hardly sustainable under that section. The writer takes exception to the remarks which the District Magistrate made in connection with the eleventh chapter of the *Satyarth Prakash*, and expresses the opinion that Mr. J. C. Smith's observations were quite unjustifiable, and that he unconsciously gave serious offence to the members of the *Arya Samaj* by making a distorted use of a passage which is quite proper in its place. He then gives a translation of the entire passage, in which the so-called objectionable sentence occurs, and remarks that by no stretch of imagination can such a meaning be placed upon the sentence as was given to it, by the District Magistrate. The sentence is simply the statement of historical facts as to the position of the *Arya* Rajas in the ancient time, and of the subsequent degradation of their descendants owing to the defects in their character enunciated in the earlier portion of the same passage. He says that "the allegiance of native sepoys to the British rule should not depend upon the ignorance of the past history of their country, because, if it should depend upon that only, it is of a very unsubstantial nature. We Indians strongly believe that it is the fairness of British justice that has been keeping India loyal to the throne."

He hopes that His Honour will not allow such irrelevant and offending remarks in the judgment to pass unnoticed. The editor also makes the following observations in a separate note:—

"The conviction of Daulat Ram, an *Arya Samaj Updeshak*, has taken the people by surprise. He has not been convicted of sedition, but of being a man without any ostensible means of livelihood. Surely in this country of ascetics and men who yet know the value of work for work's sake, conviction of a man like Daulat Ram will create indignation. There is no sedition in the passage quoted by Mr. Smith, as has been ably proved by Babu Sita Ram in his letter, to which we draw the attention of the High Court. It is paying no compliment to the loyalty of Indian soldiers to say that discourses like those of Daulat Ram are likely to create disaffection in them."

ARYA MITRA, 24th November 1908.

Chapter XI of the *Satyarth Prakash*.

50. The *Arya Mitra* (Agra), of the 24th November, reports that, at the *Arya Samaj* meetings at Lakhimpur, Amroha and Manpura, resolutions to the following effect were passed :—

"That the *Arya Samaj* expresses sorrow at the unfavourable remarks passed by the District Magistrate of Jhansi upon a passage of the eleventh chapter of the *Satyarth Prakash* in the course of his judgment in the case of King-Emperor *versus* Daulat Ram.

That the District Magistrate's remarks are based upon a misconception, and are calculated to hurt the feelings of the *Arya Samajists*.

That neither the eleventh chapter nor any other chapter of the *Satyarth Prakash* is objectionable.

And that there is no passage in the whole book which, taken with the context, could be said to be objectionable."

IX.—Miscellaneous.

Nil.

Allahabad :
The 28th November 1908.

C. E. W. SANDS,
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SELECTIONS

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I.—Politics.

(a)—Foreign.

Nil.

(b)—Home.

Re-arrest of Charu Chandra Roy.

1. The *Swarajya* (Allahabad), of the 21st November, referring to the re-arrest of Charu Chandra Roy, remarks that the Government is determined to "send to hell" all the accused in the Alipur bomb case by exerting all the means in its power. SWARAJYA, 21st November 1908.

The cremation of Satyendra Nath Bose.

2. The *Swarajya* (Allahabad), of the 21st November, while referring to the statement of the Alipur Jail authorities that corpses of criminals sentenced to death in England are not handed over to their relatives but are buried in the jail, remarks that this may be true, but that in England people of good families are not dragged to the gallows. The editor, in a subsequent note, deprecates Satyendra Nath's attempts to appeal to the Privy Council, urging that a man, when he has committed a crime, should not weep like a woman, although it is a great sin to kill a fellow-being. SWARAJYA, 21st November 1908.

Untrustworthiness of police reports as illustrated by the Midnapur case.

3. The *Rahbar* (Moradabad), of the 21st November, while referring to the acquittal of a large number of the accused in the Midnapur case, advises District Officers to keep their eyes wide open and not to depend entirely on the untrustworthy reports of the police. The editor further advises them to associate with the popular leaders so that they may have more opportunity to know fully their thoughts and feelings. RAHBAR, 21st November 1908.

Poems advocating *swadeshi* and *swaraj*.

4. The following is a translation of an effusion on the political situation in India appearing in the *Swarajya* (Allahabad), of the 21st November :— SWARAJYA, 21st November 1908.

By Sher Singh, *Shamim*, of Gaura:

"Our unavailing sighs have as yet been ineffective.
The King is not, as yet, aware of our (deplorable) condition.
We have no knowledge of what is in store for us.
We are being plundered, but we do not realize it.
People in India have become enamoured of *swadeshi* products.
Foreign-made articles can find no market here.
Foreigners are exploiting the wealth of the country
(While) the Indians are becoming beggars and penniless.
We cannot be daunted or unmanned by the misfortunes which befall (a nation) demanding its rights.
(Our) backs have become bowed by the weight of oppression, *O ! Shamim*,
But still we do not see the glances of mercy (are not treated mercifully)."

By *Fariyad :*

"We shall not rest content, till we have got *swaraj*,
A man who does not aspire to it, cannot be called a man.
We do not care for our lives, if we are to gain freedom.
We are not afraid that the enemy will deprive us of our lives.
The man who is ignorant of the condition of his country
Lives in the grave, although (he moves) in the world."

By *Chakhta :*

"We have been reduced to slavery, there is no doubt about it,
We do not see any means of salvation before us (in our power).
Foreigners may go through the history of the nation (?)
But all that we can see is that our beloved has no waist (?),
Our household goods have been sacrificed in pursuance of a foreigner's policy.
We are being exploited, but we have no knowledge of it.
Even hunger does not relieve us of our troubles;
O ! what should we do ?
Owing to weakness we cannot even undertake a journey."

By *Khaksár :*

" A man devoid of the passion of patriotism is not a human being, and
He cannot be called a product of the garden of India.
If you are endowed with life, then sacrifice your lives for the country.
Die if you cannot help (your country).
How long will you trample on us by your oppression,
O ! tyrants, have you not the fear of God ?
(See) how we, too, shall sacrifice our lives for India.
If you have no fear, we too are dauntless.
But here (?) the case is quite different.
They are not concerned with anything but money and gold.
O! Indians, without (pushing forward) the *swadeshi* and the boycott movements.
You will not get even the hundredth part of the rights you demand.
May his face burn who forgets *swadeshi* for a minute, or does not repeat it day and night.
Our dwelling-houses have been taken away from us.
The house tax means that the houses do not belong to us.
In short, *Khaksár*, the times are very wonderful.
We are being exploited, but we have no knowledge of it."

By *Bedil :*

" A man who has not in view the interests of his nation
He is no better than a dog—he is not a human being.
Why do you not favour the *swadeshi* movement ?
It is a profitable transaction, but you do not know it.
Think twice before treading the road to martyrdom.
This headache cannot be cured without chopping off the head.
Sighs (it is said) reach the highest heavens,
But they cannot pass through the threshold of the tyrants.
Why should Indians put up with disgrace; they are men,
Have they not got a heart and a liver within their bodies?
Your want of kindness is more than apparent,
Why do you not say plainly you have not at heart the interests of Indians.
Howsoever the foreigners may identify themselves with us, still they are foreigners all the same.
Never think that a single individual of them is not perfidious.
Till yesterday we used to fear that Indians have no hearts, but now we find that they have no livers."

By Pandit Sita Ram, *Hashar*, editor of the *Swarajya :*

" It is not our intention to enter upon hostilities ;
But what should we do, these tyrants do not keep quiet.
Men who are not deterred from working oppression,
They have neither the fear of God nor of the Day of Judgment.
We say this openly : we have neither fear nor alarm :
'Either we shall be no more to-day, or the head of the enemy.'
Now it is the rupture of the spleen, and next there is the plea of insanity.
Morning has not yet dawned on the night of oppression.
Either you should perish or array yourself in the field of battle.
There is no effective remedy besides this.
In a year, Sir, you are at your wit's end,
You may expect something more ; if you are not satisfied
You may imprison us or torture us,
Or hang us (but) we have no objection (to that).
You send a man to jail for speaking the truth,
Is this not sheer unreasonableness on your part ?
No one has at heart the interests of the Indians,
To whom should we complain ? There is no just person.

Hundreds have come here and have been ruined,
It is not very easy to live in such a house.
They are dying of starvation, but still they say shamelessly :
'The *swadeshi* has yet borne no fruit.'
We are the breakers of the lines, we shall array ourselves (for battle),
Have we not a heart and a liver in our bodies?
It is the fellows who say "*ji huzur*" who may be timorous;
But we shall remain dauntless even if you hang us.
We do not care a bit about the rival, *O! Hashar*,
If these men have no fear of the Day of Judgment."

Causes of the unrest in India during the years 1907-8.

5. In continuation of his article entitled "Causes of the Unrest in India During the Years 1907-8" (*vide* Selections No. 48, current, paragraph 4), the editor of *Al Bashir* (Etawah), writing in the issue of the 24th November, refutes the arguments advanced by the Advocate General who prosecuted Bahadur Shah before a military tribunal immediately after the Mutiny. The editor confines himself to that portion of the Advocate General's argument which holds Muhammadans responsible for the Mutiny, not on grounds of religious scruples but with the hope of regaining their lost political supremacy.

AL BASHIR, 24th November 1908.

Suppression of anarchism in Bengal.

6. The *Anand* (Lucknow), of the 26th November, says that since the anarchists in Bengal are enemies of Government and of society alike, both Europeans and Indians should take measures to exterminate them. The editor remarks that they seem to have no definite object, and that they indulge in bloodshed for its own sake; for, had their aim been the attainment of political rights, they would have been satisfied by the King-Emperor's gracious message on the occasion of the Proclamation Jubilee, in which His Majesty recognizes the necessity of representative form of Government being extended to India. He notes that the repressive measures which the Government has under consideration will be to the detriment of the entire Indian people, and therefore the well-wishers of the country would do well to uphold the cause of law and order and to co-operate with the Government in suppressing anarchism.

ANAND, 26th November 1908.

Government and the anarchists.

7. The *Hindosthan* (Kalakankar), of the 28th November, says that "not only all loyal subjects of His Majesty the King-Emperor, but every human being, except the crazy anarchists themselves, will gladly welcome the promulgation of severe and effective measures to restore tranquillity to this unfortunate country which suffers so much already from oft-recurring famines, plague, and other deadly epidemics."

"What earthly use or benefit" asks the editor," can there be in assassinating Government officials and other peaceful residents in India, none but the most criminal and bloodthirsty lunatics can answer. The madness and stupidity of the anarchist movement in India are apparent to all except raving lunatics and desperate criminals, including the crazy anarchists themselves.

The dastardly attempt on the life of a kind and sympathetic ruler, coupled with the cowardly murder of Sub-Inspector Banarji, have resulted in creating a stronger revulsion than ever from the sinister and contemptible policy of violence, and from all those forms of agitation which have stirred up in Bengal a homicidal mania wholly alien to the natural disposition of the people. The anarchist propaganda, however, has evidently spread deeper and wider than anyone supposed. The law will perform its part in ridding society of the forces of disorder, but the only means of effecting their thorough eradication is the determination of all right-thinking men to restore discipline among the young, and to set themselves inflexibly against all that makes for morbid discontent and violence."

HINDOSTHAN, 28th November 1908.

Suggestions for pacifying Bengal.

8. The *Riyaz-i-Faiz* (Pilibhit), of the 28th November, while referring to the various measures adopted by the Government for the pacification of Bengal and their failure, remarks that the only way in which it could be done would be to proclaim an amnesty to all political offenders and to annul the partition of Bengal, by which the confidence of the Bengalis in the Government will be restored.

RIYAZ-I-FAIZ, 28th November 1908.

ABHYUDAYA, 20th November 1908.

The Anglo-Indian press and the situation in Bengal.

9. The *Abhyudaya* (Allahabad), of the 20th November (received on the 28th idem), while in no way minimising the dangerous nature of the recent acts of anarchism, says that they should not cause the Government to lose its balance of mind, for panic would not help it in suppressing such crimes. It is but in the fitness of things and very necessary that the wrong-doers should be severely dealt with under the law, but at the same time it is equally necessary that means should be devised to prevent such crimes altogether. The editor notes that the repressive measures which have been taken for sometime past have produced their effect, and the result has been, what was apprehended by the leaders of the country and the Indian press, that by these measures the discontent will be only driven underground to assume a more serious form. He remarks that, although experience has proved that rigorous measures did not help in remedying the evil, and on the contrary they have made it assume a more horrible form, still the Anglo-Indian papers are exciting the Government to take yet more rigorous measures. If the Government, he adds, will act upon their unwholesome advice, it will undoubtedly lead to deplorable results. He therefore warns the Government against listening to the counsels of the Anglo-Indian press, and advises it to follow those of the Indian leaders who urge the removal of the causes of the evil as the surest means of stamping it out.

ABHYUDAYA, 20th November 1908.

The present political situation in India.

10. The *Abhyudaya* (Allahabad), of the 20th November (received on the 28th idem), says:—"At the present time in India there is going on a great struggle between the bureaucracy and the people, and it will continue until the latter gain their end, which is the attainment of self-government within the Empire. It is for the good of both the parties that this struggle should be a peaceful one, but this is impossible unless either party takes measures to make it so. In this connection it is incumbent on the Government that its one sole aim should be the securing of the contentment and happiness of the people by administering the country according to their wishes. In this lies the power of the Government, and it is the disregard of the public opinion that has created its present difficulties. The Government, moreover, should not take the desire of the people for liberty to be sedition, but should look upon it in the light of a pious and praiseworthy sentiment, and it should allow them to adopt all those constitutional methods which are calculated to fit them for the attainment of liberty.

As to the duties of the people, they should bend all their energy on social reform, and should at the same time carry on agitation on constitutional lines for the grant of their political rights. The leaders should foster the growing spirit of nationalism in the country and direct it into righteous and useful channels for the good of their countrymen. In short the following measures should be taken in each and every district:—

(1) propagation of *swadeshism* and of the sentiment of nationalism, encouragement of indigenous arts and industries and the cultivation of land on improved scientific lines;
(2) dissemination of education by means of conferences, lectures and pamphlets;
(3) establishment of arbitration courts;
(4) promulgation of general and technical education on national lines;
(5) the taking of measures for the improvement of sanitation and public health;
(6) practice of domestic economy and the adoption of social reforms; and
(7) cultivation of unity and righteousness among the people."

ANAND, 3rd December 1908.

The present political situation in India.

11. The *Anand* (Lucknow), of the 3rd December, says that the present unrest in India cannot be removed unless the system of Government obtaining in the country is considerably reformed. The editor observes that on account of their ignorance of the sentiments of the Indians the rulers often commit very serious blunders which go to create unrest in the country. Moreover, they commit the mistake of taking the aristocracy of the country to be the representatives of the masses, whereas in reality it is the middle class which is and can be their representatives in all

matters concerning their welfare. In conclusion, he says, that the views of the rulers as to the efficacy of repressive measures in suppressing political unrest are incorrect, as they are increasing it all the more, and he advises conciliatory and merciful treatment of Indians as the surest means of pacifying them and of securing their unswerving loyalty to the British Crown.

The present political situation in India.

12. Discussing the situation in India, the editor of the *Indian People* (Allahabad), in the issue of the 3rd December, remarks that the portion of the official communique to the effect that relations between Whitehall and Calcutta are on a very satisfactory basis was hardly necessary. Such differences are usually of rare occurrence and in time of trouble in India are non-existent. There is at present no possible comparison between the troublesome times of the Mutiny and the recent period of excitement caused by the appearance of political crime in India. And yet in some respects the two periods are to some extent similar. In 1857 there was no general rising against British rule. The same has been the case latterly. The present troubles cannot be considered a revolution nor could the Mutiny be so considered. The masses were then as unaffected as they are now, and the ruling princes rallied in a body round the paramount power. Bengalis, however, at the present day, are viewed with suspicion as a body. This was not the case fifty years ago. As a people the Bengalis, the editor maintains, are just what they were in the dark days of the Mutiny, and are as indignant as the rest of India at the terrorist movement. But now who will discriminate between the terrorist and the law-abiding as far as they are concerned? Sir Andrew Fraser did so in an eminent degree and Sir John Prescott Hewett has shown his willingness to do the same by the noble way in which he refuted the calumny of a high official on the whole student community. The assurance, the editor remarks, may be freely given that all India is content to accept British rule, and that if ever that rule is shaken the people of India will not be to blame.

INDIAN PEOPLE, 3rd December 1908.

Indian students and political crimes.

13. The editor of the *Hindosthan* (Kalakankar), in the issue of the 3rd December, under the heading "Education in India", says that "there cannot be any doubt in the mind of any thoughtful, intelligent person that there are two causes for the disgraceful behaviour of so many Indian students during the last three years. One is that it is the inevitable result of a purely secular education, and this result has not been confined to India. Many men educated in Europe by teachers of high intellectual attainments are seen to conduct themselves in a most ungentlemanly manner, and some of the most dangerous anarchists and agitators in India have been educated in England and have actually passed the Civil Service and other really difficult examinations in England.

The other cause for the disgraceful crimes so frequently attempted and committed by Indian students was very clearly pointed out by Mr. Jacob in his appeal for mercy to Mr. Justice Stephen on behalf of Jotendra Nath Chaudhari. This is indeed the chief cause of the present outbreak of crime among the youths of Bengal, and is nothing less than the deadly poison squirted out by Bengali papers such as the *Yugantar*, *Sandhya*, *&c.*, which ought to have been suppressed long ago. That such papers were not suppressed at the beginning of their existence is indeed a marvel and a mystery to all loyal subjects of the Government."

HINDOSTHAN, 3rd December 1908.

Necessity for the political emancipation of India.

14. For the political emancipation of India, says the *Abhyudaya* (Allahabad), of the 4th December, it is extremely essential that the people should be animated with an irrepressible desire for its attainment. This desire should be of so intense a nature that the people in its satisfaction should never turn from encountering any misfortune and making any self-sacrifice whatsoever. Its intensity should be commensurate to the difficulty of the task to be accomplished. It should be of so engrossing a character as to leave no room for any other feelings such as fear, greed, selfishness.

As to how this intense passion should be infused into the minds of the people, it is absolutely necessary that they should compare their present condition with their past glory, or with the condition of the civilized countries of the present day, and that will inspire patriotism in their hearts and a

ABHYUDAYA, 4th December 1908.

desire to serve their country at the sacrifice of everything, body, mind and wealth. It is the lack of self-respect and of physical and intellectual powers which is responsible for the present degradation of Indians, and it is the cultivation of these qualities by Indians that will make them fit for the attainment of political emancipation, which means the complete right of the people to administer their country through their representatives. The people are not possessed of political emancipation under the rule of a King of their own country, if he does not govern according to the wishes of the people, but it will be real political emancipation even under a foreign Sovereign if the administration is carried on in accordance with their wishes. Although a few Indians consider that such a political emancipation is impossible in India under a foreign rule, yet the bulk of the people believe in its attainment, and the possession of the right of self-government within the British Empire by Canada and other colonies warrant that they are correct in their belief.

SWARAJYA, 21st November 1908.

Review of its first year's existence by the *Swarajya*.

15. The *Swarajya* (Allahabad), of the 21st November, publishes in its editorial a review of its work during the first year of its existence. The services rendered by it to the cause of Indian regeneration during this short period, "cannot be easily forgotten by any one," and, although it received but scant support from the general public, yet its workers remained faithful to their self-imposed labour of love, thereby securing the desired end. They had to sacrifice at the altar of "Mother India" two of their most zealous workers, Shanti Narayan and Babu Ram Hari, who proved themselves objects of hatred to the British Government. But, notwithstanding all these prosecutions, the faithful hands of its devoted workers will continue to conduct it on the same independent lines. It will expose with the same truth and vehemence the tyrannous deeds of the officials, and support *swadeshi*, boycott and national education with the same warmth.

MUSAFIR, 30th November 1908.

Prosecution of the *Swarajya* and its effects.

16. While pointing out that the editorial chair of the *Swarajya* (Allahabad), has again been occupied by a third editor, Pandit Sita Ram *Hashar*, the editor of the *Musáfir* (Agra), in the issue of the 30th November, remarks that the Government will probably be at a loss to understand how the *Swarajya* could keep up its existence and its fearless tone after seeing the sad fate of two of its former editors.

He says that the reason is not far to seek. It is the obvious consequence of the repressive policy of Government, which is injurious to the rulers and the ruled alike, and advises both to hit upon a compromise.

SWARAJYA, 21st November 1908.

Repressive measures to check sedition in Bengal.

17. The *Swarajya* (Allahabad), of the 21st November, deprecates the advice given by the *Empire* to the Government to adopt repressive measures in order to suppress sedition in Bengal, and says that such a policy has been vigorously followed for a long time and has not succeeded, as is evident from the respect paid to the corpse of Kanai Lal Dutt.

ROHILKHAND GAZETTE, 1st December 1908.

Repressive measures to check sedition in Bengal.

18. The *Rohilkhand Gazette* (Bareilly), of the 1st December, publishes a vigorous defence of the repressive measures adopted by Government to suppress anarchism, remarking that Government has been driven to have recourse to them by the misdeeds of the Bengali anarchists.

ABHYUDAYA, 4th December 1908.

Repressive measures to check sedition in Bengal.

19. The *Abhyudaya* (Allahabad), of the 4th December, says that all people in India are exercised at the present serious situation in India, but that the measures, which the Anglo-Indian papers and associations urge the Government to adopt for the repression of crime and anarchy in the country are quite the reverse of what the Indian press and the Indian leaders consider to be the best means for their suppression. The Anglo-Indians advocate such measures as might strike terror into the hearts of the people, while the Indian opinion is in favour of those which might bring about tranquillity and good feeling in the country, and indeed the present circumstances are such as assure the superiority of a pacifying policy over that of repression in producing beneficial results.

ABHYUDAYA, 4th December 1908.

Repressive measures to check sedition in Bengal.

20. Notwithstanding the writings in the Anglo-Indian papers and the representations from Anglo-Indian Associations on the need for the adoption of exceptional repressive

measures, the *Abhyudaya* (Allahabad), of the 4th December, fails to understand the necessity and the utility of such measures to the Government, considering that it is not so much the punishment of offenders as their detection which is so embarrassing to the Government. The editor asks whether the proposed measures will be effective in the matter of detection of crime, and if not, he doubts whether summary trials, which by their very nature afford no protection to the innocent, are necessary, when it is known that the existing law is fully adequate for the punishment of the guilty. He remarks that no one can take any objection to the extermination of anarchists, who are like a contaminating member of society that must needs be cut off, but that the application of the proposed measures will also affect that portion of society which is sound and whole, which is calculated to aggravate the disease and make its treatment almost hopeless. The Government should certainly stamp out anarchist conspiracies, but at the same time it should make such reforms as may remove the discontent of which they are the outward symptoms.

ADVOCATE, 29th November 1908.

The British press on the King's Proclamation.

21. In a leading article entitled "Ideal or Charter", the editor of the *Advocate* (Lucknow), in the issue of the 29th November, refers to various articles on the condition of India that appeared in the English press on the eve of the King-Emperor's Proclamation. In particular he quotes at length from contributions by Mr. Nevinson and Mr. Ratcliffe. He then goes on to discuss the means of remedying the present situation. He notes that personal as the British Government is in India the success or failure of any remedy adopted is more a question of personality than of system. Curiously elastic is the method of administration in India that admits of the introduction of a scheme of local self-government by a Lord Ripon and its practical revocation by a Lord Curzon. The serious situation that has arisen is more acute now than was the case fifty years ago. Then some discontented princes and a few sepoys revolted, but now the classes feel the indignity of political slavery, unrest prevails and the masses groan under increasing poverty. So Lord Minto grasps the helm when the ship of State has drifted amongst shoals and quicksands. At a former crisis in the history of British India the Queen approved of and adopted conciliatory measures as proposed by her minister in India, with the result that harmony soon prevailed and the clemency of the Great Queen was enshrined in the hearts of a grateful people. The editor hopes in conclusion that any measures now adopted and any laws passed will be merely a case of history repeating itself to secure the peace and contentment of India and give a further proof of the justice of British rule.

OUDH AKHBAR, 1st December 1908.

The King's message.

22. The *Oudh Akhbár* (Lucknow), of the 1st December, while referring to the reception accorded to the King's message by the people of India, remarks that the number of the disaffected few who regard it as "thin and spiritless" is very small. On the other hand, the number of those men who regard it as a solemn confirmation of the promises made in the past is very large. The editor notes with satisfaction the many promises which have been redeemed by the Government in the past, and the glorious future of the country under its benign influence in the future. In conclusion he has a word of advice for the disaffected. He asks them to utilize their energies in developing the industrial resources of the country and not to fritter them away in thoughtless and aimless agitation, which is calculated only to retard the progress of their country.

ABHYUDAYA, 20th November 1908.

The Indian National Congress.

23. The *Abhyudaya* (Allahabad), of the 20th November (received on the 28th idem), contains an article on the Congress in which the editor expresses his full confidence in the ability of the Congress to obtain the political rights of the Indians by means of constitutional methods. He remarks that the opinion of the Congress will carry more weight with the British public and thereby constrain the British Government to grant substantial and important concessions to the Indians, if only it becomes a truly representative assembly, all communities of India joining it without exception.

He emphasizes the importance of the forthcoming session of the Congress in view of the proposed reforms being soon announced by Lord Morley, and urges all classes of Indians to lend it their unqualified support in order to make it a success.

AL BASHIR, 24th November 1908.

Muhammadans and the Indian National Congress.

24. *Al Bashir* (Etawah), of the 24th November, referring to the decision of some of the Muhammadans of Behar to join the Indian National Congress, on the ground that it is purged of its Extremist element now, remarks that this change in the attitude of Muhammadans towards this political body is due to the discouraging reply of His Excellency the Governor of Bombay to the deputation that waited upon him sometime ago. The editor, however, is of opinion that Moderates are almost as dangerous as the Extremists and should be avoided consequently. In one sense Extremists are less to be feared than Moderates. For, while the former make no secret of their professions, the latter consistently practise a policy of duplicity. Further, he remarks that Sir Saiyid's policy leaves no room to doubt that association with both is equally detrimental to the interests of the Muhammadans. Consistency and the desire for self-preservation therefore demand that Muhammadans should maintain their policy of complete isolation from Hindus in the matter of political agitation.

ADVOCATE, 26th November 1908.

Sir Pherozshah Mehta on the Congress.

25. Commenting on Sir Pherozshah Mehta's letter to the Hon'ble Mr. Bhupendra Nath Bose, dated the 12th November, in which the writer expresses his views regarding the proposed Congress compromise, the editor of the *Advocate* (Lucknow), in the issue of the 26th November, remarks that Sir Pherozshah Mehta gives eloquent expression to the feelings of the majority of the delegates of the Surat Conference who assembled after the breaking up of the session to devise means to carry on the political war. Many people, the editor notes, object to the constitution framed for the Congress by fifty persons who met in committee at Allahabad last Easter. To appoint a committee to draw up rules for the guidance of the members of Congress and then to refuse to be bound by these rules he considers ridiculous in the extreme. A constitution was framed and all those interested in the Congress must now abide by it. Provincial committees might be formed and their resolutions referred to an all-India committee for approval, but political progress is impossible unless the different provinces accept the rulings of the central committee.

HINDUSTANI. 2nd December 1908.

Sir Pherozshah Mehta on the Congress.

26. The *Hindustani* (Lucknow), of the 2nd December, publishes a translation of Sir Pherozshah Mehta's letter addressed to the Hon'ble Bhupendra Nath Bose and reproduces the observations made by the editor in the issue of the *Advocate* (Lucknow), of the 29th November.

ABHYUDAYA, 20th November 1908.

Mr. Gandhi and the Transvaal Government.

27. The *Abhyudaya* (Allahabad), of the 20th November (received on the 28th idem), publishes a poem in which the writer eulogizes Mr. Gandhi for his bold stand against the ill-treatment of Indians by the Transvaal Government.

SWARAJYA, 21st November 1908.

The teachings of the *Bhagwat Gita*.

28. The *Swarajya* (Allahabad), of the 21st November, while commenting on a passage in the *Bhagwat Gita* in which Krishna severely reproves Arjuna for feeling the qualms of conscience in waging war against the elders of his own family, remarks :—

"Manliness is an essential attribute of manhood. It is the motive force which prevents man from shirking difficulties and keeps him to his post in the field of battle. When a country is in the throes of revolution, when its people are ready to throw off the bonds of slavery and breathe once more as free men, the faint-hearted, caring only for their personal safety, do not seize the opportunity at this critical moment and thereby plunge their country in the slough of despair.

Five thousand years ago the preacher of revolution (Krishna) uttered these memorable words to arouse the cooling courage of the redoubtable Arjuna, and although the times and conditions have past by they still hold good. The '*avatar* of revolution' (Krishna), addresses them not only to Arjuna, but to all those persons who are callous to the public good, and are bent solely on self-aggrandizement. Persons who betray the cause of their people will be condemned by God to everlasting damnation."

The editor then proceeds to show that such persons will not only incur Divine punishment, but will be looked upon with contempt by their own

fellowmen and even by their own progeny. But if they espouse the popular cause, they will be hailed as leaders by thousands of people and earn their everlasting gratitude. Then follows an exhortation to the Hindus to imitate the glorious deeds of their Aryan ancestors and try to live and die free men and thus prove to the world, especially America, Transvaal and Australia, that they are men and deserve to be treated as such. In conclusion the editor exhorts the people to be brave, patriotic and determined to hold their own against the heaviest odds. If they persevere in doing so, Australia will not be closed to them, Transvaal will not be able to impose upon them the ignominy of thumb-impressions, no Curzon will have the audacity to call them and their ancestors untruthful, and no one will be able to look upon them with contempt.

29. "Now that the portals of the India Office have been thrown open to Indians," says the editor of the *Oudh Akhbár* (Lucknow), writing in the issue of the 30th November, "it is necessary that their claims for representation on the Viceroy's Executive Council should be carefully considered. The appointment of two Indians to the Council has decisively proved that race or creed can be no bar to official preferment. This victory of principle is due to the systematic agitation which is enjoined even by Christ, when he says 'Knock and it shall be opened, Seek and ye shall find.'"

The appointment of an Indian member to the Viceroy's Executive Council.

OUDH AKHBAR, 30th November 1908.

Referring to the rumours that Mr. Justice Mukharji of the Calcutta High Court will be appointed a member of the Viceroy's Executive Council, and to the technical objection raised by the *Englishman* of his not being a Barrister, remarks that this is the usual way in which Anglo-Indian papers comment on such appointments, and therefore deserve little attention. The editor expresses the opinion that the man selected for the post must be one who combines ability with patriotism, and not one who barters his talents for the loaves and fishes of office. He moreover says that the race question should not be emphasized at this critical moment, as the agitation is for the recognition of a principle, which is that of the ability of Indians to hold the highest and the most responsible appointments in the administration of the country.

30. With reference to His Excellency's remarks in the reply to the Taluqdars' address at Lucknow that His Lordship himself being a landowner can well appreciate the difficulties which mistaken legislation may impose upon both the landlord and tenant, the editor of the *Hindosthan* (Kalakankar), in the issue of the 1st December, observes:—

The Viceroy and the Taluqdars' address.

HINDOSTHAN, 1st December 1908.

"Surely this is not a compliment at all for the Deputy of the King-Emperor to confine his interest to the community of landowners. His Excellency's unbounded clemency should be one and the same for every Indian subject individually, whether poor or rich, and therefore the Taluqdari Association should have alluded only to those acts of generosity and benevolence of the Viceroy which have benefited the whole country and all castes and creeds; but their gratitude should not have been confined to the special acts of kindness which has been shown to their own Taluqdari community."

As to the Taluqdars' assurance to His Excellency that His Majesty the King-Emperor had no subjects more devoted, dutiful and loyal than the Taluqdars of Oudh, he remarks:—

"Bravo, a true loyal subject could never think that he was second to anybody in the world. But if the anarchists had been successful, which God forbid, then perhaps our address might have been differently worded."

31. In an article entitled "The Service Craze", the editor of the *Indian People* (Allahabad), in the issue of the 3rd December, remarks that India, next to China, is the country where the craze for Government service is greatest. In India natives of all parts of the country, except of Gujrat, scramble for employment. This is so much the case in the Punjab that there are very few left to devote themselves to commercial enterprises. And this cannot be for the interests of the country. In Bengal, the province that has been so long the cradle of the ideal Government clerk, the pendulum has now taken a swing in the opposite direction, though Government itself, through eyeing all Bengalis with suspicion, may to some

Indians and Government service.

INDIAN PEOPLE, 3rd December 1908.

extent be responsible for this. The editor refers to a series of articles that recently appeared in a French paper pointing out that the damage to a country is inestimable when its youth and manhood fight for ill-paid Government posts instead of devoting themselves to developing the resources of the country. In conclusion the editor wonders if this matter came up before the Decentralization Commission for serious consideration.

INDIAN PEOPLE, 3rd December 1908.

The awakening of Islam.

32. In an article entitled "The Awakening of Islam", the editor of the *Indian People* (Allahabad), in the issue of the 3rd December, discusses the relations between Turkey and Austria, and points out that Islam is awakening all over the world. In Turkey, Persia, and Egypt there are signs of the new spirit and sooner or later the leaven must reach the Musalmans of India. In India the spirit of the times asserted itself in the shape of passive resistance or boycott, and according to one official theory at least boycott is the first step in the direction of *swaraj*. In Turkey events occurred in the reverse order. The constitution came first and boycott is only now appearing. There boycott is not the active expression of passive resistance but a token of the people's strong resentment. The case, of course, is quite the contrary in India. The papers, the editor notes, accuse Great Britain of fomenting trouble in the Balkans and of inciting the Turkish boycott. One is tempted to speculate, he remarks, in conclusion, as to the feelings of British manufacturers in respect to the boycott movement in India.

ABHYUDAYA, 4th December 1908.

Bengalis and the Viceroy's visit to Lucknow.

33. The *Abhyudaya* (Allahabad), of the 4th December, referring to the notice which, it is said, was issued by the shopkeepers of Lucknow for providing accommodation to spectators in their shops on the occasion of the recent Viceregal procession in that city, and in which it is said that Bengalis were forbidden from applying for accommodation, says that this must have been done at the direction of some person or other, for otherwise there seems to be no reason why this invidious distinction should have been made. The editor remarks that to treat all Bengalis as suspects for the fault of a few misguided youths among them is contrary both to reason and justice, and that the officials who permit such a state of affairs are doing a good deal of harm to the Government, for, if all Bengalis are to be distrusted and put to unjustifiable trouble, the result will be that their entire community will turn against the Government, which is calculated to be equally detrimental to the interests of the rulers and the ruled.

II.—Afghanistan and Trans-Frontier.

MUSAFIR, 30th November 1908.

The inroads of Frontier tribes.

34. Referring to the inroads of the Pathans on the Frontier, the editor of the *Musáfir* (Agra), in the issue of the 30th November, remarks that the Government has now had sufficient experience of the doings of these tribesmen, and the only safeguard against their inroads is to drive these people out once for all and to annex the portion of the country inhabited by them.

III.—Native States.

AWAZA-I-KHALQ, 24th November and 1st December 1908.

The *Arya Samaj* of Jodhpur.

35. The *Awaza-i-Khalq* (Benares), has the following in its combined issue of the 24th November and 1st December :—

"Munshi Ram complains in the *Arya Patrika* that when the Viceroy visited Jodhpur the State Police ordered the Secretary of the *Arya Samaj* to remove the signboards of the *Samaj* and its Girls' School, so that His Excellency may not be displeased by seeing it when passing by that road, as the *Arya Samajists* are rebels. The policemen were asses. Great men never take note of insignificant things."

IV.—Administration.

(a)—Judicial and Revenue.

SWARAJYA, 21st November 1908.

British justice in India.

36. The *Swarajya* (Allahabad), of the 21st November, while giving an account of the alleged ill-treatment of a tailor in Nowshera (Punjab) by a Magistrate, remarks that this will be a good example for those persons who believe in British justice.

37. The *Swarajya* (Allahabad), of the 21st November, thanks its constituents who had offered to subscribe for the defence of Babu Ram Hari, who is being tried for sedition, and says that the Babu does not like to waste the hard-earned money of his constituents in his defence, but would be pleased if they were to support the *Swarajya* more warmly.

SWARAJYA, 21st November 1908.

The prosecution of the *Swarajya* at Allahabad.

38. The editor of the *Naiyar-i-Azam* (Moradabad), in the issue of the 26th November, invites attention of His Honour the Lieutenant Governor of the United Provinces to the apology tendered by Fazl-ul-Hassan, Hasrat Mohani, the editor of the *Urdu-i-Mualla* (Aligarh), and requests that His Honour should exercise his prerogative of mercy and grant him a pardon.

NAIYAR-I-AZAM, 26th November 1908.

The case against the editor of the *Urdu-i-Mualla*.

39. Referring to the conviction of Jotendra Nath Roy Chaudhari for the attempt on Sir Andrew Fraser's life, the editor of the *Advocate* (Lucknow), in the issue of the 29th November, remarks :—

ADVOCATE, 29th November 1908.

The trial of Jotendro Nath Roy Chaudhari.

"It must here be said that justice has been done pretty swiftly, though not summarily—a fact that should silence the hysteric cry for summary methods of trial which would mean no fair trial. In no cases more than in those where political offenders are tried is there so great need of following the adage : 'Let justice reign though the heavens fall.'"

40. While protesting against the order of the District Magistrate of Jhansi rejecting the surety offered for Pandit Daulat Ram from Agra, the editor of the *Musáfir* (Agra), in the issue of the 30th November, prays His Honour the Lieutenant Governor to take pity on the unfortunate prisoner and his family and to set aside the order of the Magistrate.

MUSAFIR, 30th November 1908.

Conviction of Daulat Ram at Jhansi.

41. The *Hindustani* (Lucknow), of the 2nd December, publishes a translation of the judgment of the District Magistrate of Jhansi in the case of King-Emperor *versus* Daulat Ram charged under section 109, Criminal Procedure Code, and reproduces the observations made by the editor of the *Advocate* (Lucknow), of the 22nd November on the case. The editor observes that there is nothing seditious in the so-called objectionable passage which can excite the native sepoys to withdraw their allegiance from British rule, as the sentence referred to is simply the statement of historical facts.

HINDUSTANI, 2nd December 1908.

Conviction of Daulat Ram at Jhansi.

He says that an appeal ought to be filed in the High Court at once by the *Arya Samaj*.

(b)—Police.

42. The *Abhyudaya* (Allahabad), of the 20th November (received on the 28th idem), says that the Midnapur conspiracy case is an apt illustration of the evil consequences of taking action merely on the reports of detectives. The editor refers to the breakdown of the case after Rakhal Chandra had retracted his statement and remarks that it is time to think over the consequences of this affair. Will not the people think, he asks, that now the honour and personal liberty of no individual can be safe and that the police can put handcuffs on any person and send him to a lock-up. It is needless to mention what will be the feelings of those persons towards the Government who were arrested in this case. It cannot be expected that they will be inspired with confidence and good feelings towards those who distrusted and put them to trouble. It is an unfortunate matter, he says, that authorities have begun to suspect respectable persons on the most flimsy grounds. In many places respectable persons are dogged by detectives as if they were thieves and bad characters. These detectives, he adds, do not generally belong to the higher classes of society. It is certainly their duty to carry sensational reports to the Government, but they should not manufacture them, though it is evident that several of them take it to be a part of their duty to do so. How is it to be expected from such persons, the editor asks, that they should make true reports to the Government. It is they who prejudice the

ABHYUDAYA, 20th November 1908.

The Midnapur conspiracy case and police detectives.

authorities against the leaders of the people, with the result that the former distrust the latter, and rely solely on detectives for information. And what these detectives can do is evident from the Rawalpindi lawyers' case, the Etawah conspiracy and the Midnapur conspiracy cases. He remarks that these incidents would have never happened had there been mutual trust between officials and the representatives of the people, and had the words of the latter been given greater credence than the reports of the detectives.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

SWARAJYA, 21st November 1908.

The appointment of a paid Chairman for the Allahabad Municipality.

43. The *Swarajya* (Allahabad), of the 21st November, while referring to the appointment of a paid Chairman for the Allahabad Municipality, remarks that this post has only been created to support Europeans, as the Collector has been doing the work satisfactorily for so many years and there was no accumulation of work.

ROHILKHAND GAZETTE, 24th November 1908.

The constitution of the Octroi Commission.

44. The *Rohilkhand Gazette* (Bareilly), of the 24th November, complains that the Octroi Commission sitting at Cawnpore is composed mainly of Europeans and Indians who are in no way representative of the tax-payers. The constitution of the Commission would suggest that it will recommend the enhancement of the octroi tax instead of its abolition. It would be a great calamity, says the writer, if the other necessities of life too were to become as dear as foodstuffs and he recommends the appointment of capable men as members of the Commission.

ADVOCATE, 26th November 1908.

Travelling allowance to non-official chairmen of district and local boards in Bengal.

45. The *Advocate* (Lucknow), of the 26th November, has the following:—"Non-official chairmen of district and local boards, and non-official vice-chairmen of the latter in Bengal are to be allowed to draw travelling allowance for journeys undertaken in the interest of the boards and in the discharge of duties entrusted to them by the Act. This is a very sensible concession granted none too soon."

NASIM-I-AGRA, 30th November 1908.

Assessment of water-rates in the Agra Municipality.

46. The *Nasim-i-Agra*, of the 30th November, complains that the recent assessment of water-rates in Agra is very heavy and that its collection has been commenced, although many people have preferred appeals to the higher authorities against the assessing officers. The editor further complains that the road leading to the *Murdaghat* (place of cremation) is in a very bad state of repair, and that people using the road at night are put to much trouble.

MASHRIQ, 1st December 1908.

Mischief by monkeys in towns.

47. The *Mashriq* (Gorakhpur), of the 1st December, complains that the number of monkeys in many towns such as Benares, Muttra and Ajodhya, is daily increasing, and recommends that, as they do a lot of mischief, their destruction should be undertaken by the municipalities concerned, without the least regard to the prejudices of uneducated Hindus.

(e)—Education.

AL BASHIR, 24th November 1908.

Muhammadan students and the new rules regarding the admission of students in District Schools.

48. Referring to the new rules regarding the admission of a limited number of students in District Schools, the editor of *Al Bashir* (Etawah), writing in the issue of the 24th November, suggests that the All-India Muhammadan Educational Conference should consider the advisability of asking the authorities to fix the number of Muhammadan students in each class with a view to preventing their being outnumbered by Hindu boys.

AL BASHIR, 24th November 1908.

Muhammadan Fellows of the Allahabad University.

49. *Al Bashir* (Etawah), of the 24th November, remarks that, in view of the fact that Muhammadans are not sufficiently represented on the Syndicate of the Allahabad University, it is desirable that the three Muhammadan Fellows, whose terms have just expired, should be re-elected, and that the place of Nawab Mohsin-ul-Mulk should be filled up by the appointment of Nawab Viqar-ul-Mulk as a Fellow of the Allahabad University.

50. The editor of the *Advocate* (Lucknow), in the issue of the 29th November, notes with approval the suggestion of the Calcutta Trades' Association that Indians should be given State technical scholarships abroad to be trained as mining and electrical engineers. This suggestion was made in reply to a question raised by the Bengal Government, which, the editor remarks, is always ready to consult competent opinion in deciding on new departures for the furtherance of industry. As young men cannot get a sound practical training in this country the editor hopes that all provincial Governments will soon recognize the necessity of founding scholarships for the technical training of young men abroad.

ADVOCATE, 29th November 1908.

State technical scholarships for training of young Indians abroad.

51. The *Advocate* (Lucknow), of the 29th November, notes the remarkable apathy displayed by Muhammadans in the matter of technical education. The editor remarks that, when the Principal of the Roorkee Engineering College recently went out of his way to secure Muhammadan candidates for the technical scholarships tenable in the College, he was unable to obtain any applicants. This has naturally caused profound regret to the well-wishers of the country. Government, the editor notes, has done much to encourage education amongst Muhammadans by throwing open posts to members of that community, so that in the matter of special instruction he urges that the impetus should come from within, and that the leaders of the Muhammadan community should bestir themselves as regards technical education, particularly as the artizan and manufacturing classes are mainly recruited from that community and would find technical education of inestimable advantage to them in their business careers.

ADVOCATE, 29th November 1908.

Muhammadans and technical education.

52. The *Hindustani* (Lucknow), of the 2nd December, reproduces the remarks published in the *Advocate* (Lucknow), of the 29th November, on the subject of Muhammadans and technical education.

HINDUSTANI. 2nd December 1908.

Muhammadans and technical education.

53. The following is from the *Citizen* (Allahabad), of the 3rd December :—

CITIZEN, 3rd December 1908.

Muhammadans and Indian Universities.

"Their extremely inadequate representation on the Senates of Indian Universities is one of the standing grievances of the Musalmans ; and though the attention of Government has been drawn to the complaint on more occasions than we can remember, it is no exaggeration to say that precious little has been done to effect an improvement in this respect. No one can deny that the Moslem community has been making steady progress in education ; and still their representation of the Universities continues as meagre as ever. And what is even more anomalous, in Provinces where they constitute a very important section of the community, and where their educational condition is not quite as unsatisfactory as it is in some other parts of the country, their representation is particularly inadequate. Take for instance the case of the Allahabad University. The fact is incontrovertible that whichever test of educational advancement you take into consideration, you will find that, in proportion to their numbers in the population of the Province, the Muhammadans are the most advanced section of the population, and yet the Allahabad Senate has seldom contained more than ten Muhammadan Fellows. Unhappily, Nawab Mohsin-ul-Mulk's death created a vacancy in their ranks, which has not been hitherto filled up by the nomination of a Musalman Fellow. For Dr. Zia-ud-din was appointed in Raja Naushad Ali Khan's place and not that of the late Nawab. And we are surprised to find that though of the Fellows recently ballotted out three were Musalmans, not one of them has so far been either elected or nominated to fill the seat vacated by them. Thus the number of Muhammadan Fellows of the Allahabad University has fallen to a ridiculously low figure, and this in a province where there is no paucity of competent and qualified Muhammadan gentlemen of light and leading and where the Musalmans are educationally ahead of every other community ! The state of affairs at Lahore is equally deplorable.

Nothing would so well demonstrate the hopelessly weak position of the Musalmans here than a reference to the *personnel* of the Syndicate and the various boards of studies. It is well known that the Syndicate is the chief executive body of the University, and while the Senate is the final administrative authority, the real work of the University is done by the Syndicate. And will the reader

believe us when we say that the Moslem community of the Punjab, in spite of their diversified educational interests, will be shortly unrepresented on the Syndicate of the University? And yet the facts are as stated here. But that is not all. The various boards of studies, which, owing to the working of the new regulation, have acquired special importance, have for the next year been so constituted that excepting the single Board of Oriental Language, not one of them will have any Muhammadan member serving on it. The reason for this is not far to seek. So long as the existing regulations for the formation of these boards remain in force, Muhammadans, with their small numbers in the Senate, and consequently in its Faculties, have slight chance of being returned to the syndicate or boards. The sole remedy lies in strengthening the Moslem element in the University. We hope His Honour the Chancellor will consider the question and devise means to remove a state of things which has made it possible for the dominant party to oust the Musalman element from the working bodies of the University."

AL BASHIR, 24th November 1908.

The Husainabad High School.

54. *Al Bashir* (Etawah), of the 24th November, notes with regret the decision of the trustees of the Husainabad *Waqf* Committee to hand over the management of the Husainabad High School to the Government. Such an act, in the opinion of the editor, is a standing disgrace to the Muhammadan community, for it clearly shows that even the best of its men are incapable of any independent work, although they may have all the resources they require at their command. The editor however hopes that the All-India Muhammadan Educational Conference may yet consider the question of retaining the school and its management in its own hands and thus save it from becoming a Government institution, where Muhammadans would count for nothing and where their boys would be no better cared for than they are in other Government schools. Failing in this, the Conference should move the Director to see to it that Muhammadan interests do not suffer by its being handed over to the Government.

NAIYAR-I-AZAM, 26th November 1908.

School masters and private tuition.

55. The editor of the *Naiyar-i-Azam* (Moradabad), in the issue of the 26th November, complains that the course prescribed for the primary classes in Government schools is so very difficult that it is impossible for any student to manage it without the assistance of some private tutor.

He also questions the advisability of the order of the Director of Public Instructions in forbidding school masters from undertaking private tuition.

He further says that teachers in schools do not now take so much interest in the teaching and training of their students as in the swelling of the number on their attendance register.

In conclusion he warns parents to take special care in the choice of private tutors as most of them are very corrupt.

MASHRIQ, 1st December 1908.

Indian students in England.

56. The *Mashriq* (Gorakhpur), of the 1st December, while referring to a lecture delivered by Dr. J. Pollen at the East Indian Association, London, on the condition of Indian students in England, remarks that much could be done if the English people were to exercise a sympathetic control over the Indian students there, as the prevalence of Extremist ideas among them is mostly due to the undesirable influence they fall under in England.

INDIAN PEOPLE, 3rd December 1908.

Need for a Museum in Allahabad as a memorial to Sir John Hewett.

57. In a lengthy editorial article the editor of the *Indian People* (Allahabad), in the issue of the 3rd December, points out the urgent need of a Museum in Allahabad, as such an institution is of great importance for the education of students and the advancement of knowledge. A collection of objects of interest in Natural History, Geology, Arts and industries should be found at the headquarters of the provinces, and as the Lieutenant Governor takes such an interest in everything relating to the education of students, the Museum would naturally be called "The Hewett Museum." The aristocracy, and in fact the members of all classes, for whose advancement His Honour is doing so much, should combine and raise funds for the establishment of a Museum at Allahabad befitting the capital of the United Provinces. And libraries and museums being twin institutions, the Allahabad

Museum should be in close proximity to the Memorial Library. In this connection the editor suggests that this library should have a man of scholarly attainments as librarian, and not be left to the tender mercies of a graduate engaged in private studies as is the case at present.

58. Referring to the recent resolution upon Public Instruction in Bengal, the editor of the *Citizen* (Allahabad), in the issue of the 3rd December, expresses his approval of Sir Andrew Fraser's appeal for the co-operation of parents and guardians in restraining youths from meddling in politics; a good deal, too, he notes, depends on the teacher. A teacher who discourses in a political strain that is subsersive of law and order is guilty of a grave breach of trust and is plainly unfit for his responsible post. Commenting on the clause of the resolution that sets forth that the future progress of education in Bengal must be governed largely by private liberality, the editor expresses his inability to agree that Government should rely on generous benefactors to relieve it of one of its chief responsibilities. Money can be lavished on police reforms, sanitary improvements, &c., whilst that department, on which all the others depend, is cramped and confined for want of funds. The new Lieutenant Governor, the editor says, will have to devote his attention to increasing the revenue till it is able to meet the many claims on it in full. The concluding portion of the resolution setting forth that the funds at the disposal of the department should be allotted with the greatest care, and after consideration of the respective merits of the different schemes and institutions, the editor characterizes as superfluous and unusual.

CITIZEN, 3rd December 1908.

Sir Andrew Fraser's views on the educational question.

59. The *Oudh Akhbár* (Lucknow), of the 4th December, notes with satisfaction the grant-in-aid made by the Government to the Nadwat-ul-Ulama and remarks that this kindness of the Government will be more appreciated if it were to make the students of this institution eligible for service under it, if they qualified themselves in English.

OUDH AKHBAR, 4th December 1908.

Government and religious and moral education.

60. An article entitled "Indians and the Study of Law", appears in the *Indian People* (Allahabad), of the 3rd December, in which the editor points out that the high percentage of students who devote themselves to the legal profession is attributable partly to the fact that it offers them a very lucrative field, and partly to the fact that the course imposes very few restrictions, and that the necessary number of lectures can be attended with ease at any of the numerous law schools in the country. If degrees in Arts and sciences could be acquired with equal facility, the number of students who devote themselves to law would be considerably diminished. But it is generally believed, the editor remarks, that the present system for teaching law is not up-to-date, and that numerous law schools on more modern lines are to be established throughout the country. Unless the proposed law schools are to be a distinct improvement on the present ones, the editor says that industrial schools could be opened instead with much more advantage to the country.

INDIAN PEOPLE, 3rd December 1908.

Indians and the study of Law.

(f)—Agriculture and questions affecting the land.

61. The *Mashriq* (Gorakhpur), of the 1st December, while referring to the agrarian troubles in Behar, remarks that they are due to the disinclination of the planters to pay the ryots their full wages. The editor advises the Government to remove the punitive police from the districts, and then to win the people over by conciliatory measures.

MASHRIQ, 1st December 1908.

Agrarian troubles in Behar.

(g)—General.

62. In a leading article entitled "Scarcity of Food", the editor of the *Advocate* (Lucknow), in the issue of the 26th November, remarks that in spite of the fact that the famine is over—officially at least—prices still continue to rule high. The market prices that appear in the *Gazette* from time to time are generally those that prevail at headquarters situated on railway lines and do not represent the rates that prevail in places far removed from the railway where distance and difficulties of carriage greatly add to the price of food. It follows accordingly that the pepole in most

ADVOCATE, 26th November 1908.

Scarcity of food in the United Provinces.

places are still suffering from famine food rates, though the famine has been declared over. Keen observers cannot but notice that for reasons not yet properly investigated famine conditions have become permanent features of the economic condition of the country. Everywhere the complaint about high prices is general. It is well known that since the famine of 1897 prices never returned to the rates that prevailed before then. A slight fall from the high rates of the acute stage occurs with the lessening of the distress, but there is never even a possible tendency to reach the normal condition of prices. The reason for this it is difficult to assign. The continued importation of rice into Calcutta shows that the area under paddy cultivation has sensibly decreased in Bengal, and the weekly crop reports in these provinces continually harp on the urgent need of rain. At the same time it must be admitted that *kharif* crops have been sown in a very large area under favourable conditions and should soon be ready for the harvester. And yet prices range high. The reason is probably to be found not so much in the scarcity or profusion of the commodities themselves, as in the absence of money wherewith to purchase them. "Who knows" the editor remarks "that the dacoities reported from Bengal and elsewhere and sought to be laid at the doors of the National Volunteers are but another form of the expression of the serious poverty that is grinding the people."

"As to the causes" the editor continues "it is no good laying the blame on the extensive prevalence of malaria, which has produced a temporary scarcity of labour, but the effect of which is rapidly passing away. The high prices did not even accompany much less follow malaria. There are districts and provinces where this troublesome disease does not prevail. And yet high prices prevail throughout. . . . . The cause or causes lie deeper still, and have to be tackled with care and determination, if the chronic condition of famine rates is to be amended. . . . . It is high time the attention of Government were seriously devoted to finding out the causes and applying a remedy."

HINDUSTANI, 2nd December 1908.

Scarcity of food in the United Provinces.

63. The *Hindustani* (Lucknow), of the 2nd December, reproduces the remarks of the *Advocate* (Lucknow), of the 29th November, on the scarcity of food in the United Provinces, and asks the Government to find out the causes that have permanently led to the fall in the prices of food grains, with a view to remedying the grievances of the people which, the editor says, will remove of itself the present discontent.

ABHYUDAYA, 20th November 1908.

Desecration of the Queen's statue at Nagpur.

64. The *Abhyudaya* (Allahabad), of the 20th November, while referring to the outrage to the Queen Victoria's statue at Nagpur, remarks that no condemnation of such acts can be too strong, and that such acts do not have their origin in the noble quality of patriotism but in insanity and rascality.

RAHBAR, 28th November 1908.

Desecration of the Queen's statue at Nagpur.

65. The *Rahbar* (Moradabad), of the 28th November, severely condemns the desecration of the Queen's statue at Nagpur, and remarks that this dastardly deed will be looked upon with horror by right-minded people all over India, as the late Queen was esteemed and venerated by all.

VEDA PRAKASH, November 1908.

Precautionary measures against plague.

66. The *Veda Prakash* (Meerut), for November (received on the 2nd December), urges the necessity of the people getting themselves inoculated against plague, as the epidemic has reappeared in certain parts of the country. The editor deprecates the action of those designing persons who excite the masses by misrepresenting Government measures for the prevention of plague. He, however, expresses the opinion that the carrying out of the plague measures by the Indians should be under the strictest control and supervision of European officers, since sometime unscrupulous persons among them resort to such practices for the accomplishment of their selfish objects to make the ignorant masses misunderstand the benevolent intentions of the Government.

SWARAJYA, 21st November 1908.

Report that Police Inspectors were shot by a European in Calcutta.

67. The *Swarajya* (Allahabad), of the 21st November, reports that a European accidentally killed two Police Inspectors in Calcutta while shooting. He was not arrested, only a report of the accident being made to the Magistrate.

68. The *Swarajya* (Allahabad), of the 21st November, severely condemns the action of the editor of the *Hindi Kesari* (Nagpur), in tendering an apology to the Government and calls him shameless and inhuman.

SWARAJYA, 21st November 1908.

The *Hindi Kesari*.

69. The *Riyaz-ul-Akhbár* (Lucknow), of the 24th November, notes with satisfaction the excellent record of work shown by the District Co-operative Bank of Rae Bareli under the able management of Munshi Yusuf Ali and the efficient supervision of Mr. Dewhurst. The editor expresses the opinion that the Bank should extend its usefulness by advancing money to people requiring it for other than agricultural purposes; that it should have branches in the different tahsils of the district, and that it should have better paid men on its staff.

RIYAZ-UL-AKHBAR, 24th November 1908.

District Co-operative Bank, Rae Bareli.

70. The *Abhyudaya* (Allahabad), of the 20th November (received on the 28th idem), while recognizing the necessity of a proper reception being given to the Viceroy, questions the advisability of a procession being led in Lucknow on the occasion of Lord Minto's visit to that city, seeing that a great deal of money was wasted in pomp and show, at a time when the people had not sufficiently recovered from the effects of the recent famine and were still distressed by the presence of malarial fever among them.

ABHYUDAYA, 20th November 1908.

Lord Minto in Lucknow.

71. The *Rahbar* (Moradabad), of the 28th November, deprecates the ever-growing increase in the sale of court-fee stamps in the Punjab, and remarks that this may be looked upon by the Government as a proof of the increasing prosperity of the country, but to the people it only means that the Punjabis are becoming more and more selfish, which is an unmistakeable sign of decline.

RAHBAR, 28th November 1908.

Increase in the sale of court-fee stamps in the Punjab.

72. Referring to Major Lamb's appeal for funds to erect a hostel for the Indians in connection with the Pasteur Institute at Kasauli, the editor of the *Citizen* (Allahabad), in the issue of the 29th November, notes that for all classes of Europeans and Eurasians and for the poorer classes of Indians attending the institute the arrangements are ample, but that there is no suitable accommodation for Indians of the upper and middle classes. A hostel for Indians of these classes, he points out, would be a great convenience, and steps ought to be taken to establish one, especially as the Cantonment Committee are prepared to present the institute with a suitable site.

CITIZEN, 29th November 1908.

A hostel for Indians at the Kasauli Pasteur Institute.

73. Writing under the heading "*Begar* in Lucknow", the editor of the *Advocate* (Lucknow), in the issue of the 29th November, remarks that the visit of a high dignitary to a place is not without its seamy side to many of the residents. Recently in Lucknow many instances of impressed labour were brought to his notice and *chaprasis* could be seen here and there commandeering the services of Kahars and other menials for the visitors' camps, quite oblivious of the fact that these men were in many instances already bound to private employers of labour. Coolies were frequently spirited away before their masters came to know of it, causing serious trouble to families, dislocation of business, and loss for payment of high wages to new hands. Such a state of affairs, the editor says, embitters the minds of the people, and to prevent it he suggests that a contract system should be introduced to meet the demand for increased labour on such occasions, which, though probably involving more expenditure would, to compensate for that, induce general satisfaction.

ADVOCATE, 29th November 1908.

Begar in Lucknow.

74. The editor of the *Jedd-o-Jehad* (Shahabad), writing in the issue of the 30th November, complains that the number of the unemployed is daily increasing in India, and makes the following proposals for its gradual reduction:—

(1) That people should make more effort to seek work.

(2) That they should support the *swadeshi* movement, that every one should make a vow to use only *swadeshi* articles, and that factories should be started in all towns.

(3) That there should be a technical school in every district.

JEDD-O-JEHAD, 30th November 1908.

The unemployed in India.

VYAPARI AND KARIGAR, 1st December 1908.

75. The *Vyápári and Karigar* (Benares), of the 1st December, says that under the Government of Sir John Hewett every facility is being offered to the public to develop agriculture and industry of the United Provinces and the people will have to thank themselves alone if they fail to take advantage of these facilities, and do not start new factories and workshops under such favourable circumstances.

Agriculture and industry in the United Provinces.

AWAZA-I-KHALQ, 24th November and 1st December 1908.

76. The *Awaza-i-Khalq* (Benares), in its combined issue of the 24th November and 1st December, draws the attention of the Government to the meritorious services of Messrs. Baillie and Lovett, Munshi Kanhaya Lal, the retired Deputy Collector of Benares, Babu Moti Chand and the Hon'ble Munshi Madho Lal of Benares, and expresses the hope that the Government will be pleased to acknowledge their disinterested services by conferring suitable decorations on them.

Meritorious services of Benares officials and gentlemen.

MASHRIQ, 1st December 1908.

77. The *Mashriq* (Gorakhpur), of the 1st December, deprecates the proposal for partitioning the Gorakhpur district, urging that it would be unpalatable to the people of the district and would be a heavy burden on the provincial finances. As to the pressure of work, it can be easily coped with, according to the editor, by allowing the Collector an assistant with full powers. He urges however that if a separate district is to be formed, Captainganj would be the best place for its headquarters.

Proposed partitioning of the Gorakhpur district.

HINDOSTHAN, 1st December 1908.

78. In a note on "Indian Grievances", the editor of the *Hindosthan* (Kalakankar), in the issue of the 1st December, while discussing as being one of the real grievances of India, the imposition of excise duty on all coarse cotton goods spun at any Indian mill, which, he says, injuriously affected the Indian manufacturers of coarse cotton cloth, as well as the poor hand-loom weavers all over India, observes as follows:—

Comments on the fiscal system.

"So the melancholy fact remains that, whether it be under a Liberal or Conservative *règime*, the tale of India's fiscal history has been the same, the tariff being always adjusted more with an eye to the support of the powerful Lancashire millowners, than to the interests of India's indigenous industries."

ROHILKHAND GAZETTE, 1st December 1908.

79. The *Rohilkhand Gazette* (Bareilly), of the 1st December, while referring to the acquittal of a European Ticket Collector, who assaulted a Musalman lady on a running train on the Bombay-Baroda and Central India Railway, remarks that it will come as a shock not only to Musalmans but to all Indians. The editor says that such travesty of justice is the chief cause of the discontent in the country, and that it is necessary that British judicial officers should vindicate their reputation for justice at an early date.

Assault on a Musalman lady by a European.

HINDUSTANI, nd December 1908.

80. The *Hindustani* (Lucknow), of the 2nd December, deprecates the posting of fourteen Civilians to the United Provinces during the current year, urging that as only one Civilian is expected to retire during the next two years, the natural result will be that capable members of the Provincial Civil Service will find their promotion blocked. The editor cites the case of Mr. Muhammad Rafik, who, although on the eve of retirement, is still officiating as a Sessions Judge owing to the anxiety of the Government to find good berths for the junior members of the Indian Civil Service.

The posting of new Civilians in the United Provinces.

OUDH AKHBAR, 4th December 1908.

81. The *Oudh Akhbár* (Lucknow), of the 4th December, while referring to the determination of the Turks to boycott Austrian goods, urges Indian Musalmans to cease to use Austrian-made fez-caps in imitation of the Turks, and in conclusion exhorts them to support the *swadeshi* movement, which is a powerful weapon for bringing European countries to their senses.

The Muhammadans and Austrian-made fez-caps.

V.—Legislation.

SWARAJYA, 21st November 1908.

82. The *Swarajya* (Allahabad), of the 21st November, referring to the statement that a new law will be passed to deal with political crimes, remarks that the best way for putting down such crimes will be to hang all the people of India and thus prevent the possibility of their recurrence.

The proposed legislation for political crimes.

83. The *Rahbar* (Moradabad), of the 28th November, while referring to Dr. Rash Behari Ghose's Religious Endowment Bill, remarks that, although by its passing into law the Government will obtain some sort of control over the funds of temples and other religious institutions, yet this state of affairs is better than that the money should be squandered by the *Mahants* (priests) in drinking and debauchery.

Religious Endowment Bill.

RAHBAR, 28th November 1908.

84. The following is from the *Citizen* (Allahabad), of the 29th November:—

"The *Englishman* is given to understand that the revision of certain parts of the Code of Criminal Procedure will soon be taken up. It is anticipated that provision will be made to enable a magistrate to order any search or local perquisition to be made by word of mouth in his presence for which he is competent to issue a warrant. At present a magistrate enjoys this power as regards any person to be arrested, and it is absurd to refuse it to him when a mere search is in question, and to permit any tortuous legal reasoning to uphold that an order by word of mouth is invalid, whereas the same order, if scribbled with a pencil on the shirt cuff or on the back of an envelope, would be valid. It is anticipated that the law as to refusing bail in non-bailable cases will be strengthened, and it is even rumoured that recent events have established the necessity of formal legal restriction being placed on any officer exercising legal or judicial power in cases in which he is personally interested directly or indirectly. If the information is correct some such stipulation is necessary in future."

Revision of the Code of Criminal Procedure.

CITIZEN, 29th November 1908.

VI.—Railway.

85. The *Rahbar* (Moradabad), of the 28th November, publishes a detailed account of the various monopolies that were granted by the East India Company to its servants, by which the people were put to great loss and trouble.

Monopolies under the East India Company.

RAHBAR, 28th November 1908.

86. The *Mukhbir-i-Alam* (Moradabad), of the 30th November, reports that complaints have been heard about the Station Master of Katghar, Oudh and Rohilkhand Railway, to the effect that he puts to serious inconvenience passengers passing by the Ramganga bridge by detaining them for hours, and asks the District Traffic Superintendent to warn him against such conduct.

A complaint about the Station Master, Katghar Station, Oudh and Rohilkhand Railway.

MUKHBIR-I-ALAM, 30th November 1908.

87. Under the heading "State *versus* Company", the *Advocate* (Lucknow), of the 29th November, has the following:—

"The refusal of the Bengal and North-Western Railway Company to construct the Burhwal-Sitapur line is, by Colonel Gracey, a Director of the Company, ascribed to the terms offered by the Railway Board, which is accused of placing the interests of the State-owned lines before even-handed justice. This public condemnation does not appear to be fair; there is a tinge of petulance in the criticism because of a recent rebuff. Frantic efforts were at the last moment made by the Bengal and North-Western Railway to capture the broad guage railway entering Calcutta by a promise to build the proposed bridge across the Lower Ganges at its own cost. The bait did not hook the desired fish. The attempt failed, but left behind a feeling of irritation. The notoriously bad management of the existing line by the Company goes against any of its proposals in search of fresh fields and pastures new."

The refusal of the Bengal and North-Western Railway Company to construct the Burhwal-Sitapur line.

ADVOCATE, 29th November 1908.

88. The *Hindustani* (Lucknow), of the 2nd December, publishes a translation of a note that appeared in the *Advocate* (Lucknow), of the 29th November, regarding the refusal by the Chairman, Board of Directors, Bengal and North-Western Railway, to construct the Burhwal-Sitapur line.

The refusal of the Bengal and North-Western Railway Company to construct the Burhwal-Sitapur line.

HINDUSTANI, 2nd December 1908.

VII.—Post Office.

Nil.

VIII.—Native Societies and Religious and Social matters.

GARHWALI, October 1908.

Traffic in married women in Garhwal.

89. The *Garhwali* (Dehra Dun), for October, gives an instance of a married woman being sold in the Udaipur *patti* of Garhwal and asks the Government to put an end to this illegal and vicious practice.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 5th December 1908.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

FROM THE

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I.—Politics.

(a)—Foreign.

1. Commenting on the New Zealand Chinese Immigrants Amendment Act, 1907, the editor of the *Advocate* (Lucknow), in the issue of the 10th December, remarks that British colonies, no matter where situated, are intended to be peopled by whites if not by Britons. This is a settled policy to which the Imperial Government does not object. He asks why it is not cordially admitted that the Asiatic is not wanted in the colonies, as it would be more straightforward to admit that the restriction has been put at the colour line, than to go on hedging in the adopting of a policy, the ultimate aim of which is obvious, though its promoters refuse to admit it.

New Zealand Chinese Immigrants Ammendment Act, 1907.

ADVOCATE, 10th December 1908.

(b)—Home.

2. "In spite of what their opponent might say to the contrary, the Bengalis are true to their faith", says the *Shahna-i-Hind* (Meerut), of the 24th November. "Their actions may border on madness, and their methods may be suicidal, but it is equally certain that they have refused to be cowed by repeated persecutions and prosecutions. And at last they have gained the attention of His Majesty the King-Emperor, for has he not promised reforms in the near future? But why have the Bengalis not relaxed their enthusiasm? Why are they as violent as ever they were before? It may be that expectation, and consequently enthusiasm, increases as the day of consummation approaches. Or it may be that the Bengalis are tired of waiting, and want an earnest of the promises immediately." "In any case," the editor remarks, "this much is certain that the Royal message has been hailed with delight by many in this land of unrest."

"Let us continue to hope that the British Government, which has always stood by the side of the weak in the cause of liberty, will vouchsafe the same help to India also. Besides, the Bengalis should be won over anyhow; for, in spite of all professions of loyalty, we make bold to say that twenty crores of Hindus inhabiting India to-day have entire sympathy for the methods and ideals of the Bengalis. Is it not dangerous, therefore, for a prudent and wise Government to ignore such a vast majority of the native population?"

The effect of repression upon the Bengalis.

SHAHNA-I-HIND 24th November 1908.

3. "The intensity of sentiment, particularly the sentiment of love, leads one to madness", says the *Shahna-i-Hind* (Meerut), of the 1st December, "and it is agreed on all hands that madmen cannot be subdued by coercion nor by mere physical strength. This is also true in the case of the patriot. His passionate love for the country, and above all his passionate desire to ameliorate her lot, lead him to excesses. But, like the madman, he too cannot be checked by mere repression. Some other method must be tried, for in his present mood he is really the most dangerous man living on the surface of the earth. We cannot agree with those who counsel persecution, and who say that leniency would be an admission of weakness. The strength of the Government is far too mighty to allow of any such interpretation, and the anarchists too are conscious of it. Apart from the necessity for granting political privileges (let Government) merely modify the partition, and see if this does not improve the situation."

Government and its repressive policy.

SHAHNA-I-HIND, 1st December 1908.

4. The *Mashriq* (Gorakhpur), of the 8th December, while referring to the speech of Lord Minto at Lucknow dealing with the necessity for fresh legislation for eradicating the seeds of anarchism from the country, remarks that without doubt the anarchists have given much trouble to Government and should be dealt with severely. Any measure calculated to mete out deterrent punishments to the disloyal section of the Indian population will be hailed with delight, but the editor doubts whether repressive policy will be of any avail against a class of desperate persons who are evidently bent on mischief and who are reckless of their lives. So far as their demands are concerned, the editor remarks that no one knows what they are, for the majority of Indians are in favour of the present Government and desire its permanence, wishing only to employ constitutional methods for obtaining their rights.

Proposed repressive measures and the English press.

MASHRIQ, 8th December 1908.

The editor incidently expresses the opinion that the Government has been led to resort to fresh legislation simply in deference to the opinion of Anglo-Indians and of the English press. He quotes a paragraph from the *Times* and remarks that in view of such strong expressions of opinion at home it is not surprising that the Viceroy of India is influenced.

ADVOCATE, 3rd December 1908.

The *Arya Samaj* and the attitude of the Government.

5. A correspondent, who signs himself "A Well-Wisher, Non-Samajist", contributes a letter to the *Advocate* (Lucknow), of the 3rd December, on "Government and *Arya Samaj*", in which he notices with regret the change of attitude on the part of Government officials towards the *Arya Samaj*. This change has been noticeable in an increasing degree since the disturbances in the Punjab a short time ago, and the alarming proportions that it has now reached have been fully demonstrated by the remarks made by the District Magistrate of Jhansi in his judgment in the Pandit Daulat Ram case. There is now no *Arya Samajist* gathering, the writer remarks, that is not attended by some of the secret police. This, he considers, most unfortunate and most detrimental to the progress of the country, as the *Arya Samaj* is the only institution of the kind that is doing good work in the interests of the country by its social, moral and religious teachings. *Arya Samajists*, he believes, owe it as a duty to themselves to form a committee and send a deputation to wait on the Lieutenant Governor in order to remove the misrepresentations that appear to have been made to him about them. In conclusion he counsels all *Samajists* to work with a greater spirit of toleration, as the stern attitude they have adopted has brought them under a cloud.

ADVOCATE, 6th December 1908.

The *Arya Samaj* and the attitude of the Government.

6. In an article in the issue of the 6th December, the editor of the *Advocate* (Lucknow), refers to the speech of Lala Munshi Ram on the last anniversary day of the Lahore *Samaj*, in which the latter expressed his views on the *Arya Samaj* and on politics, and makes the following observations:—

"We say this state of things is extremely dangerous and may lead to that bitterness and strong outburst of racial feeling which is at the present moment causing so much uneasiness in some other parts of India. We consider no blunder of the present day administration of greater magnitude than the one which would lead the *Arya Samajist* and along with him the educated Hindu to believe that the movement is under a cloud of suspicion. Not only the Government will loose the goodwill of thousands of the supporters and members of the *Samaj*, but rouse a bitterness of feeling in educated Hindus all over Upper India. If the Government is not aware of the fact, let it note that whatever may be the religious differences between the orthodox Hindu and the *Arya Samajist*—and we admit these differences are serious as far as religious beliefs are concerned—there is not one educated Hindu possessing even a touch of patriotism in the Punjab and the United Provinces who does not sympathize or support the several philanthropic movements started by the *Arya Samaj* and who does not feel interested in their advancement."

He says "that, as far as the philanthropic and educational programme is concerned, Hindus and *Aryas* are united, and there is nothing which will establish greater unity between the two than official persecution. Lala Munshi Ram had every reason to feel indignant at finding the movements of his preachers watched by detectives, his band of noble workers at Hardwar when they go out to appeal for funds shadowed by the police or *Samaj* meetings attended by detectives. He has rendered to his *Samaj* and the State a service by so prominently drawing the attention of higher officers of the Government to the present attitude of the secret police towards his movement. We cannot conceive that the Government can have any misgiving about the attitude of men whose activities are possible on the continuance of peace and order in the country, and whose very existence would come to an end with the first symptoms of a general chaos in the country." The editor concludes his observations with this remark:—"This suicidal policy must at once come to an end in the interest of both the State and the people."

HINDUSTANI, 9th December 1908.

The *Arya Samaj* and the attitude of the Government.

7. The *Hindustani* (Lucknow), of the 9th December, reproduces from the *Advocate* (Lucknow), of the 6th December, an article headed "The *Arya Samaj* and the attitude of the Government."

8. The *Arya Mitra* (Agra), of the 8th December, has an article on Government and the *Arya Samaj* contributed by one G. R. Thakur. The writer says that it is a matter for the deepest regret and of the utmost concern that the *Arya Samaj* should be suspected to be a political body by that very Government to which it owes its origin and growth, as wells as many an act of kindness in the shape of pecuniary assistance to some of its institutions. He remarks that this suspicion has arisen because a number of leading *Arya Samajists* take part in politics, because the Muhammadans and missionaries who have been affected by the aggressive religious propaganda of the *Arya Samaj* have poisoned the ears of officials against it by false allegations about it, and because the persons deputed to make inquiries about it have made untrue reports, owing to their imperfect knowledge. He expresses the opinion that if Government wants to have correct information about the *Arya Samaj*, its high officials, such as Collectors and Superintendents of Police, should enroll themselves among its members, so as to be able to see closely its present work and future aspirations. The writer emphatically denies the allegation that the *Arya Samaj* is a political body, and affirms that it wants to carry on its work with the help of the Government, which alone can ensure its success. In conclusion he refers to the work of the *Arya Samaj* in the direction of educational, social and moral reforms, and to its repeated assertion of the necessity for harmonious relations between the rulers and the ruled, similar to those between a father and son, as indications of its intention to work in accordance with and not in opposition to the wishes of the Government.

ARYA MITRA, 8th December 1908.

The *Arya Samaj* and the attitude of the Government.

9. The *Musáfir* (Agra), of the 8th December, remarks that in spite of the declarations of the *Arya Samajists* to the contrary, some of the Anglo-Indian officials of His Majesty the King-Emperor have always fastened upon the members of the *Samaj* the blame of dabbling with politics, and have constantly represented them as the High Priests of Sedition and Anarchy. He expresses surprise that, in the face of such provoking circumstances as the arrest and subsequent conviction of Pandit Daulat Ram of Jhansi, the *Arya Samajists* could keep their patience so long, and remarks that there is a limit to every thing, and advises the Government to cease to suspect a body which is purely religious in its professions and acts.

MUSAFIR, 8th December 1908.

The *Arya Samaj* and politics.

10. The *Shahna-i-Hind* (Meerut), of the 24th November, while referring to the appearance of a new class of dacoits in Bengal, whose aim is to use their booty for financing the anarchist movement, remarks that no pains should be spared in exterminating these desperate men, whose existence is a serious menace to the safety of British rule in India. He remarks that it is very possible that this movement may spread throughout the whole of India, and that therefore the proper remedy should be applied at once.

SHAHNA-I-HIND, 24th November 1908.

Government and the anarchist movement.

"Besides, there is reason to fear danger from without also. The enemies of the British Government are lying in wait, and it is sheer folly to give them reason to believe that they would be welcome in the land which they think to be overflowing with milk and honey.

Therefore, in (view of) our loyalty to the Crown we make bold to say that the present political situation in India is very critical and dangerous indeed. It requires careful handling at the hands of those who are responsible to His Majesty the King-Emperor for the permanence of British rule. It is clear that these young and desperate men are not robbers and dacoits of the ordinary criminal type. On the contrary, they are men who have got their rights to demand, and who, if not actually sympathized with, are looked upon with respect by Indians of their ways of thinking.

The Royal Proclamation is based upon a commendable principle no doubt, which is the principle of recognition of public opinion. But, considering the circumstances of the times, we are constrained to say that the message has failed in allaying the popular discontent. We therefore urge again, what we have urged many times before, that the spirit of the message should be adhered to, and that substantial reforms should be granted at once. There need be no apprehension regarding the prestige of the Government. In the eyes of the people Government is too powerful to be suspected of having yielded to the popular

discontent. A Royal act of amnesty and a proclamation of substantial privileges would bring the Bengalis, and all Indians for the matter of that, to their feet, and there would rise a chorus of 'Victory to the King' instead of *Bande Mataram* from the throats of twenty millions of the Indian population."

The editor in conclusion refers to the cowardly attempt on the life of Sir Andrew Fraser and remarks that this incident forebodes many other similar perils. "The hatred which prompted the man to hazard such a heinous crime is not based on personal enmity. It is the outcome of racial hatred. And racial hatred, as we know only too well, has sometimes been the cause of great revolutions. The mischief should therefore be nipped in the bud, not by a display of physical strength, but by the mild and more effective methods of conciliation. The organized force of the Government can be of little avail against an enemy who is scattered all over the land, and who, for the success of his cause, depends not upon a face to face struggle, but upon secret methods of doing away with a few here and a few there. We therefore say once more that, before the wound becomes more gaping (Government) should give up dallying with the lancet and should try the healing balm instead."

SHAHNA-I-HIND, 24th November 1908.

The reproduction of seditious articles itself sedition.

11. The *Shahna-i-Hind* (Meerut), of the 24th November, referring to the reappearance of the *Yugantar*, remarks that it refrains from reproducing the contents of this scurrilous rag, for the reproduction of articles of this nature is nothing but sedition. The editor hopes that others also will accept this view of reproducing seditious matter and refrain from doing so.

AL BASHIR, 1st December 1908.

Causes of the unrest in India during the years 1907-8.

12. In continuation of his article entitled "Causes of the Unrest in India During the Years 1907-8" (vide Selections No. 49, current, paragraph 5), the editor of *Al Bashir* (Etawah), writing in the issue of the 1st December, remarks that in the opinion of Major F. G. Herbert Dantey and of Colonel Malleson the mutineer army was, to a large extent, composed of Hindus, which fact, when considered in connection with the wicked machinations of Nana Rao, render it very probable that Hindus alone were active participators in the Mutiny. He also points out that the first man who objected to using greased cartridges was a Hindu, and that the first person who raised his hand against a European was also a Hindu.

The editor further remarks that if the Mutiny had been the outcome of outraged religious feelings, Muhammadans would have avoided acts forbidden by their religion, saying that Islam condemns in unequivocal terms the murder of women and children. He expresses the opinion that because women and children were murdered in the Mutiny it should be evident that there were men other than Muhammadans who committed these dastardly crimes, and that they were the Hindus who had an overwhelming majority in the rebellious army.

In support of this argument the editor quotes entries from the diary of Chunni Lal, informer, and also cites some statements of Mirza Muhammad Abbas and of Jattu Mal, informer, produced as evidence before the military tribunal appointed for the trial of Bahadur Shah.

BHARAT JIWAN, 7th December 1908.

Rumour regarding the quartering of a punitive police force at Calcutta.

13. Referring to a rumour that a punitive police force will be quartered at Calcutta for the suppression of anarchism, the *Bharat Jiwan* (Benares), of the 7th December, remarks that, while Government should in no way be deterred from taking measures for stamping out anarchism from the country, it is unjust that for the misdemeanour of a few individuals, the whole population of Calcutta should be burdened with the cost of maintaining a punitive police force.

OUDH AKHBAR, 9th December 1908.

Indian discontent the result of the absence of religious education.

14. The *Oudh Akhbár* (Lucknow), of the 9th December, questions the truth of the generally received opinion that the discontent prevailing among certain classes of Indians is due to the disregard of their demands by the Government or to the alleged partiality of the latter to Europeans, and remarks that it is mostly due to the absence of self-restraint which is the outcome of a sound moral and religious education. The editor notes with satisfaction the introduction of religious education in Mysore schools, and hopes that it may be given a trial by the Indian educational authorities, in case the experiment proves a success.

15. The *Zamana* (Cawnpore), in its combined issue for September and October (received on the 7th December), while referring to the persecution of the Indians in the Transvaal, remarks that it is a matter of great regret that the Parliament, and particularly Lord Elgin, "who has eaten the salt of India," do not interfere in the matter.

ZAMANA, September and October 1908.

Indians in the Transvaal.

16. The *Oudh Akhbár* (Lucknow), of the 7th December, while referring to the debate in the House of Commons some time ago on the position of Indians in the Transvaal, remarks that in spite of such meetings and debates the condition of Transvaal Indians has been growing from bad to worse and that no proper steps have yet been taken by the Imperial Government to ameliorate their lot.

OUDH AKHBAR, 7th December 1908.

Indians in the Transvaal.

17. Under the marginally noted heading, the *Shahna-i-Hind* (Meerut), of the 24th November, contains the following:—

SHAHNA-I-HIND, 24th November 1908.

Estrangement between the rulers and the ruled.

"Punishments should not be taken to mean the displeasure of the Government, for they serve as warnings to the would-be criminals and as deterrents to the accused themselves. In the same way the protests of the people should not be considered as the outcome of a dangerous hatred for the Government and suppressed accordingly. No Government, however mighty it be, can afford to disregard the wishes of the people, consistently with its safety. The Royal Proclamation should therefore be taken in the light of a promise of coming reforms and all unrest should consequently be put an end to; and indeed it is satisfactory to note that the darkness of the night is already melting away in the light of the coming dawn."

18. The *Awaza-i-Khalq* (Benares), of the 8th December, while discussing the recent professions of loyalty made by the Maharaja of Benares in the British press, sarcastically remarks that one great proof of his loyalty is that his Dewan, Private Secretary, Assistant Private Secretary, and other influential officials in his Darbar are Bengalis. Does the Maharaja, asks the editor, wish to impress upon the people that he is independent and impartial, while professing loyalty to the Government?

AWAZA-I-KHALQ, 8th December 1908.

The Maharaja of Benares and his professions of loyalty.

19. Under the heading "If I Were the Viceroy of India", the *Citizen* (Allahabad), of the 6th December, reproduces from the *Review of Reviews* an account of the interview which the editor of the magazine had with Lala Lajpat Rai, in connection with the latter's deportation and with several other questions bearing on the administration of India.

CITIZEN, 6th December 1908.

Interview with Lala Lajpat Rai by the editor of the *Review of Reviews*.

20. Under the heading "Personal with a vengeance", the *Advocate* (Lucknow), of the 10th December, has the following:—

ADVOCATE, 10th December 1908.

Administration of Indian affairs and peoples by the British Government.

"The worst of the personal character of the British Government with reference to India lies in the fact that, if the Secretary of State in England or any Governor in India chooses not to give out any information, however important it may be from the people's point of view, or even from the standpoint of justice, there is nothing in the laws and rules to enforce the one or the other to open his lips. Herein comes the unconstitutional character of the British Government as to the administration of Indian affairs and peoples. On the recommendation of the Romer Committee Lord Morley agreed to impose an additional burden of £300,000 or 45 lakhs of rupees a year on India for military expenditure in England. While sanctioning this imposition his Lordship refused to publish the recommendations of the Committee. Nay more. He was sure the India Government was agreeable to the new burden. Then went a despatch from the Governor General in Council on the subject. When it reached London, our friends in the Commons elicited the information that it was a strong protest against the decision. Mr. Buchanan went however thus far and no further; he cut short the other interrogatories by a frank refusal to make public the despatch of the Government of India. Why? Because it could not be laid on the table without the report of the Romer Committee. Why this? No cogent reason. Under the circumstances, the coming increase in the pay of the sepoy soldier—a

matter of a few lakhs not exceeding one digit—however advantageous individually, cannot but be treated as but a sop to the outraged feeling caused by an economic injustice."

ADVOCATE, 10th December 1908.

India in the House of Lords.

21. Writing under the heading "India and the Lords", the editor of the *Advocate* (Lucknow), in the issue of the 10th December, remarks that the representation of India in the House of Lords is a mystery. Indians were assured that their interests would be well guarded if ex-Viceroys, ex-Governors, ex-Lieutenant Governors and former heads of departments were allowed to sit in the House of Lords without election. So far, he notes, a good many ex-Viceroys and ex-Governors have sat there; but, with a few honourable exceptions, all have been but the mouthpieces of their English friends in India. "The gilded chamber is to India what the proposed advisory council of native princes and territorial magnates would be, a show and a sham." If India is to be represented it should be in the House of Commons.

OUDH AKHBAR, 12th December 1908.

The split in the Congress.

22. The *Oudh Akhbár* (Lucknow), of the 12th December, deprecates the split in the Congress camp, and fears that in this divided state it will not be able to command the same amount of confidence, but hopes that, as it has now become purged of its Extremist element, Lord Morley may be disposed to entertain some of its demands.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

Nil.

IV.—Administration.

(a)—Judicial and Revenue.

ZAMANA, September and October 1908.

The trial and conviction of Mr. Tilak.

23. The editor of the *Zamana* (Cawnpore), writing in the combined issue for September and October (received on the 7th December), expresses his sympathy with Mr. Tilak, who, he thinks, was convicted very unjustly. He severely criticises the holding of the trial in Bombay, the constitution of the jury and other points. In conclusion, he says that the conviction of Mr. Tilak is to a great extent responsible for the tension of feeling between the Indians and Europeans at the present moment.

MASHRIQ, 8th December 1908.

Abolition of certain *munsifs* in these provinces.

24. The *Mashriq* (Gorakhpur), of the 8th December, deprecates the proposed abolition of the *munsifs* at Muhammadabad (district Azamgarh), Bansgaon (Gorakhpur) and Fatehpur (Bara Banki), urging that the people of these places would be put to much trouble if they have to attend courts situated at a distance. The editor express the opinion that their abolition has been recommended by the officials who have to inspect them, because they are put to much trouble by travelling on bad roads (to reach them).

(b)—Police.

NASIM-I-AGRA, 7th December 1908.

Detectives in Agra.

25. The *Nasim-i-Agra*, of the 7th December, reports that for some time past detectives have been noticed everywhere in Agra interrogating every person entering or leaving the city, which procedure, in the opinion of the editor, is not the way secret police should work, and its publicity defeats its object.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

AWAZA-I-KHALQ, 8th December 1908.

The Octroi Commission.

26. The *Awaza-i-Khalq* (Benares), of the 8th December, while commenting on the inquiries to be undertaken by the Octroi Commission, deprecates the suggestion to abolish the tax as it will have to be made up by levying a terminal tax, as is done by the Cawnpore Municipality, which will have to be realized through the agency of the

railways, who will probably charge at least three per cent. as the expenses of collection. The editor expresses the opinion that this sum can be profitably spent within the limits of the municipality concerned and suggests that the best method of improving the existing state of things would be to abolish the existing tax on grain and to assess heavily articles of luxury and merchandise.

In conclusion the editor emphatically condemns the abolition of the octroi tax and the imposition of what he calls "direct and terminal" taxes.

27. Commenting on the Municipal Administration Report, the editor of the *Advocate* (Lucknow), in the issue of the 10th December, notes with approval that Government intends to introduce various reforms in the system of electing municipal members. The present system is highly unsatisfactory. Printed slips containing the names of candidates are circulated through the post office or distributed by municipal employés, and experience has shown that both methods are open to abuse. The primary factor in connection with elections is secrecy in voting, and this is impossible as long as the present method of voting remains in force. Voters should go to the polling booth and record their votes in the presence of a responsible officer, without fear of being molested by the followers of any particular candidate. If this were done, the editor thinks, there would be fewer attempts to influence electors, and the best men would be returned. The result would be that municipal members would be less anxious to secure their own personal aggrandizement, and would be more true and just in their dealings.

ADVOCATE, 10th December 1908.

Reform in the system of Municipal election in the United Provinces.

28. The *Nasim-i-Agra*, of the 11th December, suggests the advisability of first warning by letter those house proprietors whose houses need repairs, before serving notices on them in accordance with the provisions of the Municipal Act and of the Cantonment Code.

NASIM-I-AGRA, 11th December 1908.

Serving of notices on houseowners in municipalities for repair of buildings.

(e)—Education.

29. The editor of *Al Bashir* (Etawah), in the issue of the 1st December, commenting on His Honour's Convocation address, remarks that it is the clearest exposition of the educational policy of the Government in the future ever placed before the public, and advises the members of the Muhammadan Educational Conference to read it carefully and to discuss the debatable points in it at the coming Conference.

AL BASHIR, 1st December 1908.

The Convocation address.

30. *Al Bashir* (Etawah), of the 1st December, deprecates the proposal for appointing English-knowing men as teachers of vernaculars and classical languages (Oriental) in schools, as their knowledge of these languages is very poor. The editor suggests the advisability of establishing a training college for men who have passed examinations in Oriental languages with a view to their subsequent appointment as teachers of classical languages, and as deputy and sub-deputy inspectors of schools, whose duties they can perform better than English-knowing young men.

AL BASHIR, 1st December 1908.

The teaching of vernaculars and of classical languages in United Provinces schools.

31. Referring to Sir Andrew Fraser's resolution on the Report on Public Instruction in Bengal for 1907-8, the editor of the *Advocate* (Lucknow), in the issue of the 3rd December, notes with approval the various measures adopted during the year to advance the cause of education in Bengal. The proposal however to place each division under the educational charge of an Inspector of Schools belonging to the Indian Educational Service, to be assisted by an additional Inspector of Schools from the Provincial Educational Service, will not, he thinks, meet with general approval, as there has been a well-grounded complaint in Bengal that Inspectors of Schools are usually men who have not been successful as lecturers, and who have been shunted off the main line into the inspecting siding. The innovation will mean the perpetuation of the old order, the evil effects of which it is sought to remove by associating members of the Provincial Service with Inspectors. Another matter, the editor notes, that is much to be regretted is the inability of the Government of Bengal to spend enough money on the recognized educational needs of Bengal. He fails to understood how Government disclaims all responsibility for lack of progress in education, unless assisted by private subscriptions, when money is forthcoming to meet the requirements of every other department in full.

ADVOCATE, 3rd December 1908.

Sir Andrew Fraser's views on the educational question.

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ADVOCATE, 3rd December 1908.

The Allahabad University and the election of Fellows.

32. The *Advocate* (Lucknow), of the 3rd December, publishes a letter from a correspondent who signs himself "A Graduate", in which the writer asks if the Allahabad University, in view of the recent decision of Sir Louis Dane in respect to the election of Fellows by graduates of the Punjab University, intends to enjoy the unenviable distinction of being the only University in India whose graduates have no voice in the election of Fellows to the University. He wonders if it is too much to ask the Hon'ble Pandit Sundar Lal, who has considerable influence in University affairs, to move in the matter.

ADVOCATE, 6th December 1908.

Teachers for zenana ladies.

33. The *Advocate* (Lucknow), of the 6th December, has the following:—

"It is a happy sign of the times that both the Government and the people are keenly alive to the need of the spread of education among our women-folk. In every province steps are being taken to prepare a batch of lady teachers to work either in girls' schools or among ladies that live behind the *parda*. Baba Premananda Bharati, well-known in this city, who had been to America, has a scheme for supplying lady teachers for Hindu homes. These teachers will be selected from among his American lady disciples and educated Hindu ladies. The instruction will include lessons in reading and writing in Bengali, elementary arithmetic, dress-making, and so forth. But the special object of the Mission will be 'to keep up the Hindu religious spirit in our married women, which will be helped by their associating with these American ladies, who are thoroughly Hinduized in their consciousness and religion.' Influential men of Bengal have promised their support to Baba Bharati."

HINDI HINDOSTHAN, 8th December 1908.

A plea for compulsory primary education in India.

34. The *Hindi Hindosthan* (Kalakankar), of the 8th December, traces the cause of the present degraded condition of India to the gross ignorance of its masses, and says that they can make no substantial progress except as a result of a liberal extension of education among them. The editor hopes that the Government, in its desire to benefit the people, will certainly introduce the system of compulsory primary education in India, if it thinks this measure, after mature deliberation, to be conducive to the good of the country.

ADVOCATE, 10th December 1908.

Technical scholarships for the training of Indians abroad.

35. The editor of the *Advocate* (Lucknow), in the issue of the 10th December, notes with approval that the Society for the Advancement of Scientific Education in Bengal, has created a number of scholarships to enable students to go abroad for training at manufacturing centres. He remarks that this is a move in the right direction, and hopes that other associations will not be slow in following the lead of the Bengal society.

(f)—Agriculture and questions affecting the land.

HINDOSTHAN, 5th December 1908.

Co-operative Credit Societies of the United Provinces.

36. The following is an extract from the comments by the editor of the *Hindosthan* (Kalakankar), in the issue of the 5th December, on the report of Mr. S. H. Fremantle, I.C.S., Registrar of Co-operative Credit Societies, United Provinces:—

"Why, when our country can manage without the bloodthirsty Shylocks of India, and can keep banks to supply the wants and requirements of the people at a reasonable rate of interest, then it can be said to have achieved a great principle of *swadeshism*. Administer the law by yourself, that is to say, by means of *punchayat;* take the money-lending business into your own hands; manage the Municipal and District Board business also by *punchayat;* keep militia and volunteers composed of Hindus, Muhammadans and Christians, as well as of the fighting loyal subjects of India, for the defence of the country, and then a Viceroy alone would be sufficient to govern the country with the help of his colleagues, the Governors, Lieutenant Governors, Chief Commissioners and other Local Governments. In this case, we may require a small standing army; but then, we should also join with those loyal Indians, Rajas and Maharajas, who are clamouring for the reduction of British soldiers."

HINDOSTHAN, 10th December 1908.

The use of modern agricultural implements.

37. In a note reviewing Mr. S. H. Fremantle's report on Co-operative Credit Societies, the editor of the *Hindosthan* (Kalakankar), in the issue of the 10th December, observes that the statement that large farms are altogether unknown in India is not

correct. As a matter of fact Indian cultivators have not yet learnt the European reformed way of ploughing, as only a few of the cultivators have sufficient money for the purpose of conducting agricultural operations. "The present practice in India is this: that the Indian revenue is chiefly derived from the product of the land, and, therefore, it is the bounden duty of the first lord of the soil, the Government, to help and encourage the second landlords, the landed proprietors, so that they may be always in a position to pay their land tax. In the same manner it is the duty of the landed proprietors to help their tenants so that they may be always able to pay their liabilities to their landlords."

(g)—General.

38. The *Zamana* (Cawnpore), publishes, in its combined issue for September and October (received on the 7th December), an article in which the writer, while discussing the *swadeshi* problem, remarks that it can progress only when there is the fullest co-operation between the Government and the people. The people should not make it a political matter, but should invest their money in industrial concerns instead of hoarding it or converting it into ornaments. He advises Government to try to find openings in foreign countries for the surplus labour of India and to make industrial and technical education popular in the country.

ZAMANA, September and October 1908.

Progress of the *swadeshi* movement.

39. Writing under the heading "Want of Indigenous Sugar in India", the editor of the *Indian People* (Allahabad), in the issue of the 10th December regrets to note that by far the largest portion of the sugar consumed in India is imported. This is not as it ought to be, as India is happy in possessing the soil that is best suited for sugar cultivation. Bengal, the editor remarks, is the chief consumer of imported sugar. This appears incredible in view of the fact that the *swadeshi* movement originated in Bengal. As there is nothing to show that Bengal is not a sugar-growing province, the editor trusts that Bengalis will give their serious attention to sugar cultivation, and in the interests of the country thus give practical effect to their *swadeshi* views.

INDIAN PEOPLE, 10th December 1908.

Failure of Indians to extend the use of indigenous sugar in India.

40. The ceremony that recently took place at the *Nadwat-ul-Ulma* building, Lucknow, the editor of the *Advocate* (Lucknow), in the issue of the 3rd December considers, furnishes an excellent proof of the fact that good work outlives misrepresentation. Like many other institutions of its kind the *Nadwat-ul-Ulma* was at first regarded with suspicion as a place likely to foster young fanatics. But its steady and consistent work has proved these suspicions unfounded and the *Nadwat-ul-Ulma* is now recognized as a power in the land. It is to the Muhammadans what the *Gurukul* movement is to the Hindus. It aims at imparting education on national lines, and at providing a trained band of young men well versed in theology to go forth and raise the people morally and educationally, and protect the valuable inheritance received from their ancestors. The circumstancss attending the founding and the final completion of the *Nadwat-ul-Ulma* show that even the most liberal minded rulers may be out of touch with popular feelings, and prove that in the interests of good government it is essential that Government and the people should be in close touch, so that Government may have other sources of information than the police, and those who bask in official smiles.

ADVOCATE, 3rd December 1908.

Official attitude towards popular movements.

41. The *Hindustani* (Lucknow), of the 9th December, reproduces from the *Advocate* (Lucknow), of the 3rd December, an article headed "Official Attitude Towards Popular Movements."

HINDUSTANI, 9th December 1908.

Official attitude towards popular movements.

42. The *Zamana* (Cawnpore), in its combined issue for September and October (received on the 7th December), while referring to the frequent attempts on the lives of Indians by Europeans, remarks that these assaults are made deliberately by Europeans with the full knowledge that they will not be brought to book for their misdeeds. The editor calls upon the zamindars and others, who are always holding loyalty meetings, to draw the attention of the Government to this sad travesty of justice.

ZAMANA, September and October 1908.

Assaults by Europeans on Indians.

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ZAMANA, September and October 1908.

Plague, malaria and village sanitation.

43. The editor of the *Zamana* (Cawnpore), writing in the combined issue for September and October (received on the 7th December), draws the attention of the Government to the ever-growing ravages of plague and malaria in rural areas, and says that, if no attention is paid to the health of the agricultural labourers, a time will come when there will be very few people to till the soil, and the Government will find much difficulty in realizing its revenue.

AL BASHIR, 1st December 1908.

Musalman holidays.

44. A correspondent writing to *Al Bashir* (Etawah), of the 1st December, reports that a meeting of the Muhammadan gentry was held on the 7th November to draw the attention of the Government to the paucity of Musalman holidays, at which it was decided to ask the Government to allow the Musalmans two days' leave during the *Id-ul-Fitr*, *Id-uz-Zuha* and *Shab-i-Barat* instead of one, and to grant a day's holiday each on the last Friday of *Ramzan* and on the 12th of *Muharram*.

ZUL QARNAIN, 7th December 1908.

The attitude of the Government and the people towards the *Nadwat-ul-Ulma*.

45. While appreciating the annual grant of Rs. 6,000 by the Government for the maintenance of the *Nadwat-ul-Ulma* at Lucknow, the *Zul Qarnain* (Budaun), of the 7th December, deprecates the want of interest evinced by Muhammadans in this institution, and remarks that it is discretable that even a religious institution cannot be maintained independently of Government help. The editor points out that for the last fifty years the financial condition of the Muhammadan community as a whole has deteriorated rather than improved, that they have always looked up to Government for help in all they did, and that they never have done anything on their own initiative to benefit the community at large for fear of incurring the displeasure of officials, and remarks that the backward state of the *Nadwat-ul-Ulma* demonstrates this.

MASHRIQ, 8th December 1908.

The proposed partitioning of the Gorakhpur district.

46. The *Mashriq* (Gorakhpur), of the 8th December, deprecates the proposed partition of the Gorakhpur district, urging that it will lead to a considerable increase of expenditure which might well be utilized in irrigating some portions of the district which have suffered from want of rains for the last two or three years. If, however, the need of its partition is extremely urgent, the editor suggests that the Hata and Pandrauna tahsils, together with the northern portion of the Deoria tahsil and the eastern portion of the Maharajganj tahsil, may be formed into one district with Captainganj as its head quarters, and that the Sadar and Bansgaon tahsils, together with the portions of the district lying to the east of the Maharajganj and Bansi tahsils into another.

SADDHARM PRACHARAK, 9th December 1908.

Official attitude towards the *Arya Samaj* in the Punjab and in the United Provinces.

47. The *Saddharm Prachárak* (Kangri, Bijnor), of the 9th December, notes with satisfaction that on the occasion of the recent anniversary of the Lahore *Arya Samaj*, *Arya* and Hindu clerks of the Punjab Secretariat were given leave to attend it, and that various high officials sent polite and sympathetic letters in answer to invitations sent to them. The editor remarks that His Honour Sir John Hewett will do well to follow this example of the Lieutenant Governor of the Punjab, thereby bringing about real peace in his province. He says that, if His Honour were to go through the records of the case of King-Emperor *versus* Daulat Ram, he would be convinced that the District Magistrate of Jhansi was misled by designing persons into doing injustice to the accused, and asks His Honour to give satisfaction to *Arya Samajists* by demonstrating his love of justice and generosity in this case.

ADVOCATE, 10th December 1908.

Forced labour in India.

48. A correspondent, who signs himself "Englishman", writes to the *Advocate* (Lucknow), of the 10th December, to complain of the system of forced labour in vogue in India. The custom, he notes, is one revolting to the instincts of any honest Englishman, and that it has prevailed so long is significant. The practice is wholly indefensible, as is proved by the fact that business firms, European as well as Indian, obtain all the labour and carriage they require on payment without the intervention of the tahsil *chaprasi*. It is a common practice, the writer says, to take possession of a number of carts and hold them till the owners pay ransom. Carts belonging to zamindars are frequently seized and their contents thrown on the road to meet the transport requirements of high officials. Even wealthy zamindars put up with this form of oppression, as they shrink from

incurring the reputation of having brought official high-handedness to notice. This kind of thing could not go on, the writer thinks, if Government officials were more in sympathy with the people, and more easily approachable by the poor. As long as the system of forced labour continues, the Englishman's proud boast that the Union Jack is the emblem of freedom is a delusion and a snare, as far as India is concerned, for impressed labour is a form of slavery that frequently leads to imprisonment and death.

Causes of mortality among children.

49. The *Oudh Akhbár* (Lucknow), of the 11th December, while agreeing with the causes of the mortality among children, as set forth by the Sanitary Commissioner of Bengal in his report for the year 1907, remarks that poverty is the real cause of the high death-rate caused by epidemics such as plague and cholera, and he forebodes that unless education becomes general and arts and industries are revived, the future of India is very gloomy indeed.

OUDH AKHBAR, 11th December 1908.

V.—Legislation.

Nil.

VI.—Railway.

Complaint regarding 3rd class accommodation in the Bombay-Baroda and Central India Railway mail train.

50. Mr. Sayid Abdul Kadir of the District Judge's Office, Fatehgarh, writes to the *Advocate* (Lucknow), of the 3rd December, to complain that the Bombay-Baroda and Central India mail train that leaves Ahmedabad for Delhi has no 3rd class accommodation for the servants of passengers travelling 1st and 2nd class.

ADVOCATE, 3rd December 1908.

Want of a ladies' waiting room at Gorakhpur Railway Station.

51. The *Mashriq* (Gorakhpur), of the 8th December, complains that at such an important Railway Station as Gorakhpur no waiting room has been provided for Indian ladies. He remarks that in other respects also the present building is unsuited to the growing requirements of an important railway junction, and he asks that the authorities should extend the buildings.

MASHRIQ, 8th December 1908.

Control of District Magistrates over railways.

52. The *Nasim-i-Agra*, of the 11th December, makes the following proposals for the prevention of crime on railways:—

NASIM-I-AGRA, 11th December 1908.

"(1) That Commissioners and Collectors should be authorized to inspect railway lines within their jurisdiction and report to the Government on any irregularities they notice.

(2) That Ticket Collectors should be men of good character.

(3) That inspectors should be appointed to watch and report on the conduct and work of Ticket Collectors and other subordinates.

(4) That the tickets of female passengers should be checked by female Ticket Collectors only.

(5) That suspicious characters travelling by rail should be carefully watched."

VII.—Post Office.

Postmen and letter-boxes in Bijnor.

53. The *Sahifa* (Bijnor), of the 5th December, complains that the postmen in Bijnor are very much overworked, and that being only three in number, they take an unreasonably long time in distributing letters, which results in inconvenience to the public. The editor asks that their number be increased by two, and that two big letter-boxes of the new type be placed at convenient places in the town.

SAHIFA, 5th December 1908.

VIII.—Native Societies and Religious and Social matters.

Seditious passages in the *Satyarth Prakash*.

54. The *Brahman Sarvaswa* (Etawah), for November, says that although everybody knows that the *Satyarth Prakash* is a religious book, officials have lately discovered sedition in it also, as is apparent from certain remarks passed on the book by the District Magistrate of Jhansi in the course of his judgment in the case of King-Emperor *versus* Daulat Ram. The editor remarks that in this matter all Indians should sympathize with the *Arya Samajists*, for, as the *Hitvarta* says, if the *Satyarth Prakash* is considered seditious now, the *Vedas* and *Shastras* may also one day be held to be seditious, and as such their study prohibited.

BRAHMAN SARVASWA, November 1908.

MUSAFIR, 8th December 1908.

55. The *Musáfir* (Agra), of the 8th December, reports that, while some of the preachers of the *Samaj* are busy converting Muhammadans, one of the champions of our faith, a man of iron fortitude and will, has succeeded in releasing four men and ten educated girls from the hands of Christian Missonaries of Bareilly, and converting them to the new and sublime faith of *Vedic* religion. This, the editor remarks, has caused much havoc in the Christian camps of Rohilkhand, for as they had spent much in winning over these fourteen souls to their religion of cunning and deceit.

Conversion of Christians by the *Arya Samaj* in Rohilkhand.

MUSAFIR, 8th December 1908.

56. In making an appeal for funds to further the cause of the *shudhi* movement, the editor of the *Musáfir* (Agra), writing in the issue of the 8th December, remarks that the necessity for money has become all the more imperative since Christians and Muhammadans have roused themselves to activity, and are leaving no stone unturned to counteract the effect and influence of the *Arya Samajists*, in whom they have found a really formidable foe. Muhammadans have established their *Anjuman Hidayat-i-Islam*, and preachers are abroad to confirm the wavering and win over the sceptics. It is high time for the *Arya Samajists* also to realize their responsibilities.

An appeal for funds to help the *shudhi* cause.

IX.—Miscellaneous.

ZUL QARNAIN, 7th December 1908.

57. Referring to the assault upon Mr. Birley, Joint Magistrate of Alipur, the *Zul Qarnain* (Budaun), of the 7th December, remarks that the Bengali elders have infused a spirit of anarchism into the minds of their children also, and suggests that a light punishment like a fine for such a grave offence as an assault on an officer is not calculated to put an end to such a state of affairs.

The punishment given to the boys who insulted Mr. Birley, the Magistrate at Alipur.

ALLAHABAD:
The 12*th December* 1908.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

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IX.—MISCELLANEOUS.

Nil.

I.—Politics.

(a)—Foreign.

1. *Al Bayan* (Lucknow), for November, complains that the Indian subscribers of the Egyptian paper, *Al Lewa* (the late Mustafa Kamel Pacha's journal), do not get it regularly, that sometimes a subscriber receives only one out of the six issues in the week, and sometimes does not get it at all for months. The editor suggests that the reason of this is that Government is said to look upon the paper with disfavour, and has probably issued confidential instructions to postal officials not to deliver it to subscribers. He asks that, if this be true, Government should announce it publicly so that they may discontinue ordering it.

AL BAYAN, November 1908.

Non-receipt of *Al Lewa* newspaper by the Indian subscribers.

2. The *Oudh Akhbár* (Lucknow), of the 16th December, remarks that tension of feeling between Austria and Turkey is increasing every day, and it appears that both the countries are making preparations for war secretly. He notes that the internal condition of Turkey is far from satisfactory, and that there are rumours that the Sultan is about to be dethroned and that his successor has already been nominated. The editor expresses the hope that in view of the possibility of a war with Austria, the Turks will cease from quarrelling among themselves and close up their ranks to present a solid front to their common enemy in case war should be inevitable.

OUDH AKHBAR, 16th December 1908.

Turkey and Austria.

The editor then pays a warm tribute to the valour of the Turkish soldiers, and says that without doubt they will be formidable opponents for the Austrians, and closes with an expression of the desirablity of an amicable settlement.

(b)—Home.

3. Mr. Abbas S. Tyabji, Judge of the High Court, Baroda, contributes an article entitled "Indian Musalmans and the Indian National Congress" to the *Hindustan Review* (Allahabad), for December, in which he notes with regret that the Muhammadans have so far refrained from joining the Congress movement in spite of the fact that it is non-sectarian, and has the interests of the country at heart. The Muhammadans, he remarks, profess not to be able to join the movement for two reasons—firstly because to do so would not be playing fair with the Muhammadan idea of loyalty; and, secondly because they thought that, the Congress being chiefly composed of Hindus, such demands would be made of Government as would tend to forward the interests of the Hindu community at the expense of Muhammadans. The essayist begins by pointing out that, though East is East and West is West, the East has latterly begun to recognize that the methods of the West are well worthy of imitation, and the result has been a general outcry against absolute rule, and a demand on the part of the people for a voice in the administration of the country. This is clearly seen in what has recently happened in Turkey. Turkish Muhammadans no longer consider that loyalty means unqualified submission to the powers-that-be. To be loyal is to pay due deference to constituted authority and to assist in every way in promoting the happiness of the people. And the objects the Congress has at heart are the happiness and welfare of the people. The Congress is not opposed to British rule in India; it merely wishes to be an advisory body capable of representing the feelings of the people to Government on all administrative matters. This being so the writer cannot understand why the Muhammadans should keep aloof from it. Instead of throwing in their lot with their Hindu brethren they prefer to form a separate league that has the same objects as the Congress but on a smaller scale. Nothing can be gained by splitting up India into several camps. If the Muhammadans had joined the Congress from the first a good deal of the present unrest would have been impossible, as the claims of a united people as expressed by the Congress could not have been overlooked. There is work for the Moslem League independent of the Congress, in so far as it gives expression to the requirements of the Muhammadan community, but why should not Muhammadans in general join the Congress and assist it in its endeavour to ameliorate the condition of the people of India? Again, the fact that some of the

HINDUSTAN REVIEW, December 1908.

Indian Musalmans and the Indian National Congress.

members of the Congress were found to have views that could not meet with the approval of a loyal Muhammadan does not imply that the Congress movement is opposed to Government. In reality, the writer says, the question of the loyalty of the Congress is but an excuse. The Muhammadans fear that they will not be fairly treated by the Hindu majority. But seeing that the Congress has never pressed for any rights that would benefit Hindus at the expense of their Muhammadan brethren, this idea is absurd. There may, he remarks, be some grounds for the fear of the Muhammadans that Hindus will receive the lion's share in the event of Government's throwing the higher appointments in the provinces open to Indians. But this is merely the fear of the weak who have not yet qualified themselves for the posts they seek. In conclusion the essayist hopes that the Muhammadans will soon see their way to join their Hindu brethren in a movement that has for its object the interests of the whole people of India.

RAHBAR, 7th December 1908.

The Congress of Moderates and Extremists.

4. The *Rahbár* (Moradabad), of the 7th December (received on the 14th idem), referring to the reply given by Sir Pherozshah Mehta to the letter of the Hon'ble Babu Bhupendra Nath Bose, asking the opinion of Mr. Mehta on the question of a united Congress, remarks that two national Congresses in the same country are now inevitable, inasmuch as the proud aristocracy of the old Congress is determined to have its own way. But before our countrymen actually attend one or the other they owe it to themselves and to their nationalist brethren also that they should thoroughly consider the fact that, while the Moderates rely absolutely on Government, the Nationalists have faith in their own exertions. Their meetings may not be so attractive as those of the Moderates, still those that regard *truth* more than any other extraneous circumstances are not expected to consider that.

INDIAN PEOPLE, 13th December 1908.

The Madras Congress and the duty of the United Provinces.

5. The following is from the *Indian People* (Allahabad), of the 13th December :—

"We sincerely trust that these provinces will not fail in their duty at this critical moment. There is very little time before us and we beg our friends to be up and doing. Let District Committees be formed without delay. Delegates should be elected at once. It will be a sad commentary on our sense of public duty if a large number of delegates do not go from here to Madras. There is no doubt that the journey is long and expensive; but remember, the work that has to be done is great and noble. We request our friends, whose zeal for the Congress has never flagged, to do all that lies in their power to make the next Congress successful. They should go themselves and induce others to do the same. The proceedings of the Madras Congress will be anxiously watched, not only in India but also outside it, and we earnestly appeal to the Congressmen in these provinces to lose no time in taking practical steps to show their devotion to the Congress."

BHARAT SUDASHA PRAVARTAK, November 1908.

Reading of Sir John Hewett's speech at the *Arya Samaj* of Farrukhabad.

6. The *Bhárat Sudashá Pravartak* (Farrukhabad), for November, reports that at a meeting of the local *Arya Samaj* the translation of His Honour's speech delivered at Agra was read, and that the people assembled there were asked to take measures suggested in the speech for the suppression of sedition in the United Provinces.

RIYAZ-I-FAIZ, 12th December 1908.

Lala Munshi Ram's speech on the occasion of the *Arya Samaj* anniversary at Lahore on the *Arya Samaj* and politics.

7. In publishing an account of the proceedings of the anniversary of the *Arya Samaj* held at Lahore, the editor of the *Riyaz-i-Faiz* (Pilibhit), writing in the issue of the 12th December (received on the 17th December), makes the following observations in connection with the speech of Lala Munshi Ram on the occasion :—

"The speech of Lala Munshi Ram was hailed with much delight, for every one had come to realize the necessity of an emphatic declaration from an authorized exponent of *Arya Samaj* views regarding its attitude towards the political movements of the day. The necessity had become all the more pressing in view of the fact that Muhammadans and Christians have for the last few years been trying their utmost to create a misunderstanding between the *Arya Samaj* and the Government. Their motive is not very hard to discern; for even the casual observer knows it too well that by carrying on a vigorous proseletyzing campaign in their camps, the *Samajists* have very bitterly exasperated the Christians and Muhammadans of India.

Now these misrepresentations have succeeded in working incalculable mischief to the cause of *Arya Samaj*, for, led by them the officials have committed such improper acts as go to show that, to say the least of it, they look upon the *Samajists* with suspicion. The Jodhpur incident and the case of Pandit Daulat Ram and many other instances of a like nature confirm the opinion that the *Arya Samaj* is considered to be a dangerous institution which should be suppressed before its mischief becomes general.

The editor remarks that the speech of Lala Munshi Ram is very opportune as such a declaration has long been needed. The *Arya Samaj*, he says, is a purely religious movement, having for its object the religious emanicipation of the race. The realization of this ideal depends entirely upon the permanence of British rule in India; for they believe that no sooner the protecting hand of the British Government is withdrawn the *Arya Samaj* will be the first to fall a prey to the religious fanaticism of its opponents."

Despatch of troops to Dacca.

8. Under the heading "Some Trouble Brewing", the *Advocate* (Lucknow), of the 13th December, has the following :— ADVOCATE, 13th December 1908.

"The despatch of troops to Dacca has been simultaneous with some other incidents. It is said a strict system of surveillance has been instituted there as a result of the police activity noticed during the last few days. Some young men who are recognized members of the Samity, and some others who are outsiders,—173 all told,—are being watched in the night to find out whether they are at home or not. There were some conferences in which Mr. Stevenson-Moore and Mr. Halliday, who went down there for the occasion, attended. It seems all these are preparations for giving speedy effect to the Law passed day before yesterday at one sitting. The societies started to encourage physical culture have become the eyesore of the Government. So physical culture must in future be spelt as games of football, cricket, hockey and tennis, and other forms of exercise, particularly *lathi*-play, sword-play, &c., are to be tabooed."

Despatch of troops to Dacca.

9. The editor of the *Advocate* (Lucknow), in the issue of the 13th December, notes that four companies of troops were recently despatched to Dacca on practically twenty hours' notice, and that though mobilized on a peace scale, ball ammunition was served out on a liberal scale. The reason for this sudden mobilization, the editor says, was that trouble was apprehended in connection with the introduction of the new rules and regulations of the Educational department in Eastern Bengal and Assam. Is this the way, the editor asks, that Sir Lancelot Hare wants to announce his return to Eastern Bengal? ADVOCATE, 13th December 1908.

Political odes.

10. The *Swarajya* (Allahabad), of the 5th December (received on the 14th idem) publishes the following political odes:— SWARAJYA, 5th December 1908.

By *Kabir:*

"What shall I say of the doings of the inventors of tyranny,
They are ruining the people of India.
Those who tyrannize over righteous persons
Their boat sinks in the middle of the stream.
The sigh of the oppressed confounds the tyrant,
Let the tyrants remember this well.
The tyrants work oppression in the same way
As Curzon divided Bengal into two.
They shall wash their hands of glory
Who dishonour others.
Indians, it is the persons of whom you are demanding liberty,
Who liberate (others) only when they have knocked them down [or get knocked down (?)]
Be resolute and demand assistance from God only,
It is might and strength only which bring about freedom.
Put up (cheerfully) with hardships, misfortunes and sufferings,
Being men, it is not becoming for you to bewail (your lot).
The prey can escape only by breaking through the net,
Hunters never let go their prey.

Under this *raj* the hands and tongues of those persons are chopped off
Who (dare to) bewail or lament (their lot)."

By *Shamim:*

"Those who remember their native country when away from it,
They gratify the sorrowful heart.
Their passion for tyranny is always insatiate,
They are always inventing fresh methods of tyranny.
They never glance with pity.
The wretches, in the agony of death, go on crying and lamenting,
In this world it is only men who are generous and full of pity,
(And) who help the powerless.
Lovers who fall martyrs in the testing ground *(lit.)*,
They complain in vain of the hangman.
How delicious, *O! Shamim*, is their (method of) causing trouble,
When they perpetrate a fresh act of tyranny every day."

By *Anand:*

"They oppress and they tyrannize,
They are ruining us in every way.
They are digging their own graves,
Who tyrannize over the down-trodden.
Boycott and the *swadeshi* (movement) are the only weapons
Which confer liberty on every nation.
They are tyrannizing over India.
We too are now adopting unconstitutional methods [or protesting against frequent acts of injustice (?)]
Whenever they hear of a *swadeshi* riot *(lit.)*,
They at once hit upon (think it) sedition.
We can escape from the net by burning it with our (hot) sighs,
But we are simply humouring the hunter.
They at once fly to our throats
Whenever we complain of tyranny."

By *Asar:*

"We neither give ourselves up to lamenting nor complain,
We simply adopt [unconstitutional means (?)]
They tyrannize and they oppress;
In short they ruin India,
Those who try to impose upon others by false promises,
They themselves shall come to grief in the end.
When the oppressed are victorious, the tyrants are defeated,
This is the way in which unhappy hearts (men) console themselves.
Those who have sacrificed themselves for their country are immortal,
People shall remember them to the Day of Judgment,
These slaves have indeed made a grievous mistake,
They are knocked down, but still they complain.
They are foes of the nation, who hate the *swadeshi* (movement),
They are enriching others (at their own expense).
What (strange) times are these, that even our own kith and kin go over to the opposite camp,
And support the tyrannous policy of the foreigners.
We can be avenged for the tyranny of the flower-picker,
But we simply humour the hunter.
The cowards may be welcome to their fear of chains.
Men never complain of the forgers (of these chains).
Those whose interest it is to bleed India,
Those hangmen (tyrants) can never dispense justice.
Our misfortunes do not stop short at famine and poverty only,
They are inventing new misfortunes every day,
To drown the nation in the sea of slavery,
These clever rogues are launching new reforms.
Those who put up with the tyranny of the foreigners for the sake of their motherland

Will succeed in liberating the country some day.
They cannot crush the oppressed,
But the tyrants are laying the foundation of a compact nationality.
What a force is enacted to crush the *swadeshi* movement,
They are piling one act of tyranny on another.
There may be others who are afraid of the field of battle,
We, *Asar*, are going through 'iron exercises' [exercises with iron weapons (?)]"

ROHILKHAND GAZETTE, 8th December 1908.

Why are the Musalmans against the present political agitation in India ?

11. The *Rohilkhand Gazette* (Bareilly), of the 8th December (received on the 12th idem) remarks that the Hindus have the entire sympathy of the Muhammadans in their honest efforts for the economic regeneration of their country. But if the Muhammadans do not take part in political agitation, it is because they think that their own interests would suffer by doing so. They want to be reckoned as a separate class whose claims should not be allowed to be overlooked in the interest of the majority. And this is why they consider the permanence of British rule in India as synonymcus with their own national wellbeing.

RIYAZ-UL-AKHBAR, 12th December 1908.

Mr. Gokhale on the present situation.

12. The *Riyaz-ul-Akhbár* (Lucknow), of the 12th December, while commenting on the speech recently delivered by Mr. Gokhale at the New Reform Club, London, remarks that the annulling of the partition of Bengal is sure to give offence to the Musalmans of the province, and that the pardoning of political criminals is an expedient of doubtful value, as has been proved in the case of Lala Lajpat Rai and Ajit Singh.

ABHYUDAYA, 11th December 1908.

Necessity for the political emancipation of India.

13. In continuation of its article entitled "Necessity for the Political Emancipation of India" (vide paragraph 14, Selections no. 49, current), the *Abhyudaya* (Allahabad), of the 11th December (received on the 16th idem), writes:—

"For the attainment of political enfranchisement as for that of spiritual salvation, not only an irrepressible desire for freedom is required but discrimination, 'passionlessness' *(vairagya)*, and the 'six requisites' are equally necessary. The principle of no salvation without true knowledge holds good no less in the case of spiritual salvation than in that of political emancipation. That we should know our rights and privileges is the first condition of our political liberation, and to obtain them we should have discrimination, 'passionlessness' and the 'six requisites'? Nothing can be done without discrimination, which is the distinguishing of the real from the unreal, of right from wrong and of righteousness from unrighteousness. 'Passionlessness' is necessary along with discrimination. When we will ponder over our present condition and those bonds which impede our progress, there is a likelihood of our hating them . . . . . We should have a feeling of 'passionlessness' towards these bonds. We should clearly understand that these bonds, which have reduced us to this condition, are of our own making, and that they will break off themselves as soon as we engage in discharging our duties. On the contrary, if we lose sight of this fact, and, thinking these bonds to have been imposed (*lit.* made) by Government, we attempt to break them in a spirit of hatred and show hatred towards the Government, we shall be involved in great difficulties and our bonds will become more tightened. 'Passionlessness' will breed and foster among us a spirit of sacrifice, leading us to work in the cause of the country. Side by side with discrimination and 'passionlessness' the 'six requisites' are required. By these are meant tranquillity, self-control, desisting from several enjoyments, perseverance in endurance, faith and concentration of the mind. . . . . Self-concentration is absolutely essential for nation-building. Those alone can draw up the map of nation-building, those alone can piece together this machinery, who absorbed in self-concentration prepare it. Indeed, it is ideas which do the work of nation-building, and without self-concentration such ideas cannot be produced. Without righteous intention discrimination and 'passionlessness', and the other requisites, an irrepressible desire for freedom, far from acheiving its end, leads to harmful results. It is because of the want of these qualities in Khudi Ram and in those of his school that all thoughtful well-wishers

of the country unanimously condemn and express abhorrence of their deeds. Had they been possessed of these qualities they would have never committed heinous and sinful murders Those desirous of political enfranchisement should cultivate these qualities. They should bear in mind that subjection alone (*lit.* dependence upon others) is not the cause of the degradation of the country. It is rather the result and a symptom of that degradation. That country, the inhabitants of which have been demoralized by selfishness, idleness and moral depravity is reduced to a state of subjection and bondage, and cannot break its bonds until these flaws in the character of its people are replaced by patriotism and by a constant endeavour to uplift themselves. We admit that political subjection is a cause of the degradation of a country, but this is also true that degradation equally brings about political subjection. . . . . The degradation of a country is a natural phenomenon just like that of the growth and decay of a man. Just as a country takes time to decline and to fall into a state of subjection, in the same way it takes time to rise and to be free. . . . . It takes generations for the seed of liberty to fructify. Several generations have to water and protect it with their self-sacrifices. There is no method which can secure us our desired end in a short time. History and the scrutiny of our present condition convince us that neither rebellion nor secret murders nor any other methods of violence can take us to the path leading to freedom. There are several instances in history which show that a country even after attaining independence by methods of violence like assassination, cannot retain it without that natural strength which is produced by the cultivation of education, righteousness, unity, and patriotism. The autocratic despotism of Napoleon after the French Revolution of 1789 and the despotic rule of Emperors subsequent to the murder of Julius Caesar are a few instances of the truth of this. If the driving out of rulers by means of secret murders were possible and in accordance with religion, even then could ignorance, poverty, epidemics, disunion and the social evils of our country be removed? Certainly not. And unless these evils are removed, the salvation of the country is impossible. Even in our degraded condition religion was (always) our greatest asset and we were very proud of it. It is a matter for the deepest regret that some people are disgracing themselves by flaunting its precepts openly and are in this way doing incalculable harm to their country. 'The man who does not fight should not be killed' says Bhishma Pitama. It is a sin to commit murders. Sin can never bring us victory (or success), for there alone is victory where is righteousness and truth. What else could be our highest duty than to remove the ignorance, poverty, cowardice and mutual strife of our innumerable countrymen, and to serve them heart and soul. These defects cannot be removed by hating the rulers nor by attempting to assassinate them. They (defects) can be removed only by fostering education, unity, patriotism and similar good qualities among the people by means of disinterested work. We therefore urge upon those who are desirous of political emancipation (or enfranchisement) that, if they want to sacrifice their life for their country, they should dedicate it rather to the service of their countrymen than to the perpetration of murders, and that, if they want to show their self-sacrifice and energy, they should do so by cheerful service of their country and not by assassinations."

INDIAN PEOPLE, 13th December 1908.

Adoption of measures for the suppression of political crime.

14. Writing under the heading "Dealing with Terrorism", the editor of the *Indian People* (Allahabad), in the issue of the 13th December, remarks that, as long as it does not entail any hardship on the people in general, any measure for the suppression of political crime will receive the cordial support of the public. But some of the steps that are being taken seem to indicate that Government has become so nervous that it is prepared to accept any advice that is offered to it. Signs are not wanting that even healthy patriotism is considered dangerous and is being confounded with sedition and anarchism. What else can be said of patriotic songs, the authors of which are known to be loyal? The whole world has recognized that great events are happening in India and that a nation is coming to birth. Some excesses are unavoidable in connection with an upheaval of this kind, but a wrong construction should not be put on them. An attempt should be made to take a dispassionate view of the whole situation. Unless it is assumed that the whole country is imbued with the spirit of anarchism, it is

wrong to call for or to expect protestations of loyalty from every part of the country. Neither terrorism nor ultra-loyalty will lead to the dignity of self-reliance, which is the first virtue to be cultivated. There is not a mutiny in sight, but there is a grave question as to the direction in which the minds of the people are moving. Things wholly unexpected and almost impossible have happened, and it is not difficult to conceive that repression in the wrong direction may lead to further complications and to new developments. The growth of a national spirit cannot be suppressed, and, in a crisis like the present, isolation is more dangerous than anything else. Anything that may tend to establish a better understanding between the Government and the people should be welcomed.

Unrest in India and its causes by Pandit Rambhuj Dutt of Punjab.

15. A correspondent of the *Agra Akhbár*, in the issue of the 14th December, while expressing his satisfaction at the fact that the United Provinces have remained practically free from the taint of unrest, refutes in decided terms the causes of the discontent as set forth by Pandit Rambhuj Dutt, pleader of the Punjab Chief Court, in England.

AGRA AKHBAR, 14th December 1908.

Anglo-Indian papers the cause of the present situation in India.

16. The *Pioneer*, says the *Saddharm Prachárak* (Kangri, Bijnor), of the 16th December, has ridiculed the suggestion of the *Bangbasi* that if educated and religious police officers were appointed, much of the present unrest would cease to exist. We will add one more suggestion to this, namely that the greatest reforms of Lord Morley will not succeed in relieving the present situation, unless the Anglo-Indian papers, such as the *Pioneer*, the *Civil and Military Gazette* and the *Englishman* be muzzled, and that the best way to accomplish this will be to appoint religious editors to these papers.

SADDHARM PRACHARAK, 16th December 1908.

The Bengali anarchists.

17. The *Saddharm Prachárak* (Kangri, Bijnor), of the 16th December, says that it is no wonder that the Bengalis, the worshippers of the goddess *Kali*, should forget themselves (or be in a fury), considering that there are rumours of war and disorder in the civilized world itself, in the shape of the tension of feeling between Austria and Turkey, the revolt in Haiyti and the skirmishes between Italians and *dervishes* in Somaliland.

SADDHARM PRACHARAK, 16th December 1908.

House searches in Eastern and Western Bengal.

18. The *Indian People* (Allahabad), of the 17th December, has the following :—

INDIAN PEOPLE, 17th December 1908.

"Quite an epidemic of house searches has broken out in the two Bengals. Hundreds of houses in towns and villages are being searched every day for conspiracy, dacoity and the discovery of loot. All the searches are for the purpose of finding the root of that *upas* tree, which is known as terrorism and anarchism. There can be no objection to wholesale house searches in which disaffection undoubtedly exists, though its extent may not be known. If the theory is correct that robbery and terrorism have a common origin, then the danger is even greater to Society than to the State, and everything that can be done to suppress political dacoity as well as political murder will be welcomed. All the traditions of the people are being violated by these fanatical criminals and there is already a feeling of strong revulsion in the country. As Dr. Rash Behari Ghose said, anarchism is bound to die out in India not only by the strong arm of the law, but by the intensity of popular reaction."

Deportations in Bengal.

19. The editor of the *Indian People* (Allahabad), in the issue of the 17th December, gives a list of the men recently arrested in Bengal under the Act of 1818, and makes a few remarks regarding each of them. Referring to Kristo Kumar Mitra he says :—

INDIAN PEOPLE, 17th December 1908.

"This is the most astonishing of all the deportations. The *Sanjibani* is the cleanest and soberest of all vernacular papers in Calcutta. It has never been warned or proceeded against for sedition; it has consistently refused to publish indecent advertisements, or to offer presents of books, which is the secret of success of most of the vernacular papers in Calcutta. Even when Babu Krishna Kumar's house was searched in connection with the arrest of Mr. Arabinda Ghose, he wrote in the *Sanjibani* about it with perfect restraint and calm dignity. He is an elderly man of the highest character, a minister of the *Sadharan Brahmo Samaj*, devout, disinclined to use strong expressions or forcible language, God-fearing, loyal, and absolutely without personal or any other

ambition. As Babu Bhupendranath Bose told the Commissioner of Police, Babu Krishna Kumar Mitra is a Moderate of the Moderates, and he is about the last person in India to create a 'commotion' in the country. A few hours before his arrest he was cheerfully accepted as a search witness by the Calcutta Police. The Criminal Investigation Department may have certain grievances against him. He has married Mr. Arabinda Ghose's aunt and Miss Sarojini Ghose is staying with him after her brother's arrest. It is likely also that he may have been in consultation with Mr. Arabinda Ghose's solicitors. Besides these facts, there is nothing against him to the knowledge of the public. He is a member of the National Convention Committee which met at Allahabad in April last and he attended the committee meeting in this city. There never was anything of the firebrand about him, and he is undoubtedly one of the Moderates who would have rallied round the Government."

ADVOCATE, 17th December 1908.

Deportations in Bengal.

20. The following is from the *Advocate* (Lucknow), of the 17th December :—

"Bengal—with it the rest of India—has heard the news of nine Bengali gentlemen's deportation with feelings of surprise and shock. That a quiet man like Babu Krishna Kumar Mitra has been considered dangerous to the State, that a public-spirited zamindar like Babu Subodh Chandra Mallick of the National College fame, living quietly at Benares, was considered responsible for the present unrest in Bengal, that Babu Aswini Kumar Dutt is considered responsible for dacoities in East Bengal are premises which demonstrate that the Government of Bengal is yet out of touch with Bengal public opinion. If they were guilty of crime the Government ought to have produced evidence of their guilt. Otherwise the countrymen of Babu Krishna Kumar, who have known him for the last 20 or 25 years, as we have the pleasure of knowing him, as a social, religious and educational reformer, will consider his humiliation as a great political blunder. To-day Lord Morley might by annulling or modifying partition in the same manner extinguish the fire of bitterness and hatred against the Government, as he did last year after the Punjab deportations. If no reconciliation follows these deportations, then we can only say that, if Extremists among the people have lost their head, Extremists on the Government side are no better."

UNION GAZETTE, 28th November 1908.

The Royal Proclamation.

21. The *Union Gazette* (Bareilly), of the 28th November (received on the 16th December), reproduces translations of two articles published in the *Amrita Bazar Patrika* in connection with the recent Proclamation of His Majesty the King-Emperor.

SWARAJYA, 5th December 1908.

The teachings of the *Bhagwat Gita*.

22. In continuation of his article on the teachings of the *Bhagwat Gita* (vide Selections no. 49, paragraph 28), the editor of the *Swarajya* (Allahabad), writing in the issue of the 5th December (received on the 14th idem), takes for his text some verses of the *Gita* in which Arjuna is described as showing extreme reluctance in raising his arm against Bhishma and Drona, his preceptors and the sons of Dhritrashtra, his kinsmen, and seeks to draw a parallel between the mental condition of Arjuna, and an ardent but conscientious Indian patriot.

The governing class, he says, whether of an alien origin or indigenous, always tries to keep in the dark its tyrannous proclivities and poses to be benevolent and anxious for the public good. It is only far-seeing men who can fathom their intentions. The ordinary mind is generally charmed with their professions of sympathy.

Arjuna's hesitation was natural, and in the same way an Indian patriot is tormented with many doubts when he places himself in a position antagonistic to the Government. He remembers that the British have given India a peaceful and settled government, have uprooted anarchy and have established an efficient system of justice. Besides this, they have introduced into India the arts and sciences of the West, which have dispelled ignorance and superstition from the country. Thus the English are at the same time the benefactors and educators of India. The Hindu accords more respect to his teacher than to his own father. Will a man be justified in raising his voice or in using his pen to the detriment of such a benefactor? Will not Indians be more like thankless vipers than grateful human beings? Even if the Indians were to succeed in their objects, the charge of moral obliquity will always attach to them seeing that they have risen

to greatness by ousting their benefactors and teachers. (The editor promises to continue the article in future issues.)

Conviction of Indian journalists for incitement to racial hatred.

23. The *Swarajya* (Allahabad), of the 5th December (received on the 14th idem), deprecates the frequent conviction of Indian journalists for sedition and for inciting race hatred, and says it is the improper administration of justice which is mainly responsible for it. The editor points out that gambling is carried on with impunity in almost all the English clubs while respectable Indian gentlemen are *challanned* when caught in the act, and asks if such partiality is not calculated to incite hatred towards the English.

SWARAJYA, 5th December 1908.

Government and repression.

24. The Government is very mighty indeed, says the *Rahbár* (Moradabad), of the 7th December (received on the 14th idem). "It can stop any movement in no time by a mere effort of its will. Pleaders and vakils have lately taken a prominent part in political agitation. The attention of the officials is therefore now turned towards them. Only the other day the Madras High Court asked the Government to make it impossible for the members of the Bar to interest themselves in politics. The result is not known yet. Let us, however, ask the advocates of the *swadeshi* movement what they would do if, for instance, Government were to monopolize cotton cultivation".

RAHBAR, 7th December 1908.

Government and the Muhammadans.

25. Referring to Sir Bampfylde Fuller's article in an English magazine regarding the loyalty of Muhammadans, the *Rohilkhand Gazette* (Bareilly), of the 8th December, (received on the 12th idem) complains that, while Government has been yielding to the agitation for reforms and granting privileges to the Hindus, the Muhammadans have received no such consideration at the hands of their rulers. It is really to be regretted that Government has done very little justice to the "silence" of the Musalmans of India.

ROHILKHAND GAZETTE, 8th December 1908.

How the usefulness of Darbars can be enhanced.

26. The *Mashriq* (Gorakhpur), of the 15th December, while referring to the Darbars which His Honour intends to hold next year at Lucknow, Meerut and Agra, remarks that their usefulness will be much enhanced if, after reviewing the progress during the last year he announce some substantial reforms and confer medals, titles, *khillats* and even *jagirs*, which is the most tangible form of the recognition of merit, to those persons who have remained steadfastly loyal to Government.

MASHRIQ, 15th December 1908.

Boycott of Indian goods in England in the 18th Century.

27. The *Abhyudaya* (Allahabad), of the 11th December (received on the 16th idem), quotes an extract from Lists' *National System of Economics* showing how English statesmen prohibited the consumption of Indian goods in England in the 18th Century with a view to prevent the crippling of her own indigenous industries.

ABHYUDAYA, 11th December 1908.

Mr. Stead's interview with Lala Lajpat Rai.

28. The *Riyaz-ul-Akhbár* (Lucknow), of the 12th December, referring to the opinion expressed by Lala Lajpat Rai in his interview with Mr. W. T. Stead, remarks:—

"The drift of his opinion clearly shows what the Hindus are aiming at, and in what way they want to take advantage of their numerical majority in the country, and that they have little or no regard for the well-being of the Musalmans, who are in a helpless minority. Taking into consideration the perturbed state of the country at the present juncture, the British Government would be surely 'digging its grave' if it were to listen to the advice of Lala Lajpat Rai. Such opinions may deter Lord Morley from announcing his reforms in the near future."

RIYAZ-UL-AKHBAR, 12th December 1908.

How can *swaraj* be obtained ?

29. The following is from the *Áwáza-i-Khalq* (Benares), of the 16th December:—

"How can *swaraj* be obtained? By being rebellious? By attacking a Lieutenant Governor? By holding loyalty meetings? By passing resolutions? By hating the Bengalis? Or by going to England and by appealing to its public and the Secretary of State?

No, sir (not by these means).

Then how? By the withdrawal of the Arms Act? By the annulling of the partition? By writing inflammatory articles? By shouting *Bande Mataram?*

AWAZA-I-KHALQ, 16th December 1908.

By calling Tilak the uncrowned King or Surendra Nath—Surrender Not? By studying law? Or by presenting addresses to the Governors?

No, sir (not by these means).

Then how? By the sacrifice of lives on the part of National Volunteers? By studying the works of Vivekanand? By reciting the *Gita?* By starting National Colleges and Schools? By becoming anarchists? By manufacturing bombs? By ladies making appeals for funds to carry on litigation? Or by a reunion between Hindus and Musalmans?

No, sir (not by these means).

Then how? By winning over some foreign Power? By waking up Japan? By the supremacy of China in Tibet? By teaching boys in Bengal *lathi* and *mugdar* play? By setting Extremists against Moderates? Or by bathing in the Ganges in the month of *Kartick!*

No, sir (not by these means).

Then how? Listen: There is a story in *Yoga Vashishth* that there lived in a certain city a man who possessed both knowledge and wealth, although the combination of these is a most difficult thing. In spite of all this excellence (in him) he got possessed of a desire to get the *Chintaman Mohra* (jewel on the head of serpents). In order to get it he practised austerities. After giving away much (money in) alms, he one day came across the *mohra* (the jewel). He picked it up indeed, but did not know what it was. He (then) met a jeweller who (wished to) take the *Chintaman Mohra* from him, and the foolish man, not knowing its worth, gave it up to the former who, when possessed of it, began to cogitate in the following strain:—"It is possible any one may take it away from me, for worldly men are treacherous and tyrannous. It is of no advantage to me to continue in their company when I have got a precious jewel like the *Chintaman* as I will be able to get whatever I like just as I require it."

He therefore went away to a jungle leaving behind all his property.

Hearing this the [Raja (?)] asked: "If by *Chintaman* is meant that All-pervading Providence, why did I not get it, especially when I left my wife, my children and everything in the desire to possess it."

He got the following reply:—

"O! Raja, thou hast not renounced anything yet, and of this the proof is that even now thou *sayest* that thou hast renounced thy kingdom and all. Thou hast yet to cast off thy pomp, glory, kingdom, thy illusions and thy desires. For wealth and kingdom thou hadst none from the beginning. (All thy rennuciation) would be no avail so long as thy *self* is with thee and is not abandoned. For

'When I get rid of self
In truth I am God then.'

Now it is worth considering what would be the result if we do get *swaraj*. *Swaraj* was not unknown to India (for there was *swaraj* in India before), but it is our '*self*' which has deprived us of it. And there is no means of doing away with this '*self*' other than this:—

'Make fast your eyes and close your ears and mouth,
Should you then not see the mysteries of Heaven then call me false'

Dear countrymen! You search your *swaraj* in bombs, revolver shots, anarchist conspiracies, messages of the King, speeches of Lord Morley in Parliament, Khudi Ram's sacrifice, and in deportation? *Swaraj*, which means your political emancipation, is present in your own house, in your body and in your very hair, (the only thing wanting is) that you do not act up to and follow the spirit of the verses quoted above (but allow *yourself* to be led astray in wrong directions).

You become rebellious in vain and get a bad name.

Considering your condition, the learned Rishi no doubt said well:

'Although present in ourselves we cannot see
Any curse on such a life.
O, Nanak! the world is suffering from a cataract."

OUDH AKHBAR, 19th December 1908.

Religious neutrality in Turkey and in India.

30. The *Oudh Akhbár* (Lucknow), of the 19th December, while referring to the inclusion of two Christians in the newly-formed Turkish Cabinet, sarcatically asks the Musalmans to point out any Musalman who has risen to be a Minister under a Christian ruler.

The editor then goes on to prove that while the British Government is pledged to a policy of religious neutrality, it seldom puts it into practice, and is very loth to allow others to hold responsible appointments in the State. On the other hand, Turks have frankly stated in their constitution that the State religion of Turkey would be Islam, but it would be no bar to official preferment.

Then follows an appeal to the Musalmans to follow the lead of the Congressmen, who are working for the uplifting of India and with a view to persuading the Government to repose greater confidence in Indians.

If they were to join hands with the Congress leaders then Lords Morley and Minto would be sure to grant their prayers.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

The *Arya Samaj* in Jodhpur.

31. The *Swarajya* (Allahabad), of the 5th December (received on the 14th idem), referring to the removal of the signboard of the *Arya Samaj* by the police in Jodhpur on the occasion of His Excellency the Viceroy's recent visit, notes with regret that the Jodhpur State, which was at one time the sole defender of the Hindu religion, now smells sedition in the *Vedas*, simply to please the Government. In conclusion, the editor says, that it is not the fault of the ruler of the State but of the spirit of slavery which dominates India at the present day.

SWARAJYA, 5th December 1908.

IV.—Administration.

(a)—Judicial and Revenue.

The police and the Midnapur case.

32. The *Swarajya* (Allahabad), for the 5th December (received on the 14th idem), referring to the release of a large number of the accused in the Midnapur case, remarks that the whole case was concocted by the police and had no reality, the motive being reward and perhaps titles. In conclusion the editor says: "Friends, the Day of Judgment is near, how long will the blood of the murdered remain hidden (murder will be out). If the edge of the sword keeps quiet, the drops of blood on the sleeves will speak (for themselves)."

SWARAJYA 5th December 1908.

A plea for the increase of the pay of Tahsildars and Naib Tahsildars.

33. The *Union Gazette* (Bareilly), of the 7th December (received on 16th December), remarks that now that the cost of living has considerably increased the pay of the Tahsildars, Naib Tahsildars and other revenue officials should be increased accordingly. If this is not done it is improper to expect that they will be very particular as to how they maintain their status as responsible and respectable Government officials.

UNION GAZETTE, 7th December 1908.

Conviction of the editor of the *Swarajya* at Allahabad.

34. The *Riyaz-ul-Akhbár* (Lucknow), of the 16th December, referring to the conviction of the editor of the *Swarajya* at Allahabad, remarks:—"The opponents of the Government deserve severe punishments of this nature. The only effect of the conviction of the first editor was that his successor followed in his steps. If the *Swarajya* and *Urdu-i-Mualla* had been more careful, our province would have been free from the taint of sedition."

In continuation of the same, the editor recommends the editor of the *Urdu-i-Mualla* to the mercy of the Government, urging that he has tendered an apology.

RIYAZ-UL-AKHBAR, 16th December 1908.

Conviction of the editor of the *Swarajya* at Allahabad.

35. The following is from the *Advocate* (Lucknow), of the 17th December:—

"Lala Hari Ram, editor of the *Swarajya*, is not a resident of these provinces; nobody knows him. The paper had a very limited circulation in these provinces. Hence his seditious writings and his prosecution for them could not excite any interest in the people. The trash which was published in the paper seldom attracted any notice. His prosecution had therefore caused no surprise. If there has been any surprise at all, it is due to the severity of the sentence passed on the man. True, he had deliberately taken upon himself the editing of a paper

ADVOCATE, 17th December 1908.

whose first editor was convicted of sedition; but that ought not to have led the Judge to inflict a vindictive sentence of deportation for seven years on Hari Ram, particularly when the fact was before him that the writings—however condemnable they were—had not produced any effect on the people of these provinces."

INDIAN PEOPLE, 17th December 1908.

Conviction of the editor of the *Swarajya* at Allahabad.

36. The editor of the *Indian People* (Allahabad), in the issue of the 17th December, notes with approval the conviction of the editor of the *Swarajya*. There is no sedition on a large scale, he remarks, in these provinces, and it is highly desirable that an organized attempt to spread sedition should not be made in the provinces. Thanks to the firmness of Sir John Hewett, and to his persistent refusal to have recourse to repressive measures when such measures were uncalled for, many a score has been averted. And this being the case it is only right that a paper like the *Swarajya* should not be allowed to disturb the general peace and harmony that prevails.

BHARAT SUDASHA PRAVARTAK, November 1908.

Conviction of Daulat Ram under section 109, Criminal Procedure Code, and chapter XI of the *Satyarth Prakash*.

37. The *Bhárat Sudasha Pravartak* (Farrukhabad), for November (received on the 14th idem), declares the conviction of Daulat Ram under section 109, Criminal Procedure Code, at Jhansi, to be unjust in view of the fact that the accused had long been deriving his livelihood from public subscriptions and that he had no blot upon his character, and expresses a hope that the *Arya Samaj* public will take steps to get his conviction set aside. The editor says that although the *Satyarth Prakash* has been before the public for the last twenty-six years, yet even the enemies of the *Arya Samaj* have not been able to find anything seditious in it, and remarks that in view of this fact it is strange that the District Magistrate of Jhansi should have found its eleventh chapter to be objectionable. He says that the passage impugned is a statement of a historical fact, and contains no reflection whatever upon the present Government. He urges the *Arya Samajists* to get the unfavourable remarks of the Magistrate cancelled, inasmuch as they are based upon a misunderstanding and are quite unmerited.

SADDHARM PRACHARAK, 16th December 1908.

Conviction of Daulat Ram under section 109, Criminal Procedure Code.

38. The *Saddharm Prachárak* (Kanjri, Bijnor), of the 16th December, reproduces the evidence of Dhan Singh, constable, in the case of King-Emperor *versus* Daulat Ram at Jhansi, and characterizes it as being unreliable and manufactured. The editor next quotes from the evidence of Sub Ram, Subedar, to show that the sepoys were prohibited from attending the *Arya Samaj*, and expresses his surprise that this should be allowed, in contravention of the King-Emperor's Proclamation which lays down that none of his subjects will be molested or interfered with on account of his creed.

He respectfully asks if His Honour Sir John Hewett will himself go through the papers of this case, and, if not, whether he will issue an order laying down clearly that *Arya Samajists* do not possess the rights of a British subject, so that they may decide whether they will prefer religion or worldly prosperity.

JEDD-O-JEHAD, 14th December 1908.

Conviction of Chaudhri Mehdi Hassan.

39. The *Jedd-o-Jehad* (Shahabad), of the 14th December, notes with regret the sentence of death passed on Chaudhri Mehdi Hasan, an Oudh talukdar, and remarks that it is the spirit of the time that no distinction is made in courts of justice between the high and the low.

In the end he insinuates that his conviction may perhaps be due to the machinations of the police.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

UNION GAZETTE, 28th November 1908.

Abolition of Octroi duties.

40. The *Union Gazette* (Bareilly), of the 28th November (received on the 10th December), objects to the abolition of octroi duties and to the proposed imposition of a house-tax

instead, on the ground that this will benefit traders and merchants only while it will entail unnecessary hardships on the public at large. Under ordinary circumstances, it is traders alone who have to pay octroi duties, hence it is that they are welcoming the proposal of the abolition so warmly. The average man has very little to do with octroi duties, and therefore the imposition of a house-tax upon him is nothing short of an injustice.

Levying of Octroi duty on articles of daily use.

41. The *Rahbár* (Moradabad), of the 7th December (received on the 14th idem), complains that octroi duties are charged even on articles of daily use and that inspecting officers of the municipalities also are not above corruption. The authorities should not repose absolute reliance on any particular person, but should personally supervise the working of their department with a view to preventing unfair practises.

RAHBAR, 7th December 1908.

The Octroi Commission.

42. The *Tohfa-i-Hind* (Bijnor), of the 11th December (received on the 14th idem), takes exception to the resolution that the Octroi Commission should sit at Cawnpore, where those interested in the question may go to give their evidence. This, in the opinion of the editor, would entail much hardship on those willing to give their evidence. Besides it would serve as a deterrent, for nobody would like to impose upon himself the trouble and annoyance of railway travelling during this cold weather. It would be much better if the members of the Commission make a tour round the province visiting important towns and ascertaining local opinion on the spot.

TOHFA-I-HIND, 11th December 1908.

The Octroi Commission.

43. Referring to the inquiries to be made by the Octroi Commission as to the best way of securing a constant income to municipalities in the United Provinces, the *Vyápári and Karigar* (Benares), of the 15th December, expresses the opinion that the first and the third methods laid down in the Government resolution for the assessment of octroi will help it little in removing the present difficulties, and will at the same time fall somewhat hardly on those connected with growing industries and handicrafts. The editor approves of the second method, the abolition of the present system of assessment by levying a terminal tax, as more convenient to the public. But in the first place the heads of assessable articles should be reduced, by several articles being grouped under one head and the rates of duty should be fixed at half of the present rates. This will not, he says, diminish the income, inasmuch as refunds will not have to be made; those goods will also be assessed which were hitherto exempted from duty; for example those goods which go to cantonments and other places outside the limits of municipalities, and the cost of collecting the dues will be saved.

VYAPARI AND KARIGAR, 15th December 1908.

Reform in the system of municipal election.

44. The *Hindustani* (Lucknow), of the 16th December, reproduces the remarks and the suggestions of the *Advocate* (Lucknow), of the 10th December, regarding the system of municipal election in these provinces. (Vide paragraph 27, Selections no. 50.)

HINDUSTANI, 16th December 1908.

Reform in the system of municipal election.

45. The *Anand* (Lucknow), of the 17th December, notes with gratification that the Government intends to introduce certain reforms in the system of electing municipal members. The editor, after pointing out the various abuses existing under the present system, suggests that literate persons should be appointed voters, and that they should give their votes in the presence of a responsible officer so that no attempts could be made to influence them, and that in this way the best men would be returned.

ANAND, 17th December 1908.

Municipal institutions in India.

46. Lala Har Dayal, M.A., "the pride of the nation", contributes the first of a series of articles on the introduction of the growth of municipal institutions in India to the *Swarajya* (Allahabad), of the 5th December (received on the 14th idem). He says: "All Indians are eagerly waiting for the grains that are being parched in the India Office, and Mr. Gokhale, the prince of beggars, is there with hands outstretched to get the best of the lot. But we know the worth of these grains; Mr. Gokhale will simply burn his hands and get nothing. The grains (reforms) which will be distributed to Indian beggars next month contain, among other things, municipal reforms; the object being to put innocent Indians off the track, so that they may forget their dream of *swaraj*. Municipal institutions are not only of no use to India but are calculated to injure its interests. So we would

SWARAJYA, 5th December 1908.

discuss the origin of these institutions. Lord Ripon, who founded them, was the most determined enemy of India, and he did so in order to make the foundation of British Government stronger in India.

No one would believe that the British introduced it into this country to foster self-government in the face of the ruthless cruelty with which they destroyed the corporate life of Indian villages and their *panchayats*. Can we believe that a Government which did so could willingly foster self-government in towns. When municipal institutions were introduced, the Congress had not come into existence and constitutional agitation had not yet begun. Then how is it possible that a foreign Government granted to Indians such a boon; for it cannot do so unless under compulsion. So we see that "these committees are of the same nature as false lace, counterfeit coins or poisonous pills coated with sugar."

(e)—Education.

RAHBAR, 7th December 1908.

Moradabad District School.

47. The *Rahbár* (Moradabad), of the 7th December (received on the 14th idem), contains the following in its local columns:—

"The District School affair has ended in this way. Master Jalal-ud-din, father of the offending student, has resigned his post, and master Ganga Prasad has been transferred to Allahabad on the same pay. Now the fact of the student receiving such a light punishment and of the master being transferred to such a far off place leads to the only possible conclusion, that instead of the student the master has been punished. The Director is requested to consider this and to do whatever he thinks proper immediately; for we have had sufficient delay in this case."

MASHRIQ, 15th December 1908.

The Convocation speech.

48. The *Mashriq* (Gorakhpur), of the 15th December, while publishing a full translation of the text of His Honour's Convocation speech, remarks that it is of great interest to those interested in education and in the industrial development of the country. The editor, however, takes exception to the restriction of age imposed on candidates going up for the Entrance examination. He thanks His Honour for his remarks about *Tom Brown's School Days* and on industrial education.

INDIAN PEOPLE, 17th December 1908.

Agricultural education in the United Provinces.

49. Discussing the subject of agricultural education, the editor of the *Indian People* (Allahabad), in the issue of the 17th December, remarks that the United Provinces compare very unfavourably with Bengal in the study of agriculture, as Bengal has by far the larger number of agricultural colleges. The systematic study of improved agricultural methods is a most important one and merits more attention than it receives at present. The editor is of opinion that if some of the larger schools and colleges in these provinces opened classes for the study of the elementary principles of agriculture, the Cawnpore Agricultural College would not have such difficulty in obtaining students. A feature of the Bengal programme is that their agricultural education has not been confined to a particular class. The result is that many are induced to devote themselves to agriculture who otherwise would have adopted another profession in life. In these provinces outsiders have very little chance of being admitted to the training college till Collectors' nominees for kanungoships and zamindars' nominees for land agents' posts have been provided for. The superiority of the Bengal system is obvious from the fact that the first student in order of merit at the final examination of the Sibpur agricultural class was appointed a Deputy Collector and the second was made a Sub-Deputy Collector while another was given an appointment in the Educational Department. If a first class agricultural college could be established in these provinces and recruited from among the under-graduates of the University, with prospects of good billets in the Revenue and Agricultural Departments for all who joined, it would be of immense benefit to both these departments. The editor notes with satisfaction Sir John Hewett's interest in agricultural matters and trusts that he will see the advantage of adopting the Bengal system in an improved form.

ADVOCATE, 17th December 1908.

An All-India Educational Conference.

50. The editor of the *Advocate* (Lucknow), in the issue of the 17th December, notes with approval Mr. Sadashiva M. Dixit's proposal to convene an All-India Educational

Conference with a view to securing the co-operation of the leading educational men in the country. Such a conference would aim at exciting interest in the people in the matter of education and at securing the benevolent co-operation of the Government. Three things have been put forward as forming the constructive scheme. The foundation of infant schools, schools for adults and a machinery for working out the one-language problem. The one thing that should always be kept in view, the editor notes, is to prevent overlapping; all available energy should be devoted to supplementing State efforts so as to add to quantity and enhance quality.

(f)—Agriculture and questions affecting the land.

51. Referring to Mr. Fremantle's remark in his notes on the Co-operative Credit system to the effect that the poorer a cultivator is the higher the rate of interest he has to pay, the editor of the *Hindosthan* (Kalakankar), in the issue of the 11th December, remarks that a statement like this is a severe criticism on British rule in India. Where is the magnanimity or the even-handed justice, he asks, of the renowned British *raj* visible in this? The poor are ground down by exacting money-lenders and are sold out of house and home by men to whom they have pledged their little all in time of need. He says that all courts that are competent to issue ejectment orders should be empowered to cancel their order subsequently if they are convinced that the judgment-debtor is a pauper and unable to meet his liabilities.

Co-operative Credit Societies of the United Provinces.

HINDOSTHAN, 11th December 1908.

52. Referring to the Government resolution on Mr. Fremantle's report on the Co-operative Credit system in the United Provinces, the editor of the *Advocate* (Lucknow), in the issue of the 17th December, remarks that the little indication of growing interest in the movement that there is is anything but complimentary to the patriotism of the provinces. Here is a machinery devised to help the peasant as well as the artizan, and Government is prepared to aid in the work and it is incumbent accordingly on the leading men of the provinces to point out to the masses the advantages of the system.

Co-operative Credit system of the United Provinces.

ADVOCATE, 17th December 1908.

(g)—General.

53. The *Zia-ul-Islam* (Moradabad), for the month of November (received on the 12th idem), contains an article from its manager in which he tries chiefly to criticise the *Rajput Gazette* for having represented the Muhammadans as hostile to the *swadeshi* movement. The writer denounces the *swadeshism* of the Hindus in scathing terms and holds it responsible for the atrocious crimes committed in Bengal. The *swadeshism* of the Muhammadans, on the contrary, he says, is an honest desire to revive Indian arts and industries. The boycott of Austrian fez-caps may be interpreted in any way, but it is no longer possible for the Hindus to mislead the British Government. It has thoroughly realized the treachery of a treacherous nation whose aim is simply to delude the Government with a view to secure its own ends.

Muhammadans and the *swadeshi* movement.

ZIA-UL-ISLAM, November 1908.

54. The *Rahbár* (Moradabad), of the 7th December (received on the 14th idem), while referring to the boycott of Austrian-made fez-caps in Turkey, remarks that in view of the Sultan's emphatic declarations on this subject of boycott, the so-called opposition of the Muhammadans to the *swadeshi* movement in India becomes unaccountable. The movement is as important from the economic as from the political point of view. Every one, therefore, who does not want to see his children dying and his country impoverished should sympathize with it and help its cause.

Muhammadans and the *swadeshi* movements.

RAHBAR, 7th December 1908.

55. The *Rahbár* (Moradabad), of the 7th December (received on the 14th idem), while referring to the success of the *swadeshi* movement, remarks that foreign capitalists are now coming out to India to invest their money in starting factories, &c. These factories would, no doubt, provide work to the Indian labourers. Nevertheless, let us hope that if the Government does not interfere, they too would come to be looked upon in course of time as *bideshi* and be boycotted accordingly.

Foreign capital and the *swadeshi* movement.

RAHBAR, 7th December 1908.

SAHIFA, 12th December 1908.

Musalmans and boycott.

56. The *Sahifa* (Bijnor), of the 12th December, draws the attention of the Government to the attempts which are being made by the Hindu press to incite the Musalmans to boycott British goods by instancing the example of Turkey, and warns the Musalmans to beware of the insidious machinations of their political opponents.

ADVOCATE, 17th December 1908.

Sir Edward Baker and the *swadeshi* movement.

57. The editor of the *Advocate* (Lucknow), in the issue of the 17th December, notes with approval that Sir Edward Baker has issued a circular letter calling on all district officers to help small capitalists engaged in industrial pursuits. "This," the editor remarks, "is surely a very practical step in order to help in the growth and development of the *swadeshi* movement, and it is hoped the officials concerned will display as much sympathy with the cause as has prompted Sir Edward Baker to formulate this good policy. In other provinces, too, the principle requires to be followed to the good name of the Government, profit of the manufacturer and furtherance of Indian industrialism."

UNION GAZETTE, 7th December 1908.

Indian Musalmans and the boycott of Austrian goods.

58. The *Union Gazette* (Bareilly), of the 7th December (received on the 16th December), while referring to the apathy of the Indian Musalmans towards the boycott of Austrian goods, remarks that those who oppose this movement on the ground that the British Government is against it are enemies alike of their nation, of their country and of their Government.

If the Muhammadans of India give up this false sense of loyalty and join Arabia and Egypt in declaring the boycott of Austrian goods, it would not be long before Austria would be brought to its senses and would yield to the demands of Turkey.

ROHILKHAND GAZETTE, 8th December 1908.

Indian Musalmans and the boycott of Austrian goods.

59. In calling upon the Musalmans of India to boycott Austrian-made fez-caps, the editor of the *Rohilkhand Gazette* (Bareilly), writing in the issue of the 8th December (received on the 12th idem), remarks that there need be no apprehension of any estrangement between the rulers and the ruled in India on this account, for the British Government has lent its cordial support to Turkey in the present crisis.

ZAMINDAR-O-KASHTKAR, October and November 1908.

Scarcity in India, its cause and the remedy.

60. The editor of the *Zamindar-o-Kashtkar* (Bijnor), writing in the combined issue for October and November (received on the 12th idem), refers to the valuable work done by the Government to mitigate the misery and hardships caused by the recent famine, and remarks that no doubt Government has done its duty thoroughly well and has succeeded in alleviating the distress of the poor to some extent. But human power could not be expected to meet successfully the ravages of nature, and so it is that the masses are in the grip of dire calamity even now. The poor cultivators already labouring under many other disadvantages have now to face the disastrous effect of scarcity prevailing everywhere.

The editor then goes on to say that in spite of what may be said to the contrary, it is pretty certain that railways in India have, by distributing the product of one place over the whole land, raised the prices of foodstuffs everywhere so that scarcity has become a permanent factor in the economic condition of India; but he remarks that if the irrigation scheme of His Honour the Lieutenant Governor is carried out there is much hope for a better state of affairs in the near future.

SARASWATI, December 1908.

Antiquarian research in India.

61. A correspondent in the *Saraswati* (Allahabad), for December, invites the attention of the Archæological Department to the desirability of ancient ruins in the neighbourhood of Allahabad, Ajodhia and Delhi being dug out, inasmuch as they promise a rich return for its activities.

SWARAJYA, 5th December 1908.

Arrests in connection with the desecration of the Queen's statue at Nagpur.

62. The *Swarajya* (Allahabad), of the 5th December(received on the 14th idem), while referring to the arrest of one Paranjpe and several others in connection with the desecration of the Queen's statue at Nagpur, and to the proclamation of a reward of Rs. 1,000 at the same time for the arrest of the real perpetrators of this dastardly crime, remarks that if the Government is not sure of these persons being implicated in the act, it should release them forthwith.

63. The *Union Gazette* (Bareilly), of the 7th December (received on the 16th December), reviewing the report of the Excise department for the year 1907, observes that the decrease in the consumption of Indian liquors is no doubt due to some extent to the increase of duties upon them. It is to be hoped, therefore, that in the two divisions of Benares and Gorakhpur also the duties will be increased as an experimental measure. The editor, in conclusion, disagreeing with the *Pioneer*, remarks that foreign liquor is also extensively used by the middle classes, and that, if the duty on it is increased, it will have much beneficial effect on the morals of Indians and Europeans as well.

The effect of enhanced excise duties on Indian and foreign liquors.

UNION GAZETTE, 7th December 1908.

64. Referring to the agrarian troubles in Bettiah, the *Rahbár* (Moradabad), of the 7th December (received on the 14th idem), remarks that up to now Government cared very little for the unrest, and rightly too, for it was confined to the educated classes alone. But if the news regarding the Bettiah incident be true the state of affairs is becoming very dangerous.

Agrarian troubles in Behar and unrest.

RAHBAR, 7th December 1908.

65. The *Riyaz-i-Faiz* (Pilibhit), of the 12th December, referring to the vexed problem of the unemployed in England, remarks that the poverty of the masses is due to a large extent to the fact that the advent of machinery has done away with manual labour and consequently with those who depended upon it for their employment. So long as the cotton industries are not revived under a protective tariff, there is no hope of a satisfactory solution of the problem.

The question of the unemployed.

RIYAZ-I-FAIZ, 12th December 1908.

66. Discussing higher appointments in the clerical service, the editor of the *Advocate* (Lucknow), in the issue of the 13th December, remarks that he has had frequently to comment on the absence of Indian clerks in the better-paid appointments in the Civil Secretariat and other Government offices in these provinces. All the Registrarships in the Secretariat and all Superintendentships in its civil sections are held by Europeans or Eurasians. Head Assistants in the offices of Heads of departments and in Commissioners' offices are also filled from these classes. It would be a very serious charge to bring against the Government of India that when they declared statutory natives of India to be admissible to posts expressly reserved for Indians they did so with the intention of reserving a certain class of appointments for Eurasians and domiciled Europeans. But there appear to be grounds for such a charge when it is borne in mind that Indians are practically excluded from the best-paid appointments in all Government offices. This fact rather implies that the Local Government is not faithfully carrying out the orders of the Government of India and that the Proclamation of 1858 is receiving but little attention. True, all head clerkships in district offices are held by Indians, and the number of Indians in Government service far exceeds the combined number of Europeans and Eurasians, but as long as posts coveted by the latter classes are reserved for them, no protestations of impartiality on the part of the Government will convince Indians that the Great Queen's proclamation has not been lost sight of. The Registrarship in the Public Works Secretariat is shortly to be vacant, and now, the editor says, Government has an opportunity of showing that it is prepared to rise above the petty prejudices of colour. There are several Indians fully qualified for this post and one or two have a certain claim on it, and to fill it with a native will cause general satisfaction and content.

Higher appointments in the clerical service.

ADVOCATE, 13th December 1908.

67. Referring to the loss of money and life caused by recent conflagrations in a Bombay sugar factory and in the Dum Dum arsenal, the *Saddharm Prachárak* (Kangri, Bijnor), of the 16th December, says that such accidents very much perplex the weak-minded Hindus, and that in spite of the testimony of reason to the contrary (as to their causes), it is the belief of the masses that the intentions of a Sovereign have a great effect on the condition of his subjects.

Recent conflagrations in Bombay and Calcutta.

SADDHARM PRACHARAK, 16th December 1908.

68. Referring to the divorce case in England in which Mr. Vena Gopal Chetty, a District Judge in the Madras Presidency, was respondent, the *Saddharm Prachárak* (Kangri, Bijnor), of the 16th December, expresses surprise that Government does not dismiss him for his moral depravity in disowning his English wife under the excuse

The divorce case against Mr. Vena Gopal Chetty, I.C.S.

SADDHARM PRACHARAK, 16th December 1908.

of his caste prejudices, seeing that it suspended a Government pleader for delivering an ordinary speech. The editor says that even if Government takes no action against him, it is incumbent upon Hindu society to boycott him as a warning to its other members against such conduct.

He suggests, as a means of putting an end to such undesirable incidents, the advisability of Indian students not being sent to England for some time, or of a strong association being formed in London which should exercise a healthy influence over them.

V.—Legislation.

ZUL QARNAIN, 14th December 1908.

The new Anarchists Act.

69. Referring to the new Act for the speedy trial of anarchists and for the suppression of dangerous *Samitis*, the *Zul Qarnain* (Budaun), of the 14th December, remarks that the new Act is good so far as it goes, but observes that it does not go very far. The editor notes that the circumstances require the severest possible measures and he expresses regret that the Government has stopped short in the course of its repressive policy, and that it remains satisfied with half measures for the present.

BHARAT JIWAN, 14th December 1908.

The new Anarchists Act.

70. The *Bhárat Jiwan* (Benares), of the 14th December, expresses approval of the new Act passed for the suppression of anarchism in Bengal, but urges that every care should be taken to prevent innocent persons being involved in trouble along with the guilty.

ADVOCATE, 17th December 1908.

The new Anarchists Act.

71. Commenting on the new Act that became law at the last session of the Legislative Council, the editor of the *Advocate* (Lucknow), in the issue of the 17th December, remarks that when the executive Government feels that it should have larger power to put down an extraordinary form of crime and preserve peace in the country, it is the duty of every one to support Government in such legislation. It is at present incumbent on the State to impress on the minds of the anarchists that every effort will be made to put an end to their fiendish schemes. In the speeches on the occasion of the passing of the recent law there were broad hints that if constitutional methods fail Government will have no hesitation in adopting unconstitutional ones.

As regards Sir Harvey Adamson's speech, the editor finds it difficult to believe that all the associations for physical culture in Bengal are centres of crime or that many of the dacoities in Eastern Bengal were the work of youths of the middle class, who call themselves national volunteers.

Again, the suppression of all *Samitis* will, the editor thinks, extinguish the spark of life in the people and put a dangerous instrument into the hands of the police. This extraordinary provision may accordingly be turned into an engine of oppression. Extraordinary measures require extraordinary precautions and should only be enforced under exceptional circumstances. In conclusion the editor maintains that the weed of anarchy in India is an ephemeral one and cannot last long.

INDIAN PEOPLE, 17th December 1908.

The new Anarchist Act.

72. Discussing the speeches made at the last meeting of the Imperial Legislative Council in connection with the passing of the Anarchist Bill, the editor of the *Indian People* (Allahabad), in the issue of the 17th December, remarks.—

"Not a single official member attempted to analyse the causes that have contributed to the appearance of anarchism in Bengal. The preaching of sedition, the springing up of unlawful associations were all mentioned in detail, but there was perfect silence as to the causes that preceded them. There was no sedition or anarchism four years ago. Why have they appeared now? We look in vain for an answer to this question in the many long speeches that were made. Sir Harvey Adamson has neither the breadth of view nor the open-mindedness of a statesman and his speech is not very convincing. Too much is taken for granted and the real evil that does exist is greatly exaggerated. If the organization of terrorism were as widespread as he seeks to make out, political crime would be far more frequent than appears in the list enumerated by him."

Referring to the possible extent of the Extremist movement the editor expresses the opinion that it is by no means as great as is feared by the rulers of the country. Indians have so far been the chief sufferers at the hands of the Extremists. Thousands of young men who belong to *Samitis* and National Volunteer corps, finding no outlet for their energies in the direction of service for their country, have turned their attention to highway robbery and have become the terror of certain districts of Bengal. Their methods have alienated the sympathies of the people from their cause, and they have thus adopted the best method they could to limit their recruiting ground so that there need be no apprehension as to the spread of the movement. To take too much notice of the movement, the editor notes, merely attracts public attention to it and causes its promoters to be lauded as heroes.

VI.—Railway.

73. Referring to the recent collision near Mustafabad on the North-Western Railway line, the *Rahbár* (Moradabad), of the 7th December (received on the 14th idem), remarks that since the trains that collided were mail trains, the number of casualties must be very alarming no doubt. But it is doubtful if the exact number of deaths would be available. It is advisable for the relatives concerned, therefore, to proclaim the names of the missing members of their families and other particulars through newspapers so that the leaders may get a chance of taking steps in the matter.

The Mustafabad railway collision.

RAHBAR, 7th December 1908.

74. Referring to the recent railway collision near Mustafabad on the North-Western Railway line, the *Tohfa-i-Hind* (Bijnor), of the 11th December (received on the 14th idem),remarks that railway travelling in India is becoming very unsafe owing to frequent accidents resulting in heavy loss of life. The editor is of opinion that such accidents are due to the fact that ill-paid railway employés have often to work day and night continually without any rest. It is useless to punish them for neglect, for, so long as the staff is insufficient and railway lines are not doubled, accidents will continue to occur. In the interest of the travelling public and of the railway companies themselves, it is high time now to consider measures for the prevention of such disastrous accidents.

The Mustafabad railway collision.

TOHFA-I-HIND, 11th December 1908.

75. The *Riyaz-ul-Akhbár* (Lucknow), of the 12th December, while referring to the Mustafabad railway accident and other similar accidents during the year, remarks that it is high time that the Government should compel the railway authorities to double the railway tracks. It is much better that the railway fares should be raised a little, says the editor, than that there should be such frequent losses of precious human lives.

The Mustafabad railway collision.

RIYAZ-UL-AKHBAR, 12th December 1908.

76. The following is from the *Advocate* (Lucknow), of the 13th December:--

"Why are accidents so frequent in these days? The obvious cause is said to be mistakes committed in giving 'line clear.' Some go to the length of putting it to the imperfect machinery known as the tablet system. Some put it to single tracks of railways, in spite of rise in the speed and number of trains running. Be that what it may, it seems the personal element is the most important thing to be taken into consideration, a fact that is very curiously overlooked in all such affairs. It is not very long ago that Rai Bahadur Ganga Ram traced the main cause of an accident to working the line with a station staff that was very poorly educated and much more poorly paid, but worked almost at a stretch for a period every day that was almost beyond human endurance. One is tempted to ask, what has been done to remedy this defect? On the other hand, in the North-Western Railway the running staff at least has got temptations placed before it to work harder still."

The Mustafabad railway collision.

ADVOCATE, 13th December 1908.

77. A correspondent writing to the *Union Gazette* (Bareilly), of the 7th December (received on the 16th December), complains that the Oudh and Rohilkhand Railway does not provide corresponding trains at Saharanpur for passengers travelling by the Shahdara-Saharanpur Light Railway.

Shahdara-Saharanpur Light Railway.

UNION GAZETTE 7th December 1908.

NIZAM-UL-MULK, 8th December 1908.

Complaints about the Rohilkhand and Kumaun Railway.

78. The *Nizam-ul-Mulk* (Moradabad), of the 8th December (received on the 12th idem) draws the attention of the Agent of the Rohilkhand and Kumaun Railway to the following:—

"(1) That the train on the Kashipur-Moradabad branch, which reaches Moradabad in the evening, is not lighted at all, which causes great inconvenience to passengers.

(2) That Intermediate class accommodation on this branch is insufficient and the benches are without cushions, although the fare is double that of the third class.

(3) That Intermediate class tickets are not issued at the Katghar Railway Station.

(4) That this railway has no booking office in the Moradabad city, when other railways always open one for the convenience of passengers.

(5) That letters and other postal articles intended for villages near Aliganj are distributed from the Kashipur Railway Station, which causes considerable delay."

ADVOCATE, 3rd December 1908.

Circular by the Manager, North-Western Railway, re payment of overtime and extra work allowances.

79. Writing under the heading "Poverty and Overwork", the editor of the *Advocate* (Lucknow), in the issue of the 3rd December, quotes an extract from a circular, dated 25th November 1908, issued by the Manager of the North-Western Railway setting forth that railway employés were to receive a graduated scale of allowances for extra work and overtime, provided trains were not delayed owing to the fault or negligence of the running staff. A circular like this, the editor notes, is an invitation to run trains as swiftly as possible. It is in the interests of the running and station staffs to get trains away with the least amount of delay, and this leads to "line clear" being given before the usual formalities have been gone through.

VII.—Post Office.

BHARAT JIWAN, 14th December 1908.

A complaint about the Benares Head Post Office.

80. The *Bhárat Jiwan* (Benares), of the 14th December, complains of mismanagement in almost all the branches of the Benares Post Office, which frequently puts the public to unnecessary loss and inconvenience. The editor says that on several occasions money orders were not disbursed to their payees for several days, and that there is the worst possible confusion with regard to value-payable parcels. He further complains that a sufficient supply of postage stamps is not kept in stock in this office, which sometimes leads to a suspension of business, and asks the Postmaster-General to take steps to put an end to this deplorable state of affairs

VIII.—Native Societies and Religious and Social matters.

AL BASHIR, 8th December 1908.

Lala Hardayal on cow-killing.

81. The editor of *Al Bashir* (Etawah), writing in the issue of the 8th December (received on the 14th idem), refers to an article by Lala Hardayal published in the *Hindustan* (Lahore), of the 27th November, and remarks that there are sentences in the article, such as:—"the Hindu who does not hate the enemy of the cow, cannot love the cow", which suggest the only possible inference that the British Government should be replaced by a Hindu Government because Englishmen will not stop cow-killing in India.

JEDD-O-JEHAD, 14th December 1908.

The *Wakf* question.

82. The *Jedd-o-Jehad* (Shahabad), of the 14th December, while referring to the *Wakf* question which is being agitated by the Musalmans, remarks that *Wakf* (bequest) in favour of one's own progeny is sanctioned by Moslem law, and if English Judges have misinterpreted it, there is no reason why the mistake should not be rectified and justice done to a much-suffering community.

ARYA MITRA, 16th December 1908.

Chapter XI of the *Satyarth Prakash*.

83. The *Arya Mitra* (Agra), of the 16th December, reports that at the meetings of various *Arya Samajes* in the United Provinces, resolutions were passed expressing regret at the District Magistrate of Jhansi having characterized the eleventh chapter of the *Satyarth Prakash* as objectionable in the course of his judgment in the case of the King-Emperor *versus* Daulat Ram, and affirming that there is nothing objectionable in the *Satyarth Prakash* and asking the *Arya Pratinidhi Sabha*, United Provinces, to take proper steps in the matter.

84. The *Arya Mitra* (Agra), of the 16th December, complains that while Government professes strict religious neutrality, it subsidises European Churches with the money of the Indian taxpayer, who is generally a non-Christian. ARYA MITRA, 16th December 1908.

Subsidising of European Churches by the Government.

85. The following is an extract from a letter addressed by Madan Mohan Seth, member of the Bulandshahr *Arya Samaj*, to Dwarka Prasad, Assistant Secretary to the *Arya Pratinidhi Sabha*, Farrukhabad, which appears in the *Arya Mitra* (Agra), of the 16th December :— ARYA MITRA, 16th December 1908.

The *Arya Samaj* at Aligarh.

"1. Considering the apathy that has befallen the Aligarh *Arya Samaj*, and the crisis that has come in the history of that *Samaj*, it is necessary that the *Arya Pratinidhi Sabha* should do something to revive the work of the *Samaj*.

For this I propose :—

That two *Updeshaks* of the *Sabha* should be deputed to Aligarh and should reside there for at least two months. Their work should consist in removing the doubts that have arisen in the minds of the local officials, and principally to evoke enthusiasm in the hearts of the *Samajists* there. Every now and then officials of the *Pratinidhi* should visit the place with a view to helping the men on the spot.

2. The *Vedic Ashram* at Aligarh should be revived, and, if it be found impossible to have it recognized by the Aligarh school authorities, a *Patshala*, independent of the University regulations, should be opened there.

3. You know that the subordinate police officers are vexing and harassing unnecessarily the mufassil *Arya Samajists* and consequently, at many places, the *Samajes* are lapsing into inactivity. To revive the situation I propose that the *Sabha* should request the district *Samajes* to send deputations to every village and tahsil, which deputations should do two things.

In the first place the deputations should collect all the evidence connected with the police intimidation; and, secondly, they should encourage the mufassil *Arya Samajists* to carry on their *Dharmic* work with unabated zeal. For this purpose the *Pratinidhi Sabha* should allot some money to every district *Samaj*.

To supervise the work of the district *Samajes* the *Updeshaks* of the *Sabha* should be sent to each and every district with a view to collect evidence of police oppression of *Arya Samajists*, and to help the district deputations in their work.

The matter in question is of very great importance and if nothing would be done just now, it may imperil the very existence of the *Arya Samaj*."

IX.—Miscellaneous.

Nil.

ALLAHABAD :
The 19*th December* 1908.

C. E. W. SANDS,
Asst. to the Dy. Inspr. General of Police,
Criminal Investigation Department,
United Provinces.

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SELECTIONS

FROM THE

NATIVE NEWSPAPERS

Published in the UNITED PROVINCES

Received up to 26th December 1908.

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Nil.

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Nil.

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RASIK MITRA, December 1908.

Poems on the reformation of India.

1. The *Rasik Mitra* (Cawnpore), for December, contains a number of poems on the reformation of India. A translation of some of them is given below :—

By Sardar Lal Biseshwar Singh of village Kandhwar (Rewah) :

"Since he ascended the throne he has been ruling righteously, and his brother, son or grandson will some day or other come to Delhi too. He will protect the people of India and will proclaim various statesmanlike acts from England, each surpassing the other in the wisdom of its measures. He will cut off the noses of oppressive and unjust officials and will banish them in a short time. In my opinion the King-Emperor intends to reform India by educating several hundreds of thousands of students."

By Nathu Ram Shankar of Harduaganj (Aligarh) :

"Those who have been born to perform acts of mercy (*lit.* to make gifts of mercy), they, the learned and the fortunate, are dear to the people like their (own) lives. They are being punished continually, still they befriend us. They, a glorious (or the valorous) people, even when confined in jails thus exclaim : 'We will not forsake the *vedic* religion, nor will we forget Shiva, we will not forget goodness, we will reform thee O India.' We do not take any lives by means of bombshells, nor do we roam forth to be called dacoits and anarchists. We are not frightened by the intimidations of the proud and partial. 'Let all be adherents of justice,' this only we preach. Tell us whom we are not to pity and take out of the ocean of misery. We will not forget goodness, we will, O India, reform thee. The discriminating, the brave and the energetic will not forsake truth. The resolute will rather lose their lives than break their vow. We will never turn away from the service of royalty beloved of the people (but) we will squeeze out the venom of the serpent of maladministration *(lit.)*. We will fight with the robbers of avarice *(lit.)* and will not be overcome. We will not forget goodness, we will, O India, reform thee. We will scrutinize the administration of our wise Emperor. We will weigh the loyalty of the people *(lit.* subjects) on the scales of love. We (*lit* we will) expose imposters by laying a finger on their weak points we (*lit.* we will lay bare the hollowness of imposters by hammering on the right places). We will worship, love, and speak sweet words. We will not talk idle things like Society gossips. We will not forget goodness, we will, O India, reform thee."

By Lala Sharda Prasad of Maihar :

"They—who do not forget Sita Ram, Radha Krishna, &c., who do penances, perform religious sacrifices, &c., who always think of doing good to others, who sing songs of praise to their master, teacher and parents, who favour their friends but kill their enemies and who relieve the helpless people,—they shall reform India."

By Lakshman Prasad Singh Lumamow (Hardoi) :—

"They who bear like flower the thunder-bolt-like government of the foreign rulers of the country, devoid as they are of even the least political wisdom; those brave men who hold their lives, their wealth and their all as cheap as straw in the interests of their country, *Lashan (nom-de-plume* of the writer), those, who setting aside talkativeness think of doing work fraught with wisdom—they, the protectors of the good matchless servants of the country, religious-minded and deserving of all praise will reform India."

By Daya Shankar of Rewari :

In sowing, we sow the seed of unity. In removing, we hunt out traitors to the country and remove them. In learning, we learn the teachings of Shri Tilak. In losing, we are prepared to lose our life for the sake of the country. In aspiring, *Shankar (nom-de-plume* of the writer), we aspire for an auspicious *swaraj*. In burning, we shall consume selfishness, false hope and fear. In killing, we shall kill our enemies and in reforming, we shall reform India."

"Wealth and water are not immovable and so shall we always think this life.

The human beings who perform cruel acts will go to hell, although they think they will not be damned.

We have given up avarice, worldly attachment and sexual enjoyments and will sacrifice our several lives in philanthropic work. *Shankar*, we will make the Aryan race assume its true character, and will reform India, restoring her to her original glory."

By Shri Lal Lalé Singh of Ghoordang (Sutna) :

"He who lengthened the garments of Draupadi in the midst of the assembly will remove all misfortunes in a moment.

May he who saved the elephant from the crocodile by means of his disc grant that Krishna in his mercy will carry (us) safe over the ocean of worldly existence.

Son of Vasudeva (Krishna), Lalé Singh, don't be aggrieved. He will destroy all the enemies and consume all sin. He who will remove misfortune as soon as his name is uttered, will reform India."

Some of the writers of the remaining poems propose the reformation of India by means of the *swadeshi* movement and the boycott of foreign sugar, while others base their hopes of this consummation only on the advent of the millennum after the present Iron age as foretold in Hindu scriptures.

ADVOCATE, 20th December 1908.

Lord Morley's Reform scheme.

2. The editor of the *Advocate* (Lucknow), in the issue of the 20th December, refers to the elaborate details of the reform scheme and observes "there can be but one feeling in the country shared by all persons who believe in the gradual development of India: that feeling is one of extreme satisfaction that the long deferred reforms have after all come and come in a shape which will cheer every worker in the field of Indian progress. We congratulate Lord Minto here and Lord Morley in England on their being able to successfully launch the scheme. When the King-Emperor in his gracious Proclamation was pleased to tell his subjects that representative institutions would be established in India, people were led to entertain the hope that the reform would be real and not merely formal. This hope has been fully realized. That for the first time the Government has been pleased to admit the sons of the soil into its highest administrative chamber is an acknowledgement of Indian merit which will be rightly appreciated throughout the country. The people will have the satisfaction that in the highest Council of the Empire there will be at least one person who, if competent, will be able to place before the Government the Indian view of every question. But it is not only in the highest Council of the Empire that the people have been given a voice,—the lowest and the humblest will also have a voice in the administration through the rural organization."

Deferring a detailed criticism on the scheme for the present, the editor expresses his appreciation of what has been given to Indians and is pleased to note "that the sting from the Reform scheme has been taken away and those misgivings about class representation have been removed from the minds of Indian reformers which had not a little prejudiced them against the Simla scheme. The principle of class representation has been admitted; the Muhammadan minority shall have the right of returning a number of members according to its proportion in population, but this will not be done by class electorates; the electors will be composed of members of both communities and the man seeking the honour of a seat in the Council shall remain as hitherto responsible to both communities. The resentment which was excited owing to the plurality of votes will be removed."

In conclusion the editor thanks the Government of India for thus respecting public opinion in this matter and expresses the hope that when the time for the formation of the electoral colleges comes, these colleges will be living units. "The scheme," he says, "as enunciated by Lord Morley, will satisfy all classes of people; even those who expected more would admit that the Government has taken a step in advance and that the statement made by it is frank and honest and that it behoves public-spirited citizens to make the expanded councils so workable that Lord Morley's successors may have no hesitation in aspiring after the establishment of Parliamentary institutions in India."

3. The editor of the *Indian People* (Allahabad), in the issue of the 20th December, expresses his satisfaction at the statement made by Lord Morley in connection with the reform scheme. He observes "there is no likelihood that the decision of the Government will be misunderstood. The bomb throwers themselves will not be conciliated by any reforms. The minds of the majority of them are so immature that they do not even understand what they are about, except that murder and robbery are high patriotism. What is hoped is that as the reforms are introduced the ranks of the disaffected will gradually get thinner and anarchical crime will disappear. As regards the reforms themselves nothing has been finally decided, but Lord Morley's important despatch indicates the lines on which the different schemes will be finally shaped. It is to be earnestly hoped that there will be no deviation from Lord Morley's suggestions and these will be carried out in their entirety. The Council of Notables and the Provincial Advisory Councils are not approved by the Secretary of State and the proposal will be dropped. This is an eminently satisfactory decision."

INDIAN PEOPLE, 20th December 1908.

Lord Morley's Reform scheme.

With regard to the dispensing of official majorities in Provincial Legislative Councils, the editor, remarks, that if a combination of all non-official members against the Government were to occur that might be a very good reason for thinking that the proposed measure was really open to objection and should not be proceeded with, but officials in this country are not accustomed to look at any question in this light, and "the partition of Bengal would never have been proceeded with in the manner in which it was done had the slightest heed been paid to the frantic protests of a whole population. We attach the greatest importance to Lord Morley's remarks about the urgent need of encouraging local self-government and of resuming the thread where it was broken in 1882." "The village," says Lord Morley, "should be the starting point of public life," and wiser words were never written. Lord Morley also proposes to ask for power to form Executive Councils for Lieutenant Governors from time to time. These Councils should be established with as little delay as possible. The reforms outlined in Lord Morley's despatch are substantial and far-reaching and ought to be carried out with promptitude.

4. The *Hindustani* (Lucknow), of the 23rd December, expresses satisfaction at the statement made by Lord Morley regarding the Reform scheme and reproduces the observations of the editor of the *Advocate* (Lucknow), on the subject in the issue of the 20th December.

HINDUSTANI, 23rd December 1908.

Lord Morley's Reform scheme.

5. The *Indian People* (Allahabad), of the 24th December 1908, says that in referring briefly to the reforms announced in Parliament by Lord Morley the Viceroy used language which marks as great a departure as the reforms themselves. "His Excellency's words are statesmanlike and will appeal strongly to the country. The real leaders of the people are the makers and leaders of public opinion, not the titled magnate, or the perfervid loyalist. Is it too much to hope that the Government will now listen to one of the most sagacious leaders of the people, one in whom the Government and the people repose equal confidence? Is not this a fitting opportunity for granting amnesty to political prisoners? Such a step, combined with the reforms that are about to be introduced, will usher in a truly new era, and will go farther than any repressive law to put a speedy end to the cult of the bomb, and to turn misguided young men into useful citizens helping the cause of reform. The cause of disaffection being removed the folly of political crime will become self-evident and the sinister forces at work will become impotent. The Government can dare as much as any fanatic, and the assured co-operation of the people will deal the deathblow to anarchism and organized political crime."

INDIAN PEOPLE, 24th December 1908.

The Viceroy on the Reform scheme.

6. In its leader on the Reform scheme, its demand and fulfilment, in the issue of the 24th December 1908, the *Advocate* (Lucknow) says that the larger association of Indians in the government of the country, not only in matters of legislation, but also in the everyday administration of Indian affairs as now sanctioned is exactly what the Congress demanded, and it is not the newness of the thing that is a matter for congratulation but its near approach to what was demanded. This is the

ADVOCATE, 24th December 1908.

The Reform scheme.

third occasion in the history of direct British rule in India that an honest endeavour has been made to give the people some rights in their substance.

The Congress wanted neither an Imperial Council of Indian ruling Princes and Chiefs nor Advisory Councils of territorial magnates, and it is a matter of great satisfaction that Lord Morley finds that the idea of Advisory Councils is generally condemned in that the extension of the powers of the Legislative Councils is likely to serve the purpose better and make the establishment of rival councils simply unnecessary.

The Congress laid stress upon allowing a larger and truly effective representation of the people and demanded something more than mere expansion, and it is satisfactory to note that Lord Morley has been impressed with this demand; he sees no sufficient reason for prohibiting supplementary questions arising out of formal interpellations and their replies.

As regards the creation of executive councils for Lieutenant Governors, the editor observes that here we must confess the Government has met us halfway; election of members for the India Council and a provision in law for an Indian in each of the two Presidency Executive Councils are but details of a principle already admitted.

What strikes us as very curious, he says, is the little or no use that is made by the Government of Congress literature. A careful perusal of Resolution IV of 1886 and Resolution II of 1889 would furnish a solution similar to what Lord Morley has prescribed in his memorable despatch on the question of class representation.

"Thus, it may safely be said that in the reforms about to be introduced Congress demands have been fairly met and in one or two minor points the concessions may be said to have exceeded the Congress programme. But what has thus been given makes a good starting for qualifying ourselves to demand more. And this more is the old story with the people. We have still to fight for a large substitution of the economic and equally efficient Indian agency in the public service, especially the judicial branch of the Indian Civil Service, and in the higher branches of what are known as the minor services, such as the educational, medical, police, excise, opium, customs, post office, telegraph, forest, survey, engineering, and other departments: cautious but steady improvement of the position of Indians in the army; decentralization of district administration and extension of municipal self-government; separation of judicial from executive functions; reduction of military expenditure; also of the heavy cost of the civil administration due to the higher branches of the public service being a virtual monopoly of Europeans, so as to set free funds to be devoted to the following objects:—*(a)* elementary education; which should be made free at once throughout India and gradually compulsory; *(b)* industrial education; *(c)* improved sanitation of the poor; *(d)* further reduction of the salt tax; *(e)* measures for the relief of agricultural indebtedness, and the improvement of the cultivator's material condition generally."

In concluding the article the editor says that the late Lord Dufferin, on his return to England from the Indian Viceroyalty, was reported to have pressed upon her late Majesty the Queen-Empress Victoria, in the presence of the then Prince of Wales, now His Majesty the King-Emperor, the urgent need of making large concessions to Indians who were well qualified for them in order to prevent the creation of discontent and unrest. It has taken about 20 years for a Secretary of State to rise above his reactionary surroundings and muster courage to grant some substantial rights. But we have still to secure a good deal of ground in order to make it impossible for Lord Morley's successors to refuse us further concessions. And for this orderly and organized work on all lines of activity for national advancement from day to day and year's end to year's end is the one thing needful.

INDIAN PEOPLE, 24th December 1908.

The Reform scheme.

7. In its leader entitled "The Long Expected Reforms" in the issue of the 24th December 1908, the *Indian People* (Allahabad) observes 'the Indian people are always thankful for small mercies and though the advent of the long expected reforms is not likely to evoke much enthusiasm, still it will serve the purpose of a weapon, though not very sharp, in the hands of the Moderate leaders against the attacks of the Extremists. The scheme of the Advisory Council of Notables has been

knocked on the head and knowing as we do what a reception the scheme had at the hands of the thinking portion of the Indian community, this deathblow of the scheme must be considered as a distinct victory of native Indian public opinion. It is very seldom indeed that such opinion prevails in the councils of the Empire, and if this is only an earnest of many more similar occasions to come, then the Indian public will have very few causes of complaint in the near future.'

Referring to the expansion of the Legislative Council the editor observes that the Reform proposals that have just been sanctioned solely deal with the enlargement of the Legislative Council and the extension of its functions.

As regards class representations he remarks that ' in the new Reform scheme we find that the Muhammadans, landholders and mercantile communities among others are given the right of election to the council. Are we then to understand that landholder means only a non-Mussalman landholder and a merchant means a non-Musalman merchant? That is, when a landholder happens to be a Muhammadan shall he forfeit the right of being elected? This apotheosis of the minority, this dispensing of favour according to the backwardness of a community is likely to launch the administration into a sea of difficulties. Why should not Rajputs or Kshatryas all over India have a special suffrage? Why should not the non-Brahmanical Hindus, the so-called lower or depressed classes, have a special suffrage? What distinction, for instance, should be made, say between a Shia and a Sunni, between an Ahmaddya and a Wahabi? The Electoral College is all very well but would that college remove this difficulty?'

The allowing of a non-official majority in the Provincial Council is, the editor says, a really very bold step on the part of Lord Morley and the Indian public is sure to fully appreciate it.

Adverting to Lord Morley's remarks for the extension of local self-government upon popular lines, he observes that the words of Lord Morley will not be forgotten by the local authorities.

In conclusion he says 'at any rate let us hope that this is a real beginning and that it is the earnest of further conciliatory measures to come.'

Lord Morley's statement on the Reform scheme.

8. The editor of the *Indian People*, (Allahabad) in the issue of the 24th December 1908, referring to Lord Morley's statement with regard to the association of the people of India with the Government in the work of actual day-to-day administration, observes that this is real statesmanship. 'To think that any people will permanently remain in the same position is not statesmanship. An inelastic and rigid system is bound to come to grief; a progressive and beneficent system will endure.'

INDIAN PEOPLE 24th December 1908.

He then refers to Lord Morley's remark that India was passing through a stupendous transition and that " to guide that transition with sympathy, political wisdom and courage, with a sense of humanity, duty and national honour may well be called a glorious mission," and expresses the hope that Lord Morley and his colleagues will apply themselves with single-minded earnestness to the fulfilling of that glorious mission. Since there are two Indian members on the Secretary of State's Council the absence of an Indian Member of the Viceroy's Council, in Lord Morley's opinion, is no longer defensible. The editor trusts that the earliest opportunity will be taken for making such an appointment.

Deportations in Bengal.

9. " Never since the framing of Regulation III of 1818 has it been used for the deportation of so many persons simultaneously " says the editor of the *Indian People* (Allahabad), in the issue of the 20th December, " as was done the other day in Bengal. And the wonder is that the deportations were made almost immediately after a new and drastic law had been passed to suppress anarchism in Bengal." The only presumption that can be made regarding these deportations, he says, is that all the prisoners have been arrested for complicity in the anarchist conspiracy, and it would have been fairer to them if they had been placed on their trial on such evidence as there was against them. But Regulation III of 1818 does not contemplate the production of any evidence.

INDIAN PEOPLE, 24th December 1908.

Referring to the arrest and deportation of Babu Krishna Kumar Mitra, the editor says that it is utterly inexplicable and the Bengal press unanimously declares that a serious blunder has been committed.

As regards the period of detention of these nine State prisoners nothing is known, and if the intention of the Government is that they should be kept as State prisoners until the anarchist conspiracy is crushed then they are likely to be confined for an indefinite period, for no one knows whether they are in any way connected with the conspiracy and whether their liberty or imprisonment is of any consequence to the conspirators. As regards the effect of these deportations no result is as yet apparent. In the Punjab soon after Lala Lajpat Rai and Ajit Singh were deported there was a rush of deputations to the Lieutenant Governor to give him assurances of the loyalty of the Punjabis, but will similar deputations, the editor asks, wait upon the Lieutenant Governors of the two Bengals? "We do not know, but our apprehension is that Bengal will not follow the example of the Punjab. In the first place, no one knows who is suspected in Bengal and who is not, when a man like the Raja of Narajole, who owes his title to the Government, could be arrested and kept in prison on a charge of conspiracy, and another man like Babu Krishna Kumar Mitra, known to his countrymen as an inoffensive and quiet reformer, has been deported as dangerous to the State. In the next place the temper of Bengal is not likely to be improved by such measures and the feeling of desperation must grow when it is recognized that no one is safe. The new law should have been deemed sufficient to cope with anarchism, but when it is supplemented by wholesale deportations on charges unknown the majority of people are likely to become indifferent to what may be in store for them."

MASHRIQ, 22nd December 1908.

Deportations in Bengal.

10. The *Mashriq* (Gorakhpur) of the 22nd December, refering to the deportation of nine prominent Bengalis, remarks that this clearly shows that the Government's patience is now worn out and it has sought refuge in martial law in the shape of the time-worn Regulation of 1818. The Bengal Government in its anxiety to purge that province of all seditious elements has jeopardized the safety of these provinces by temporarily housing some of the disaffected Bengalis in its jails.

HINDUSTANI, 23rd December 1908.

Deportations in Bengal.

11. The *Hindustani* (Lucknow), of the 23rd December, reproduces the comments of the *Advocate* (Lucknow), of the 17th December (vide paragraph 20, Selections no. 51), on deportations in Bengal.

SAHIFA, 19th December 1908.

Bengali anarchists and their supporters in the House of Commons.

12. The *Sahifa* (Bijnor), of the 19th December, expresses the opinion that the Bengali anarchists would not have been so bold as to conspire against the Government, had they not counted upon the moral support of some disaffected members of the House of Commons, such as Mr. Keir Hardie. The editor believes that they will be more careful in the future and desist from their futile attempts to subvert the British Government.

INDIAN PEOPLE, 20th December 1908.

The pacification of Bengal.

13. Referring to Mr. Gokhale's remarks that the modification of the partition and amnesty to political prisoners will alone pacify Bengal, the editor of the *Indian People* (Allahabad), in the issue of the 20th December, says that "Bengal is one of the earliest British provinces in India and has been long pacified. Indeed, the people of that province were deemed incapable of being anything but peaceful. If a section of such a people suddenly becomes violent and desperate gentle methods are not to be wasted upon them. That is the line along which the Government is moving. But anarchism and terrorism cannot be pacified, because their demands cannot be met and consequently there must be perpetual war between established order and anarchism. How far anarchic ideas have permeated Bengali society is more or less a matter of conjecture. When however it is figuratively stated that anarchism is a poisonous plant which should be dug and cast out it is assumed that there is only a limited number which can be ascertained and which can all be brought to justice. If it were so the pacification of Bengal would be very easy. But it is quite evident that the number of terrorists, though small, is likely to increase on account of the very measures that have been taken to suppress them. If they are to be compared to *ghazis* it should be borne in mind that although every *ghazi* is brought to justice there are always others who are attracted by the morbid fascination of *ghaza*. Similarly, the terrorist does not look upon himself as a criminal, nor has he any fear of death. Until he is

convinced that what he does is morally wrong and a crime mere punishment, however swift or complete, will not deter him. It is the evil teaching of anarchism that has to be fought, for it is not only necessary that anarchists should be brought to justice but that there should be no future converts to this perverse and criminal faith. Political crime is opposed to the teaching of every religion in India. The pacification of Bengal is about the most pressing problem of the present time. The Government thinks that it is strong enough to put down any revolutionary movement. True, but no Government which is engaged in a perpetual struggle of this kind can devote sufficient attention to progressive administration. It is the first duty of the Government to maintain order, is it right for the Government to do anything by which there may be any danger to order? To adapt itself to the change of circumstances, to carry the people along with it is the highest duty of the Government. Public opinion in India was not a great force some years ago, but it has grown immensely in volume. To give heed to public opinion is not a sign of weakness but of wisdom."

Lord MacDonnell on the Partition of Bengal.

14. Referring to Lord MacDonnell's observations in connection with the Reform scheme, the *Indian People* (Allahabad), of the 24th December 1908, says :— **INDIAN PEOPLE, 24th December 1908.**

"There is not another peer in the House of Lords who can speak with the same authority on Bengal. His opinion that the Partition of Bengal was the greatest blunder ever made will be emphatically endorsed to the echo throughout India. It is none the less an enormous blunder because it is a settled fact. Should Lord Morley see his way to modify the Partition it would pacify Bengal far more effectively than the reform measures. And this modification will not be attributed to bombs, or political outrages, but to the final recognition of the supreme fact that the Partition was the greatest blunder ever made in India and ought not to be upheld."

Modern Egypt and Modern India.

15. A lengthy review on various recent works on Egypt, the most notable of which are "Modern Egypt" by Lord Cromer and "The Making of Modern Egypt" by Sir Auckland Colvin, appears in the *Hindustan Review* (Allahabad), for December. The contribution which is entitled "Modern Egypt and Modern India" is from the pen of an Indian nationalist. The writer begins by pointing out that Egypt appeals in a peculiarly attractive manner to Indians of present day. The political condition of the two countries is very similar and Egypt is very akin to India in its joys and sorrows. In both countries it was the incompetency of native rulers that led to successful British interference. British rule in each country has led to certain material advantages and has brought peace and safety of life and property in its train. In both countries contact with Western civilization has created certain political aspirations which are not viewed in a favourable light by the bureaucracy of either country. The policy of divided rule has its advocates in both countries and efforts are not wanting to set class against class and community against community. In Egypt it is the educated Muhammadan who is treated as an enemy, while in India the babu is reviled as the source of all mischief. **HINDUSTAN REVIEW, December 1908.**

The writer then traces the rise of British rule in Egypt and points out that though the Khedive is the nominal ruler of the country, he has to be guided in everything by his British advisers. Lord Cromer, he says, was an autocrat it is true, but as absolute as the most absolute Khedive that ever ruled. Still he did a great deal for the country in organizing a trained army, cutting canals, opening up railways and developing the resources of the country. The result of Lord Cromer's powerful rule was that the administration of Egypt soon became as efficient as it could be under an alien despot. But its very efficiency naturally led to a recognition on the part of the people of their rights and capabilities. In this respect the analogy still holds good. Indians have also become conscious of their rights and are striving to realize them. In theory Egypt and India are governed in the interests of their respective peoples and to some extent this theory is realized in practice. But the people of both countries want the actual realization of this theory in its fullest extent by obtaining an active share in the control of their own affairs. In conclusion the writer regrets that Lord Cromer held the opinion that Egyptians being Muhammadans are incapable of

self-government and trusts that some educated Muhammadan will feel it incumbent on him to reply to Lord Cromer's attack and hit hard and straight at the traducer of his creed.

ROHILKHAND GAZETTE, 10th December 1908.

Martial law in India.

16. The *Rohilkhand Gazette* (Bareilly), of the 10th December, commenting on the suggestions of some English and Anglo-Indian papers that the Government should proclaim martial law in India, remarks that there is hardly any necessity for having recourse to any such measure, as the majority of the people are staunch in their loyalty; while the anarchists in the country are so desperate in their intentions that martial law would have no effect on them. The Government should adopt a conciliatory policy which, the editor thinks, would establish general peace and tranquillity in the land.

INDIAN PEOPLE, 20th December 1908.

Bengali boys in Allahabad.

17. Referring to the Lieutenant Governor's remark in the course of the address he delivered at the prize distribution of the Anglo-Bengali School, Allahabad, to the effect that "malignant emissaries from the East have been attempting to corrupt the minds of the Bengali boys in this city, and though their efforts have been generally unsuccessful yet they succeeded in doing some harm to some Bengali boys, who recently displayed very bad manners," the editor of the *Indian People* (Allahabad), in the issue of the 20th December, says :—

"We do not know whether the emissaries referred to in the speech are the same that were mentioned in His Honour's speech on the present political situation delivered to select audiences at Lucknow, Allahabad and Agra, or whether there is a reference to other and later emissaries. If the emissaries referred to are agents of the Secret Societies in Bengal we must own to a sense of astonishment that they were allowed to preach their propaganda without let or hindrance, or that any Bengali boys should have been allowed to come under their influence. As regards bad manners our information is, though we would not venture to pit it against the superior information of the Lieutenant Governor, that Hindustani and other boys were as conspicuous as Bengali boys and it would be invidious to make distinctions. However, Sir John Hewett's advice is kindly meant and we have no doubt teachers and parents will profit by it."

BHARAT JIWAN, 21st December 1908.

The Indian National Congress.

18. The *Bharat Jiwan* (Benares), of the 21st December, considers the holding of the Indian National Congress this year advisable only in case both Moderates and Extremists join it, otherwise, the editor adds, it would be better not to convene it at all, as from the very nature of things there cannot be two national assemblies.

HINDUSTANI, 23rd December 1908.

Incitement to race hatred.

19. The *Hindustani* (Lucknow), of the 23rd December, complains that while Indian journalists are being sentenced to long terms of imprisonment for creating race hatred, no notice is taken of the conduct of the miscreants who telegraphed to England that Miss Taylor was murdered by Indians, and that the motive of the murder of Mr. Clough was political. The editor further alludes to the rumour started by the *Englishman* that a conspiracy was being hatched in Bengal and which was subsequently found to have no foundation in fact.

II.—Afghanistan and Trans-Frontier.

Nil.

III.—Native States.

NASIM-I-AGRA, 19th December 1908.

The alleged cruelty of the Superintendent of Jaisalmir State (Rajputana).

20. The *Nasim-i-Agra*, of the 19th December, notes that one Thakur Dan Singhji Sahib, Superintendent of the western districts in the Jaisalmir State (Rajputana), is reported to have used a most cruel method of extorting State revenue from some of the residents of Ramgarh a short time ago. He hung a few of them to a tree with their heads downwards and afterwards lighted a fire immediately below them .In this way he succeeded in extorting Rs. 5,000 from them, which was subsequently deposited in the treasury.

IV.—Administration.

(a)—Judicial and Revenue.

The conviction of the editor of the *Swarajya*, Allahabad.

21. The *Musáfir* (Agra), of the 15th December, referring to the sentence of seven years' transportation passed on Babu Ram Hari, the editor of the *Swarajya* (Allahabad), remarks that it is not the duty of a really loyal subject of the British Government to conceal the true facts and present a distorted version of every case before the Government, and that therefore he gives expression to the following opinion :—" We would like to tell Government very plainly that the country does not approve of such severe sentences. We do not sympathize with the policy of such violent newspapers as the *Swarajya*, but at the same time we are sure we are voicing public opinion when we say that repressive policy simply emphasises the already existing bitterness, and that, instead of having any deterrent effect, it only exasperates the people all the more."

MUSAFIR, 15th December 1908.

Exemption from registration of mortgage and sale deeds below Rs. 100.

22. The *Mashriq* (Gorakhpur), of the 23rd December, suggests the advisibility of exempting from registration mortgage and sale deeds whose value is less than Rs. 100, and of repealing of the law that no document can be registered unless the Sub-Registrar is personally acquainted with one of the witnesses.

MASHRIQ, 23rd December 1908.

(b)—Police.

Nil.

(c)—Finance and Taxation.

Nil.

(d)—Municipal and Cantonment Affairs.

Nil.

(e)—Education.

Establishment of a special University in connection with the Chiefs' Colleges in India.

23. Referring to the proposal of Her Highness the Begum of Bhopal advocating the establishment of a special University in connection with the Chiefs' Colleges in India, the editor of the *Advocate* (Lucknow), in the issue of the 20th December, remarks that there is no need for any exclusive institution, seing that the purpose can be served by existing colleges remodelled in accordance with the Universities Act. He refuses to admit that there are objections to a student, after taking a diploma at the Chiefs' College, completing his education at one of the Indian Universities, and remarks that in England there is not a profession or a service of any note in which the nobility does not hold its own. He attributes this to the fact that young men are not allowed to stand on their dignity, but have to rub shoulders with young men from the middle classes in schools and colleges, and in that way fit themselves for taking a prominent part in the daily business of the world."

ADVOCATE, 20th December 1908.

Even the princes of the Royal Family in England, the editor observes, have to undergo the training that is given to the meanest subject of His Majesty, and while in school they are required to forget that they belong to the Royal Family.

Establishment of a special University in connection with the Chiefs' Colleges in India.

24. The *Hindustani* (Lucknow), of the 23rd December, reproduces the remarks of the *Advocate* (Lucknow), of the 20th December, on the proposal of the Begum of Bhopal in connection with the founding of a separate University for students from the Chiefs' Colleges in India.

HINDUSTANI, 23rd December 1908.

Indian Universities and Musalmans.

25. The *Rohilkhand Gazette* (Bareilly), of the 16th December, complains that the number of Musalmans on the Senates and Syndicates of Indian Universities is very small. The Allahabad University has taken as yet no steps to appoint Musalmans to vacancies caused by the death or resignation of Musalman Fellows.

ROHILKHAND GAZETTE, 16th December 1908.

NAIYAR-I-AZAM, 19th December 1908.

Indian Universities and Musalmans.

26. The *Naiyar-i-Azam* (Moradabad), of the 19th December, complains that although the Musalmans, especially in the United Provinces, are making rapid strides in education, yet their representation on the Senates and Syndicates of Indian Universities is very small. He remarks that no Musalman has been appointed to the Fellowishps left vacant by the ballotting out of three Musalman Fellows of the Allahabad University, and that in the recent election of the Syndicate of the Punjab University also no Musalman was elected.

MUKHBIR-I-ALAM, 16th November 1908.

The *Mukhbir-i-Alam* (Moradabad), of the 16th November (received on the 21st December) gives expression to the same grievance.

HINDI HINDOSTHAN, 20th December 1908.

Contemplated increase in the fee of primary and secondary education in the Punjab.

27. The *Hindi Hindosthan* (Kalakankar), of the 20th December, deprecates the proposal to increase the fee of primary and secondary education in the Punjab on the ground that such a step will restrict the spread of education among the lower middle classes. The editor remarks that, considering the low level of the material condition of Indians, it is absolutely necessary that primary education should be given free, and that, if this be impossible, the present rates should by no means be increased.

INDIAN PEOPLE, 24th December 1908.

Public Instruction in the United Provinces.

28. Reviewing the Government Resolution on the Report on Public Instruction in the United Provinces for the year ending 31st March 1908, in which reference has been made to the abolition or disaffiliation of many existing schools in almost every district, the *Indian People* (Allahabad), of the 24th December has the following :—

"In this connection we venture to hope that the department will not unduly hurry on the changes, but will give the existing institutions every chance for adapting themselves to altered circumstances with reference to local needs. It would be highly detrimental to the sacred cause of education if the schools were to be abolished or disaffiliated without adequate provision being previously made either by the State or private resources for the taking in of the students set free by the breaking up of a particular school. It would also be highly undesirable to see private schools run on unrecognized lines."

ADVOCATE, 24th December 1908.

Raja of Bhinga's endowment for a Kshatriya High School at Benares.

29. The *Advocate* (Lucknow), of the 24th December refers in the following terms to the endowment trust created by the Raja of Bhinga for the establishment of a High School in Benares to be named after the Lieutenant Governor :—

"Here will be an attempt at loyalty-making with a vengeance, and both teachers and guardians will be at full liberty to make out of the plastic clay of juvenile Kshatriya minds anything they choose. But what claim to freedom from the taint of race-hatred can an institution (assert), that is racial in the worst sense of the term in its origin and will be so in its continuance ? "

INDIAN PEOPLE, 24th December 1908.

Female education in the United Provinces.

30. The *Indian People*, (Allahabad), of the 24th December, remarks that it is self-evident that the cause of female education has not made any appreciable headway in the United Provinces, and that this is a matter in which the initiative and action must come from the people themselves. "The classic discussion as to the advisability or otherwise of female education was abandoned long ago as senseless in a community having any pretensions to civilization or enlightenment. Government has been trying many experiments in this connection. Why should it not try the effect of calling for volunteers for a recognized corps of Indian lady teachers to work on the lines of the missionary organizations, barring their propaganda of religious teaching, the reward held out being all legitimate expenses, ample honorarium, and the Kaisar-i-Hind medal, the Order of Merit or a badge of honour? This, we believe, will appeal to many of our educated countrywomen, who, not having enough to do at home, may take up this sacred portion of public duty."

(f)—Agriculture and questions affecting the land.

ALMORA AKHBAR, 30th November 1908.

The rumoured new settlement of the Almora district.

31. The *Almora Akhbár*, of the 30th November (received on the 21st December), referring to a rumour that Government intends to allot some money for the revision of the settlement of the Almora district with a view to correct certain errors in the

records of the last settlement, says that if the rumour be correct Government would do well to entrust this work to such officials as sympathize with the inhabitants and are acquainted with the special features of land in this district, so that there may be no cause for complaint either to landowners or to cultivators.

Co-operative Credit Societies of the United Provinces.

32. In a note reviewing the Annual Report for 1907-8 on the working of the Co-operative Credit Societies Act (X of 1904), the editor of the *Indian People* (Allahabad), in the issue of the 20th December, has the following remarks:—Unfortunately in India, although agriculture is our mainstay, it is not thriving. It is in the hands of the ryot. The ryots have no money and no credit, and without money and credit any efforts towards the amelioration of agricultural conditions in the land would be mere pursuing of chimeras. Efforts, we believe, should be mainly directed to obtain the co-operation of the money-lenders and the land-holding class, who of all others can understand in what way their interests in the long run will lie."

INDIAN PEOPLE, 20th December 1908.

Agrarian troubles in Behar.

33. The *Maskriq* (Gorakhpur), of the 22nd December, referring to the agrarian troubles in Bihar, remarks that they are due to the fact that the cultivation of indigo is not found profitable by the ryots any longer, and they do not wish to fulfil the contracts made by their forefathers with the planters a long time ago. Indigo is a dying industry, and it would be more politic for district officers and the planters themselves if they behaved with moderation instead of harrassing the poor ryots.

MASHRIQ, 22nd December 1908.

(g)—General.

Usurious Kabulis in India.

34. The *Hindustani* (Lucknow), of the 23rd December, publishes the following letter signed by some residents of Lucknow:—

HINDUSTANI, 23rd December 1908.

"Kabuli money-lenders are daily becoming more and more successful in their money-lending operations throughout the length and breadth of India, and the poorer classes who are the mainstay of the nation are suffering a good deal at their hands. Their machinations extend not only to the people, but they are inimically disposed to the Government as well, whose friends they pretend to be.

Jehád is an essential doctrine of their religion, and they are ever ready to practise it. They are trying to become acquainted with every village in the countryside. These are not the principles of trade.

Mr. Editor, if you have the least regard for the poor oppressed public, have it published in the paper which is read by the Amir. All the nations of Europe trade in India, but none of them practise deception or fraud, and when India is in the throes of a famine they send large amounts of money to relieve the suffering people. They do not trade (directly) with the poorer classes. We shall first mention the deception they (Kabulis) practise upon the Government. For a long time people have been wondering where the hundreds and thousands of counterfeit coins come from. The report that they are manufactured in Europe is quite false. One of us who took part in two wars and acted as a spy found out that in the range of mountains near Ghazni these Kabulis manufacture coin on a large scale in caves and cannot be found out. They bring these coins into India and the poor people of India and Europeans are blamed for it.

Another way in which they deceive the Government is that they do not pay any income-tax, although every individual among them has an average income of Rs. 2,000 a year. They smuggle into British territory goods worth thousands of rupees, and buy with impunity stolen articles, such as military uniforms, boots and cartridges.

The British Government pays an annual subsidy to the Amir, and if it is equally anxious for the welfare of his subjects, it should give a pension to every Afghan. India has become their happy hunting-ground. Interest at the rate of 12½ per cent. per mensem was unknown in the past and has come to pass only under the just Government of the British; and to crown all they do not carry on their work honestly. They do not give any receipt for the interest they receive, and when they sue their debtors in courts they do not make allowance for payments made to them.

They recover their money by a curious form of dunning, by beating their debtors and the police does not interfere. This silence on the part of the

police is not without some meaning. Has any one inquired who are the fortunate recipients of Kabuli fruits as presents. They are not, as a matter of fact, despatched by parcel post but are taken personally. And this is the reason why they are so bold as to abuse people and beat them, sue them in court and obtain decrees against them.

If a neighbour tries to help another, a Kabuli sues him in court and on the false evidence of another obtains a decree against him as well, and so people living in the same *muhalla* do not help one another. Poor half-starved people have to suffer from the effects of such decrees obtained by the Kabulis with the help of their own neighbours. There could be thousands of testimonies to bear out our statements if the files of such cases were looked up and the witnesses re-examined.

On the 8th December 1908 a Kabuli broke a Nawab's head and there are hundreds of similar cases. The Kabulis allure people into their power by advancing them money. They get pro-notes printed, put down thumb impressions on them, do not enter any sum of money on them nor the lender's name, and when they want to blackmail a man they assess his property and put down the sum and a brother Kabuli's name as the lender. Then they file a suit and (they succeed in obtaining decrees) as the Magistrates do not bestow much thought on the handwriting.

They have a code of their own which is binding on all of them, and if a Kabuli does not abide by its provisions he is ejected from the fraternity. They have divided the various *muhallas* of a city among themselves and do not interfere in one another's sphere of work. But if there is a debtor who does not pay them back they all go to him in a body and attack his house, doing whatever they like, the belabouring of their victims being an ordinary thing. They say that if they are brought before a court they will be fined a few rupees and that there will be an end of it.

A respectable Kabuli, who came to Lucknow for study, stated that the so-called Kabulis who practise usury are not the subjects of the Amir, but are natives of the no-man's-land between India and Afghanistan and are reponsible to their Chiefs only. They enter India without any passports through secret routes and the Afghan Government cannot be held responsible for their misdeeds. They have become fully acquainted with the condition of India and one day they may rise against the Government. The Government ought therefore to be on its guard against them. According to the agreement between the two Governments the Kabulis can trade only on cash payment and are not allowed to practise usury or the selling of their goods on credit. The Amir does not want to have these men in his own country and they have been expelled from Persia. They are fully acquainted with the civil and criminal laws of India and have translated them into Pushtu, to enable themselves to keep within the bounds of law while plying their trade.

Another Kabuli we interviewed said that the president of his confederacy had decreed that, India being a country inhabited by infidels, it was lawful for them to deceive its people. If a man give him full information about the *muhallas* and streets (of a town) he will receive reward, as well as any man who can prove that he committed murders in India.

Will you (the editor) please go to the house of a Kabuli in disguise and pretend to obtain a loan, and then you will see their notes and the way in which they practice forgery. If an order be sent by the Government, they would get an inkling of it and correct their pro-notes, and if a fruit-eating (corrupt) *sahib* be deputed to make inquiries, nothing will come out of it. A high English official should be entrusted with the task. Seldom does a day pass without fifty or sixty innocent persons being enticed to their houses and beaten black and blue. How is (the victim) to complain of this and where can he get the money to lodge a complaint? How many of their oppressive acts can be recorded?

As forgers these Kabulis are hard to beat and no one can surpass them in forging thumb impressions and signatures. Once let them come across a signature or the marks of an illiterate man and they make their similar impressions on a thousand pro-notes.

If you, Mr. Editor, have the least sympathy for the poor famine-stricken people, please publish this article and impress upon the Government that it is easy to suppress the noisy Bengalis, but if these Kabulis revolt, it would be difficult to put them down.

These Kabulis have been conspiring together for the last ten years, and if they are not dealt with promptly, they may prove very dangerous in the future."

The editor admits that some of the statements in the letter may be exaggerated, but says that it is undoubtedly true that the people can no longer put up with the tyranny of the Kabulis, and that they generally resort to beating their debtors when they cannot realize the prices of the article sold to them on credit or the money advanced to them. The rate of interest, 12½ per cent. per mensem, which they generally extort, is very oppressive, and, instead of having recourse to courts of law, they belabour their poor debtors. The officials may plead that the people do not sue them in court, but the poor cannot afford the luxury of a law suit. Their misdeeds in Bengal led the Bengal Government to expel them and the United Provinces Government will have to do the same.

35. Under the heading "The Kabuli Nuisance" the *Advocate* (Lucknow), of the 24th December has the following :— ADVOCATE, 24th December 1908.

Usurious Kabulis in India.

"Two letters signed by four or five residents of Hussainganj have appeared in the *Hindustani*, the latest in the issue of 23rd December, to which we draw the attention of the local authorities as also of the Local Government. Sufferers from the nuisance are men from the poorer middle classes who complain bitterly of the treatment received from Kabuli traders and ask for protection from the hands of the usurious Kabulis. Their complaint is that several Kabulis have settled themselves in Lucknow and other large towns, who go among the poorer classes of labourers and artizans who have no credit, and advance money at the rate of two annas a month per rupee, and also sell articles of everyday use, particularly cloth, not necessarily products of Kabuli looms. Sometimes they get promissory notes executed with thumb marks. So long as the debtor manages to pay interest there is not much trouble, but his failure is followed by dispute. The usurers combine and proceed to the debtor's house and create rows there. The disturbance is greater when the debtor accuses the Aga of having forged his signature, of making a demand for the payment of a loan which he had never contracted. The general belief is that not unoften promissory notes are produced before men who stoutly deny having ever taken a loan. An ordinary crowd composed of low class people cannot stand Kabuli blows, and the debtor manages to meet the demand or come to some terms. The writers of the long letters say that often the debtors are induced to go to a Kabuli's residence and there they are subjected to great indignities. The writers go on advancing theories as to other sorts of mischief done by Kabulis. It is said they bring spurious coins into India and act as spies for the trans-frontier people and the Government. These assertions may be exaggerations or mere figment of excited brains; but one thing is certain, that to the people Kabuli doings have become unbearable, and the poorer classes of them suffer to such an extent at the hands of these men that it is now the duty of the magistracy to protect the people. That the Kabuli usurer uses physical force when he does not get his dues is known to everybody. It may be said that sufferers can bring charges of assault on them before courts. But the class of people who are given a good thrashing on failure to pay debts generally are loth to secure the help of the magistracy. What for the present should be done is to keep an eye on these usurers and when they create a disturbance they should be *chalaned* under the Police Act. If they are strongly dealt with and the police is directed to keep an eye over them, the nuisance will abate, and such of the Kabulis who wish to trade and carry on the profession of money-lending will quietly settle down to business methods, and in course of time unlearn the manner in which they are acting now. Without in any way interfering with the liberty of Kabulis, the Government can surely keep under control usurers who have no stake in the country, who do not pay any tax to the exchequer of the country, while they try to carry on their profession, not with the help of the law courts, but by the use of physical force. Voiceless lower classes are in great need of protection and this should be extended to them without any further delay.

But it is not Government officers alone who can render help in this matter. The educated classes can do a great deal. Branches after branches of banks are being opened in Lucknow, but few have tried to reach the classes who had been paying exorbitant rates of interest to Rustogi Mahajans whom the Kabuli usurers are now replacing. It is a pity that no attempts have been made to float a co-operative credit society in Lucknow. Had one been started to work among artizans and had capital been found for them, perhaps there would have been no Kabuli nuisance in Lucknow. In this matter an attempt should be made both from motives of philanthropy and those of business."

GARHWALI, November 1908.

The question of the system of *coolie utar* at the Bareilly Darbar.

36. Referring to His Honour's speech at the Bareilly Darbar held on the 2nd November, the *Garhwali* (Dehra Dun), for November (received on the 18th December), says that it was instinct with a spirit of sympathy and hopefulness that clearly showed the out-spokenness and sincerity of purpose of the speaker. The editor approves of the practice of holding darbars in various centres of these provinces, inasmuch as they establish a better feeling of understanding between the rulers and the ruled and strengthen the sentiment of loyalty in the latter. He cannot however agree with His Honour in his remarks about the system of *coolie utar*. His opinion and inquiries about it seem to be very much defective and unsatisfactory. Hitherto officials have admitted that this system is inconvenient to the people but that they could not do without it. It is most likely that the Brahman and Rajput coolies who praised it before His Honour, could either not understand him or were too afraid of subordinate officials to speak the truth, for the harshness and abuses of the system are well known to every traveller in the hills. He enumerates the following grievances in connection with the system of *coolie utar* :—

(a) That payment of wages at the rate of four annas per *parao* is insufficient at the present time, owing to the rise in the prices of the necessaries of life.

(b) That sometimes coolies are sent for from distant villages and it takes them two or three days to come to the appointed place, but they are paid only for that day on which they actually work.

(c) That sometimes they have to wait for several days for the arrival of officials, who often tour one after the other, and the cultivators have to leave their fields and attend upon each of them successively.

(d) That arrangements for the payment of wages are unsatisfactory, and that coolies do not get their full wages.

(e) That cultivators have to supply milk, ghi, fuel, &c., and do all menial work for which they are not paid at all, but are severely beaten for even the slightest carelessness.

He suggests the following remedies in this connection :—

(i) That mules should be employed to do transport work on Kotadwar-Badrinath road.

(ii) That a cart road should be constructed up to Srinagar so that luggage and other goods be conveyed on carts.

(iii) That wages for coolies should be raised from four annas to six annas per *parao*, and if they are sent for from distant villages they should be paid for the time occupied in coming from and going to their homes.

(iv) That officials should not tour in October, November, May and June, when the cultivators have to attend to their fields and that there should be no frequent changes in their tour programme.

(v) That paid coolies should be employed for all officials for two or three months in the winter when they are generally on tour. Their wages should be met from the grant allotted to *coolie utar*, and from that fund which has accumulated from the receipt of commissions from those exempted from *coolie utar*. Others will be only too glad to make this payment in lieu of personal service.

(vi) That cattle and mule breeding should be encouraged by the advance of *takavi* loans, so that these beasts of burden may be utilized for all transport work.

(vii) That village roads should be repaired to facilitate transport.
(viii) That banias should be employed to supply all provisions which should be purchased from villagers and that the latter should on no account be required to do menial work.

37. The *Almora Akhbár*, of the 30th November (received on the 18th December), says that a meeting was held in Almora in 1907 and a number of measures were then suggested to redress the grievances in connection with the system of *coolie utar* in the hills, but it notes with regret that Sir John Hewett's remarks on the subject in his Bareilly Darbar speech go to show that they have not met with a sympathetic consideration at the hands of His Honour. The editor says that a number of Brahmans and Rajputs work as coolies of their own free will, but that they cannot be representatives of their respective communities to assure His Honour that they are glad to earn extra money by working as coolies. He remarks that the system of *coolie utar* is really very inconvenient and troublesome to hillmen, and suggests that agencies for the supply of coolies who are willing to do transport work should be established, or that the system which was in force forty years ago and which is still prevalent in Naini Tal and Mussoorie, should be revived in the Almora district, so as to prevent detention of coolies for unnecessarily long periods and impressment of a larger number than is actually required. As to Forest regulations, he remarks that as times have become very hard people should be allowed to graze their cattle and enjoy various other privileges in the forests.

The *coolie utar* system and Forest regulations in the hills.

ALMORA AKHBAR, 30th November 1908.

38. The *Nasim-i-Agra*, of the 19th December, observes that the months of October and November are the busiest part of the year for cultivators and peasants. They should not be required, therefore, to leave their work and help the tahsil officials in providing for the comfort and convenience of the officials on tour.

The editor also suggests that civil courts should remain closed during these two months, namely October and November, for the convenience of the litigant public.

The *Begar* system.

NASIM-I-AGRA, 19th December 1908.

39. The *Almora Akhbár*, of the 30th November (received on the 21st December), suggests the desirability of Government fixing the prices of foodstuffs in the hill districts, since village traders keep up arbitrary rates without reference to the amount available. The editor further urges the necessity of foodstuffs not being exported unless they are in excess of the quantity required for local consumption.

Fixing of prices of foodstuffs in the hills.

ALMORA AKHBAR, 30th November 1908.

40. *Al Bashir* (Etawah), of the 15th December, complains that the number of Musalman holidays is few, compared to those of the Hindus and that the number of holidays granted on account of the *Íd-ul-Fitr*, *Íd-uz-Zuha* and *Muharram* be increased.

Musalman holidays.

AL BASHIR, 15th December 1908.

41. The *Rohilkhand Gazette* (Bareilly), of the 16th December, referring to the steps that are being taken by the authorities in England to give relief to the unemployed, remarks that similar means should be employed in India to utilize the surplus labour of this country.

The unemployed in India.

ROHILKHAND GAZETTE, 16th December 1908.

42. A correspondent writing from Mirzapur to the *Abhyudaya* (Allahabad), of the 18th December, urges the boycott of foreign sugar on purely religious grounds with no reference either to the political or industrial aspects of the matter.

Boycott of foreign sugar.

ABHYUDAYA, 18th December 1908.

43. The *Naiyar-i-Azam* (Moradabad), of the 19th December, referring to the arrests of some Musalman arms and ammunition dealers in Calcutta for infringement of the Arms Act, remarks that their conduct is due to their ignorance and an unnatural desire for gain, and it should not be inferred from this that they have any sympathy for the Bengali anarchists.

Arrest of Muhammadan arms and ammunition dealers in Calcutta.

NAIYAR-I-AZAM, 19th Decebmer 1908.

ADVOCATE, 20th December 1908.

Indians in Medical Service.

44. The *Advocate* (Lucknow), of the 20th December, has the following:—

"It is very satisfactory to learn that Lord Morley is dissatisfied with the present system of recruitment for the Medical Service, inasmuch as the competition in England prevents many Indians from entering the service. This necessitates the filling in of posts in the Civil side with Military Surgeons whose equipment, it is no secret, cannot possibly be up to the mark. In this matter Indian medical graduates have a decided advantage over the average European Civil Surgeon lent by the Military Department. And this for two cogent reasons. The courses of studies in our Medical Colleges cover practically all branches of the healing art, and the training undergone is both theoretically as well as practically sounder than what a mere Military Surgeon gets at Netley. The shorter course both in subjects and period prescribed for military students in Indian Medical Colleges in conformity with the requirements of the Military Department is but an echo of what is done in England. Coming from and living among the people Indian graduates know the habits and social customs of the people—a knowledge of which is very much needed for proper diagnosis and effective prescription of remedies—and have thus a decided advantage over their superior officers."

HINDUSTANI, 23rd December 1908.

Indians in Medical Service.

45. The *Hindustani* (Lucknow), of the 23rd December, reproduces a translation of the note on Indians in Medical Service that appeared in the *Advocate* (Lucknow), of the 20th December.

MASHRIQ, 22nd December 1908.

The manufacture of fez-caps in India.

46. The *Mashriq* (Gorakhpur), of the 22nd December, urges Indian Musalmans to boycott things made in Austria, especially fez-caps made in that country, and thus show their sympathy with the Sultan of Turkey. A correspondent writing in the same paper advises Indian Musalmans to establish a factory for the manufacture of these caps, either in Calcutta or in Delhi, and so enrich their own country instead of importing from foreign countries.

V.—Legislation.

MUSAFIR, 15th December 1908.

The new Anarchist Act.

47. Referring to the new Act for the speedy trial of the anarchists, the *Musáfir* (Agra), of the 15th December, remarks that no doubt every peace-loving Indian will give his unqualified support to any measure directed for the suppression of violence and anarchism. But, the editor says, there is one feature about the present Act which fills us with apprehensions, that is it gives too much power to an already very corrupt police, and he expresses a wish that the innocent may not suffer along with the guilty.

ABHYUDAYA, 12th December 1908.

The new Anarchist Act.

48. "There is no difference of opinion", says the *Abhyudaya* (Allahabad), of the 18th December, "as to the necessity of anarchical crimes being put down in the country," and, unless we suggest other means we should support the Government in the measures it takes to that end. In all legislation sufficient safeguards should be provided for the protection of innocent persons, but this is impossible in the case of hurriedly enacted legislation. It cannot be admitted that it was proper and necessary to pass the new Anarchist Bill at a single sitting. Hurried enactments are not infrequently defective, and in spite of the well-meaning and impressive speech of the Viceroy "we" hold that it would have been productive of good rather than of harm to the Government and the people alike had this Bill been passed after its criticism by the public.

Evidently, this Act is based upon the Irish Prevention of Crimes Act of 1882 and Criminal Law and Procedure Act of 1887, but its rules are more stringent in many respects and it provides fewer safeguards for the protection of innocent persons. In those two Acts a shorthand writer also recorded evidence of witnesses independently of the Magistrate, and his notes were sent up to the commission of Judges along with those of the committing Magistrate. Moreover, in Ireland, the accused were not convicted unless the Judges had been unanimous in their verdict. Government has given no reasons for deviating from these principles in the case of the Indian Act. With regard to the provisions against societies

and associations, the public has been given cause for greater suspicion and dissatisfaction. It would have been much better had the amendment of Dr. Rash Behari Ghose been adopted. Now that the Bill has been passed it is no use to point out its defects, but it is to be hoped that in the carrying out of the provisions of this Act care will be taken to see that only really guilty persons are punished, and that innocent persons are protected from falling into its clutches.

The new Anarchist Act.

49. The *Riyaz-ul-Akhbár* (Lucknow), of the 20th December, referring to the Hon'ble Dr. Rash Behari Ghose's speech in the Viceroy's Council at the passing of the new Anarchist Act, remarks that the learned doctor may have been perfectly justifiable in the line of criticism he adopted, but in view of the extreme seriousness of the situation his objections had to be ruled out of order. The editor admires the patience and coolness displayed by the Viceroy at this critical moment.

RIYAZ-UL-AKHBAR, 20th December 1908.

The new Anarchist Act.

50. The editor of the *Oudh Akhbár* (Lucknow), writing in the issue of the 22nd December, approves of the new Anarchist Act and remarks that the motive underlying it is really a desire to maintain peace and order in the country. No reasonable objection can be taken to its being passed at a single sitting, nor can it be said that it gives too much power to the police, for surely the authorities will exercise all possible discretion in deciding whether a man is really guilty or not.

OUDH AKHBAR, 22nd December 1908.

The editor further says that, if his countrymen behaved as good citizens in future, there was a fair chance of the present Act being withdrawn.

VI.—Railway.

Railway collisions.

51. In view of the frequency of railway collisions the *Jain Gazette* (Deoband), of the 8th and 16th December, suggests the desirability of tracks being doubled on all railways.

JAIN GAZETTE, 8th and 16th December 1908.

Railway collisions.

52. The *Riyaz-i-Faiz* (Pilibhit), of the 20th December, referring to the frequent occurrence of accidents on Indian passengers remarks that the sooner the railway tracks are doubled the better, and that if necessary railway fares should be raised for this purpose. The editor says that authorities at junction stations should be particularly careful that trains should be made to run to time, and that the time when two trains cross each other should be specified.

RIYAZ-I-FAIZ, 20th December 1908.

Arrogant behaviour of railway employes.

53. The *Nasim-i-Agra*, of the 23rd December, referring to the arrogant and provoking behaviour of subordinate railway officials towards passengers, advises the railway authorities to make them understand that they are appointed to minister to the wants of passengers and not to bully them.

NASIM-I-AGRA, 23rd December 1908.

VII.—Post Office.

Money-order forms.

54. *Al Bashir* (Etawah), of the 15th December, complains that in many post offices it is very difficult to obtain money order forms in Urdu, which causes considerable trouble to people who know only Urdu.

AL BASHIR, 15th December 1908.

The new value-payable system.

55. The *Naiyar-i-Azam* (Moradabad), of the 19th December, referring to the embezzlement of a large sum of money realized from value-payable parcels by a postal peon in Calcutta, remarks that all this is due to the defective working of the new system, as under the old system such a thing could never have occurred without being detected by the postal officials.

NAIYAR-I-AZAM, 19th December 1908.

The new Telegraph rates.

56. Referring to the two classes of telegrams, express and ordinary, that come in force from the beginning of the next year in place of the existing three, the *Advocate* (Lucknow), of the 24th December makes the following observations :—

ADVOCATE, 24th December 1908.

"We confess the new order of things is no great improvement, except in the matter of reducing the charge for each additional word in the lowest class, from one to one-half anna. The rise from four to six annas as the minimum cost will, it is feared, interfere with the popularity of this class of message; it will, at

the least, make for marked development. The reduction of the unit number of words from sixteen to twelve and the retention of the old charge of two annas per additional word in the other class mark but a retrograde step. The changes introduced are least likely to help in popularizing the Telegraph department."

VIII.—Native Societies and Religious and Social matters.

GARHWALI, November 1908.

Traffic in girls in Garhwal.

57. A correspondent in the *Garhwali* (Dehra Dun), for November, (received on the 21st December) complains of the ever-increasing evil of selling girls to strangers in Garhwal, and expresses the opinion that if the district authorities take no steps to put a stop to this practice, it will have a serious effect on the people of that district.

SAHIFA, 19th December 1908.

***Wakfs* and their mismanagement.**

58. The *Sahifa* (Bijnor), of the 12th December, referring to the gross mismanagement of Musalman *wakfs*, asks his co-religionists to form influential committees in different centres to supervise them and to prevent the trustees from misusing their authority. In support of this statement the editor says that the trustees of the Akbari Mosque in Ajmer have turned a part of it into a godown, that in Ahmedabad, Gujrat, the *Pirzada* managing the mosque has rented it to an Englishman, while in Ahmednagar a mosque is being used as a library of English and vernacular books.

MASHRIK, 22nd December 1908.

Prohibition of cow-killing in the Family Domains of the Maharaja of Benares.

59. The *Mashriq* (Gorakhpur), of the 22nd December, reports having received a long letter from the Musalmans of Khamaria, district Mirzapur in the Family Domains of the Maharaja of Benares, complaining that they were last year prevented from slaughtering cows by the Hindus. This year they applied to the Collector of the district for permission, and were allowed to slaughter cows in their houses.

But the Commissioner, who is the Superintendent of the Family Domains, has forbidden it altogether. The Musalmans have appealed to the Government.

The editor asks the Maharaja to remove the grievances of his Musalman tenants, as the sacrifice of cows is a religious ordinance.

IX.—Miscellaneous.

Nil.

ALLAHABAD:
The 26th December 1908.

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